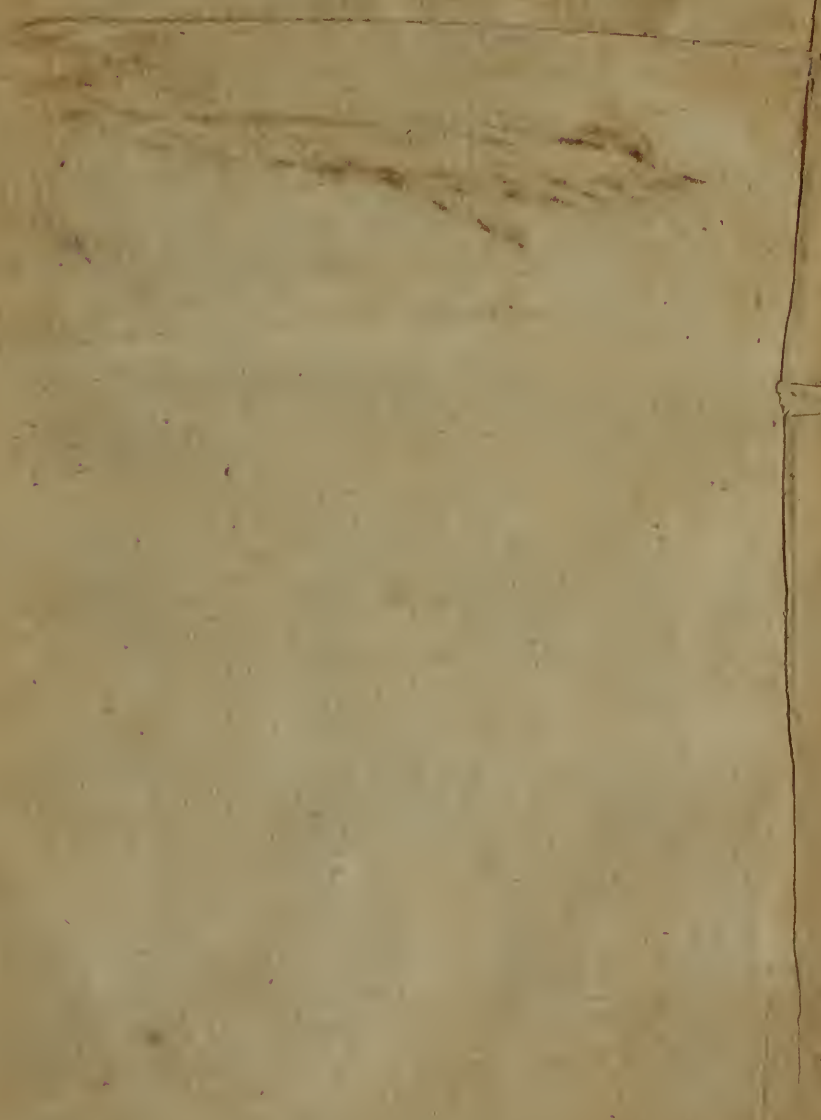
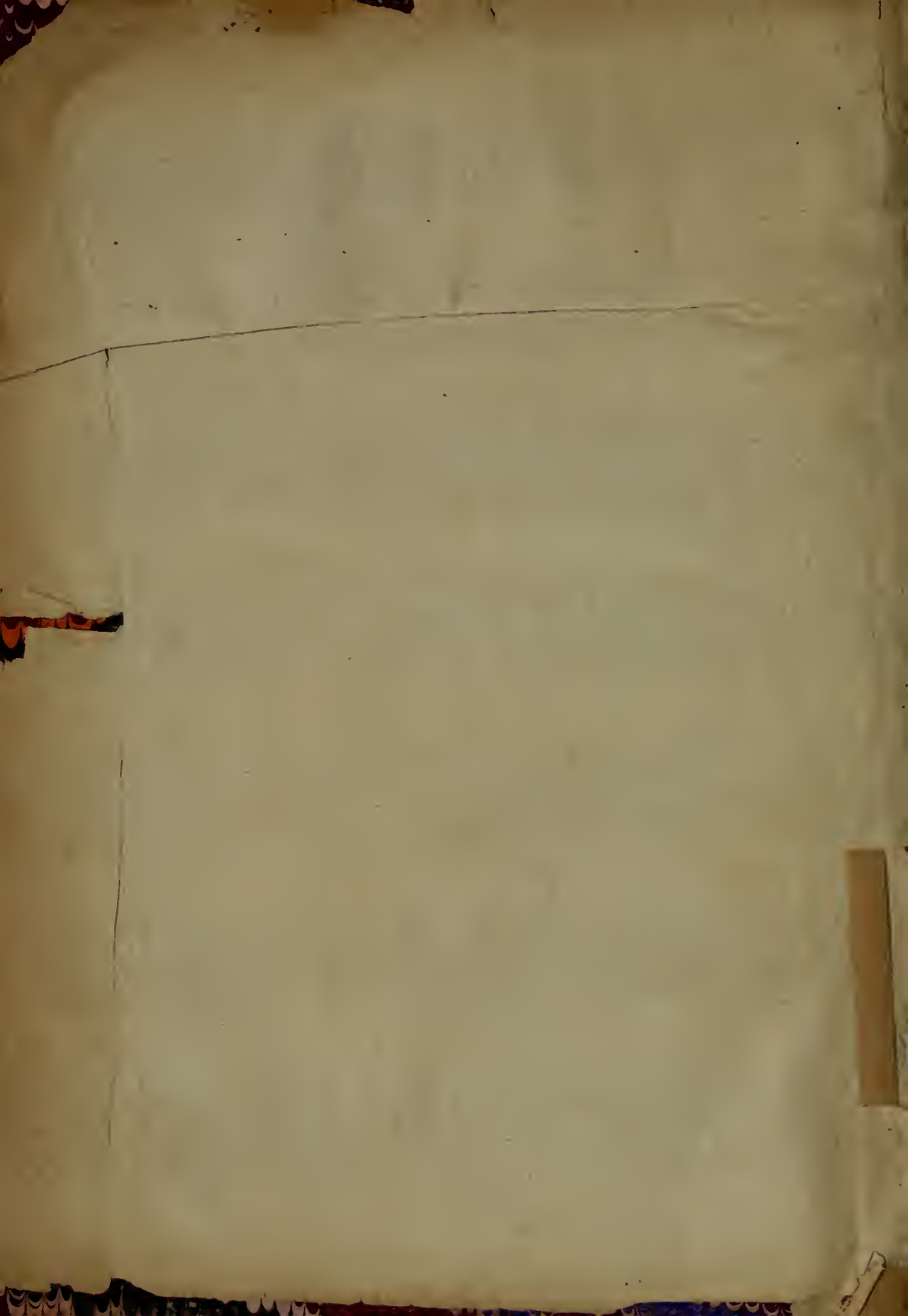


of W. Brooke. *London*
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FIFTIE
GODLIE AND LEARNED
SERMONS, DIVIDED INTO
FIVE DECADES, CONTAINING THE

chiefe and principall points of Christian Religi-
on, written in three severall Tomes or Sections,

by HENRIE BULLINGER *Minister*
of the Church of TYGVRE in
Swicerland.

WHEREVNTO ARE ADDED CER-
TAINE EPISTLES OF THE SAME
Author concerning the Apparell of
Ministers and other indiffe-
rent things.

WITH A TRIPLE OR THREE-FOLD
Table verie fruitfull and ne-
cessarie.

Translated out of Latine into English, by
H. I. *Student in Diuinitie.*

Rob.



Dauling

1794
1807
147

MATTHEW. 17.

This is my beloved Sonne in whom I am well pleased: Heare him.

Imprinted at London by Ralph Newberie, dwelling in Fleet-
street a little aboute the Conduitt, who hath store of these bookes
for those that want both in Latine and English.

Cum gratia & priuilegio Regiz Maieftatis.

[originally 1577]



A PREFACE TO THE MINISTERIE OF THE CHVRCH

of England, and to other well dispo-
sed Readers of Gods word.



That iust cause there is, that all spirituall shepherds, and specially these of our time, should see carefully to the feeding of the flocks committed to their charge: may easily appeare to him that shall but a little staie his consideration vpon this matter. For first, the commaundements of the Almighty touching this thing are very earnest, the authoritie of which should greatly inforce. Secondly, the rewards which he propoeth to vigilant and carefull pastors, are large and bountifull, the sweetnesse of which should much allure. Thirdly, the plagues and heauie iudgements which he denounceth against slouthfull and carelesse shepheards are grievous and importable, the terrour whereof should make afraide.

Then the nature & condition of the sheepe ouer whom they watch, the vigilancy of the wolfe against whom they watch, the conscience in taking the fleece for which they watch, and this time and age wherein they watch being rightly considered, wil giue them to vnderstand sufficiently, that they haue good occasion to watch. How earnestly God commaundeth, appeareth, Esay 58. Where he saith, *Crie aloud, spare not, lift vp thy voice like a trumpet, shewe my people their transgressions, and the house of Iacob their sinnes.* And Esay 62. *I haue set watchmen vpon thy wales, O Hierusalem, which all the day and all the night continually shall not cease: ye that are mindfull of the Lord keepe not silence.* And Iohn 21. *Feede my Lamber, Feede my sheepe, and if you loue me, Feede.* And 2. Tim. 4. *Preach the word: be instant, in season, out of season, improoue, rebuke, exhort, &c.* How sweetely with rewardes allureth, doth appeare in the 12. of Daniel: *They that be wise shall shine as the brightnesse of the firmament, and they that urne many to righteousness shall shine as the starres for ever and ever.* And 1. Tim. 4. *Take heede to thy selfe and to doctrine, in them occupie thy selfe continually. For in so dooing thou shalt saue thy selfe and them which heare thee.* How fiercelly also he vrgeth and driueth on the sluggish and carelesse sheepeheads with terrible plagues and whips threatened vnto them: appeareth Ezechiel 3. Where he saith, *Sonne of man, I haue made thee a watch man vnto the huise of Israel: therefore heare the word of my mouth, and giue them warning from mee: When I shall say vnto the wicked, thou shalt surely die, and thou giuest him not warning, nor speakest to admonish the wicked of his wicked way that he may liue: the same wicked man shall die in his iniquitie, but his blood will I require at thy hand.* And Ieremie 1. verse 17. *Thou therefore, wusse vp thy loines, and arise, and speake vnto them all that I commaund thee: be not afraid of their faces, leaſt I deſtroie thee before them.* And 1. Cor. 9. ver. 16. *Though I preach the Gospell, I haue nothing to reioice of: for necessitie is laide vpon me, and woe is vnto me if I preach not the Gospell: for if I doe it willingly, I haue a reward: but if I doe it against my will, notwithstanding the dispensation is committed vnto mee.* Now the sheepe whereof spirituall sheepeheades haue vnder taken charge, are not beasts, but men: the very Images of God himselfe endued with euerliuing soules, Citizens with the Saints and blessed Angels, clothed with Gods liury, beautified with his cognisance, and all the badges of saluation, admitted to his Table, and to no meaner duties than the body and blood of the vndefiled lambe Christ Iesus, bought also and redeemed out of the wolues chawes with no lesse price, than of that same blood more precious than any gold or siluer. Sheepe also of that nature they are, that being carefully fed and discretely ordered, they proue gentle and louing towards their sheepeheades, and seruicable towards the chiefe sheepeheard Iesus Christ: but being neglected and left to themselves, they degenerate into bloodie wolues, watching euer oportunitie when they may rent in peeces their sheepeheades, and all other sheepe which are not degenerated into their woluis nature. As for the spirituall wolfe against whom they watch, which is *Satan.* He (as the Apostle Peter witnesseth, 2. Epistle cap 5.) *neuer resteth, but as a roaring Lion, walketh about, seeking euer whom he may deuour.* And for that cause also is he called, Apoc. 20. ver. 2. *A dragon,* Which beast naturally is verie malicious, craftie, and watchfull: so then, if the spirituall sheepeheard must watch whiles

Hai. 58.
Esa. 62.
Iohn. 21.
2. Tim. 4.
Dan. 12.
1. Tim. 4.
Ezeck. 3.
Ierem. 1.
1. Cor. 9.
1. Pet. 5.
Apoc. 20.

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the spirituall wolfe doeth wake, he can promise vnto himselfe no one moment of securitie, wherein he may be carelesse. God by his Prophet Ezechiel cap. 34. saith: *Wo be vnto the sheepehearers of Israel that feede themselves: should not the sheepehearers feede the flocke? Ye eate the fat, and ye cloath you with the wooll: ye kil them that are fed, but ye feed not the sheepe.* This sentence should awake the sleepe and carelesse consciences of many sheepehearers. For as the Priest that serueth the altar; is worthie to liue vpon the offerings: and the souldier that ventereth, is worthie his wages: and the husbandman that toileth, is worthie the haruest: and the sheepeheard that feedeth the flocke, is worthie to be fed with the milke, and clothed with the wooll: so questionlesse, the Priest that serueth not, is worthie no offerings: the souldier that fighteth not, is worthie no wages: the husbandman that loytereth, is worthie of weedes, and the sheepeheard that feedeth not, can with no good conscience require either the milke or the fleece: but his due reward and iust recompence is punishment, for that through his default the sheepe are hungersterued and destroied of the wolfe. But let the Ministers of our time well weigh the condition and maner of the time, and then no doubt, they shall see that it is high time to bestir them to the doing of their duties. This time succeedeth a time, wherein was extreame famine of all spirituall foodes, so that the sheepe of this time can neuer recouer themselves of that feeblenes whereinto they were brought, but by some great and extraordinary diligence. This time succeedeth a time, wherein the multitude of wolues, and rauenous beasts was so great, and their rage, & furie so fell in euery sheepefolde, that the good sheepehearers were either put to flight, or pitifully murdered: so that the sheepe committed to wolues, did either perish or degenerate into wolues: so that to regenerate them againe into sheepe, requireth no small labour. The Church in this time is like land that hath lien (time out of minde,) vnmanured, vncompassed, vntilled, by reason whereof it is so out of hart, that it requireth armes of yron, and legges of brasse to recouer it againe: or like a ship so worne with winds and tempests, so rent with rocks, so crackt and vtterly decaied, that it seemeth a rare peece of cunning to make her take the seas againe. No remedie then but the ministerie of this time, if there be any loue, or feare of God in them, if they would not haue all things run to ruine, if they regard either God, themselves, or their brethren, must forthwith without further delay, set themselves to feede their flocks, to teach, to exhort, to strengthen, to binde vp, to build, to plant, to water, to set, to graffe, to leaue nothing vndone that appertaineth to the feeding and fatting of the Lordes flocks; to the planting of the Lordes Paradise, tilling of the Lordes husbandrie, dressing of the Lordes vineyard, raising and rearing vp of the Lordes temple. What great want there is in many, to discharge their duties in this behalfe, is very lamentable, and by some meanes (as much as is possible) to be supplied and remedied, rather than to be made a common theme and argument of railing, which at this day many do. Wherein they shew them selues like vnto those which finde fault at other mens garments, not for that they loue them, or mind to giue them better: but for that they are proud of their own, and would scornefully shame and vex other. The cause of this great want needes not heere to be disputed: but in very deede, any man may iudge how vnpossible it was for so populous a kingdome, abounding with so many severall congregations, to be all furnished with fit and able pastors, and that immediately after such a general corruption and apostacy from the truth. For vnlesse they should haue sodenly come from heauen, or bin raised vp miraculously, they could not haue bin. For the auncient preachers of king Edwards time some of them died in prison, many perished by fire, many otherwise: many also fled into other countries, of whom some there died and a few returned, which were but as an handfull to furnish this whole realme. The Vniuersities were also at the first so infected, that many wolues and foxes crept out, who detested the ministerie, and wrought the contempt of it euery where: but very few good sheepehearers came abroad. And whereas since that time now 18. yeeres, the Vniuersities being well purged, there was good hope that all the land should haue bene ouerspred and replenished with able and learned pastors: the diuell and corrupt patrones haue taken such order, that much of that hope is cut off: For patrones now daies search not the Vniuersities for a most fit pastor: but they post vp and downe the countrie for a most gainefull chapman. Hee that hath the biggest purse to pay largely, not he that hath the best giftes to preach learnedly is presented. The Bishops beare great blame for this matter, and they admit (say they) vnworthy men. See the craft of sathan, falsly to charge the worstest pillers of the Church, with the ruine of the Church: to the end that all Church-robbers and caterpillers of the Lordes vineyard may lie vnspied. There is nothing that procureth the Bishops of our time more trouble and displeasure, than that they zealously wish and the couetousnes

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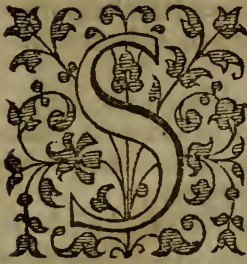
of Patrones, in reiecting their vsufficient clearkes. For it standeth them vpon of all other, that the Church of God doth prosper, in the decay and fall whereof they can not stand but perish. But howsoeuer it cometh to passe, certaine it is, that many are far behind in those giftes which are necessaric for their function, and small likelihood is there yet, that the Church shall be serued with better, but rather with worse. For it seemeth not, that Patrones hereafter will bare one penic, but rather more and more raise the market. The case standing thus, their labor surely is not worst bestowed, neither doe they promote the glory of God, or profit the Church least, which to that end applie their endeuour, that the ministerie which now is in place, may come forward, and be better able to do their duties: I meane such as either set fourth godlie and learned treatises, or expositions of the holy scriptures, compiled by themselves in our mother toong: or else such as translate the worthy workes of the famous diuines of our time: both these sortes of men, no doubt, doe much edifie the godly, & doe greatly helpe forward all those Ministers, which either not at all, or very meanely vnderstand the Latine toong: so that amongst them are found many, which by painefull industrie and diligent reading of such Books, doe God good seruice in the Church, and so might all the rest of them do also if stouth and worldly affaires did not hinder them. Some of that sort complaine, that Caluins maner of writing in his Institutions, is ouer deepe and profound for them: Musculus also, in his common places is verie scholasticall: the Commentaries of Marlorat vpon Iohn, of Peter Martyr vpon the Iudges, of Gualter vpon the small Prophets, and other many are translated and extant, which altogether do handle most points of Christian doctrine excellently well: but this sort of ministers for the most part are so bare bitten of their Patrons, that to buy them all would deeply charge them. Therefore questionlesse, no writer yet in the hands of men can fit them better, than Master *Bullinger* in these his Decades, who in them amendeth much Caluins obscuritie, with singular perspicuitie: & Musculus scholasticall subtiltie, with great plainnesse and euen popular facilitie. And all those points of Christian doctrine, which are not to be found in one, but handled in all: Bullinger packeth vp all, and that in good order, in this one booke of small quantitie. And whereas diuers of the ministerie which lacke knowledge and some also which haue knowledge, but yet lacke order, discretion, memorie, or audacity, can not by reason of their wants, either expound, or exhort, or otherwise preach, but onely read the order of seruice: the *Decades* of Master *Bullinger* in this respect may do more good, than shall perhaps at the first be conceiued. For in very deepe, this booke is a booke of Sermons: Sermons in name, and in nature: fit to be read out of the pulpit vnto the simplest and rudest people of this land: the doctrine of them very plaine, without ostentation, curiositie, perplexitie, vanitie, or superstitie: verie sound also, without Poperie, Anabaptisme, Seruetianisme, or any other heresie: & in number, so euery Decade containing (as the word importeth) ten: so that they may easily be so diuided, as there may be for euery Sunday in the yeere one. Neither is it materiall, what those Phanaticall fellows say, which can away with no Homilies or Sermons, be they neuer so sound, pithie, and effectuall to be read in Churches. They are like Phisicians, which forbid their patients all those meates which they may haue, and would do them good: and appoint them onely such, as by no meanes they can obtaine: for it will not yet be, that euery parish shall haue a learned able preacher resident and abiding in it. And in the meane time it can not be denied, but that an Homilie or Sermon penned by some excellent clearke, being read plainly, orderly, and distinctly, doth much moue the hearers, doth teach, confirme, confute, comfort, perswade, euen as the same pronounced without the booke, doth. Perhaps some hearers which delight more to haue their eies fed with the preachers action, than their harts edified with his sermon, are more moued with a sermon not read: but to a good christian hearer, whose minde is most occupied on the matter, there is small ods. Better is a good sermon read than none at all. But nothing (say they) must be read in the open congregation, but the very Canonick scriptures. That rule is somewhat strait and precise. Then may not either the creede, called the Apostles creede, or the Nicene creede, or the creede called the Athanasius creede, or any prayers, which are not word for word contained in the canon of the scriptures, nor any contents of chapters be read in the congregation: The Church and congregation of the Colossians, were inioyned by Saint Paule, Col. 4. ver. 16. to read amongst them the epistle written from *Laodicea*, which Epistle (as *Caluin* thinketh) was not written by Paul, but by the Church of *Laodicea*, and sent to Paul, and is not contained in the Canon of the scriptures. The Church of *Corinth* also, and other Churches of the godly, soone after the Apostles times (as appeareth out of *Eusebius lib. 4. ca. 23.* and the writers of the Centuries, *Cent. 2. ca. 10.*) did vse to read openly, for admonition

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on sake, certaine Epistles of *Clement*, and of *Dyonisius* Bishop of *Corinth*. Master *Bucer* in his notes vpon the Communion booke in King *Edwards* time, writeth thus: *It is better, that where there lacke to expound the scriptures vnto the people, there should be godly and learned Homilies read vnto them, rather than they should haue no exhortation at all in the administration of the supper.* And a litle after, he saith: *there be 100 fewe Homilies, and 100 fewe points of religion taught in them: when therefore the Lord shall blesse this kingdome with some excellent preachers, let them be commanded to make moe Homilies of the principall points of religion, which may be read to the people, by those pastors that cannot make better themselves.* And that worthy martyr doctor *Ridley* Bishop of *London*, speaking of the Church of *England* that was in the raigne of King *Edward* (as he is reported by Master *Foxe* in his booke of *Acts* and *Mo. To. 2. Pag. 1940.*) saith thus: *It had also holy and wholesome Homilies in commendation of the principall vertues which are commended in scripture, and likewise oser Homilies against the most pernicious and capitall vices, that use (alas) to raigne in this Church of England.* So long therefore as none are read in the Church, but such as are sound, godly, and learned, and fit for the capacite of the people: and whiles they are not thrust into the Church for Canonically Scriptures, but are read as godly expositions, and interpretations of the same: and whiles they are vsed, not to the contempt, derogation, or abandoning of preaching, but only to supply the want of it: no good man can mislike the vse of them, but such contentious persons as desire all things which they devise not themselves. And if it be saide, there be already good Homilies, and those also authorized, and likewise wholesome expositions of sundrie parts of scripture to the same purpose: I grant there be so. But store is no fore. And as in meates, which are most daintie, if they come often to the table, we care not for them: so in sermons which are most excellent, if the same come often to the pulpit, they oftentimes please not: others are desired. But to ende: these sermons of Master *Bullingers* are such, as whether they be vsed priuately, or read publikely: whether of ministers of the word, or other Gods children: certainly there will be found in them such light and instruction for the ignorant, such sweetnesse and spirituall comforte for consciences, such heavenly delights for soules: that as perfumes, the more they are chased, the better they smell: and as golden mines, the deeper ye digge them, the more riches they shewe: so these, the more diligently ye peruse them, the more delightfully they will please: and the deeper ye digge with daily studie in their mines, the more golden matter they will deliuer foorth to the glory of GOD, to whom onely be praise for euer and euer, Amen.



Of the four generall Synodes or Councils.



Since the time of the Apostles, many Councils haue beene celebrated in sundry Prouinces. Those (Councils) then were Synodes or assemblies of Bishops and holy men, meeting together to consult for keeping the soundnesse of Faith, the vnitie of doctrine, and the discipline and peace of the Churches. Some of which sort the epistles of the blessed Martyr Cyprian haue made vs acquainted withall.

The first generall or vniuersall Synode therefore, The Nicene council. is reported to haue beene called by that most holy Emperour Constantine in the citie of Nice, the yeere of our Lord 324. against Arius and his partners, which denied the naturall Deitie of our Lord Iesus Christ. And thither came there out of all nations vnder heauen 218. bishops and excellent learned men, who wrote the Creede commonly called the Nicene Creede.

Hitherto the Creede of the Apostles sufficed, and had beene sufficient to the Church of Christ euen in the time of Constantine. For all men confesse that all the Churches vsed no other creede than that of the Apostles (which we haue made mention of and expounded in the first Decade,) wherewith they were content throughout the whole world. But for bicause in the daies of Constantine the great, that wicked blasphemour Arius sprang vp, corrupting the purenes of Christian faith, & peruerting the simple truth of doctrine taught by the Apostles, the ministers of the churches were compelled of very necessity, to set themselues against that deceiuer, and in publishing a creede, to shew forth and declare out of the canonical Scriptures, the true and ancient confession of faith, condemning those nouelties brought in of Arius. For in the Creedes set forth by the other three generall councils presently folowing, neither was any thing changed in the doctrine of the apostles, neither was ther any new thing added, which the churches of Christ had not before taken and beleueed out of the holy Scripture: but the ancient truth being wisely made manifest by confessions made of faith, was profitably and godly set against the new corruptions of heretikes. Yet were the writings of the Prophets and Apostles the Spring, the Guide, the Rule, and Iudge in all these councils, neither did the fathers suffer any thing to be done there according to their own minds. And yet I speake not of euery Constitution and Canon, but namely of those ancient confessions alone, to which we doe attribute so much as is permitted by the canonical scripture, which we confesse to be the onely rule how to iudge, to speake, and doe.

The second general council was held in the roiall citie Constantinople, The council of Constantinople. vnder Gratian the Emperour, in the yeere of our Lord 384. There were assembled in that Synode (as witneseth Prosperus Aquitanicus) 180. fathers or Bishops, which condemned Macedonius and Eudoxius denying the holy Ghost to be God.

And about the yeere of our Lord 434. in the very same yeere that the blessed father Augustine died, whē that godly Prince Theodosius the great The council of Ephesus.

was Emperour, there came together at Ephesus the third Synode, of 200. Priests or thereabout against Nestorius, which tare the misterie of the Incarnation, and taught that there were two sonnes, the one of God the other of man: whom this Councell condemned, together with the Pelagians helpers of this doctrine as cousin to their owne.

The council
of Calcedon.

The fourth generall Councell was assembled at Calcedon, in the yeere of our Lord 454. vnder the Emperour Martian, where 630. fathers were gathered together, who according to the Scriptures condemned Eutyches, which confounded the natures in Christ for the vnitie of the person.

Beda de ratione temporum, and many other writers do ioin with these foure vniuersall councils, two generall Synodes more, the fift and sixt, celebrated at Constantinople. For the fift was gathered together when Iustinian was Emperour, against Theodorus, & all heretikes, about the yeere of our Lord 552. The sixt came together vnder Constantine the sonne of Constantius, in the yeere of our Lord 682. And there were assembled 289. Bishops against the Monothelites. But there was nothing determined in these Synodes, but what is to be found in the foure first councils, wherefore I haue noted nothing out of them.

The Nicene Creede taken out of the Ecclesiasticall and tripartite historie.

WEe beleue in one God the father almightie, maker of all things visible and inuisible. And in one Lord Iesus Christ the sonne of God; the onely begotten sonne of the father, that is, of the substance of the father, God of God, light of light, very God of very God, begotten not made, being of the same essence and substance with the father, by whom all things were made, which are in heauen, & which are in earth: Who for vs men, and for our saluation came downe, was incarnate and manned (was made man.) He suffered and rose againe the third day, he ascended into heauen, and shal come to iudge the quicke and the dead. And (we beleue) in the holy Ghost. As for those that say, it was sometime when he was not, and before he was borne he was not: and which say, because he was made of things not being (of nothing) or of another substance, that therefore the son of God is either created, or turned or changed, them doth the holy Catholike and Apostolike Church curse or excommunicate.

The Creede of the Councell held at Constantinople, taken out of a certaine copie written in Greeke and Latine

Ibeleue in one God, the father almightie, maker of heauen & earth, & of all things visible and inuisible. And in one Lord Iesus Christ the onely begotten son of God, borne of his father before all worlds, light of light, very God of very God, begotten not made, being of the same substance with the father, by whom all things were made. Who for vs men, & for our saluation, came downe from heauen, & was incarnate by the holy ghost & the virgin Marie, and was made man. He was also crucified for vs vnder Pontius Pilate. He suffered and was buried: & he rose the third day, according to the Scriptures. And he ascended into Heauen, and sitteth on the right hand of God the father:

ther : and he shal come againe with glory to iudge the quicke and the dead, whose kingdome shal haue no end. And (I beleue) in the holy ghost the Lord & giuer of life, who proceeding from the father, is to be worshipped & glorified together with the father and the sonne, who spake by the prophets, in one Catholike and Apostolike church. I confesse one baptisme for the remission of sinnes. I looke for the resurrection of the dead : and the life of the world to come.

The confession of faith, made by the Synode at Ephesus.

IN as much as bicause heere I note all things briefly, I could not in writing place with these that large Synodall Epistle written by S. Cyrill to Nestorius, wherein is contained the full consent of the generall council held at Ephesus: I haue therefore rather chosen out of the 28. Epistle of the same Cyrill, a short confession sent to the Synode, and allowed by the whole councill. Before the confession are set these words. *Euen as in the beginning we haue heard out of the diuine Scriptures, and the tradition of the holy fathers : so will we briefly speake, not adding any thing at al to the faith set foorth by the holy fathers in Nice. For that doth suffice as well to all knowledge of godlinesse, as also to the utter forsaking of any hereticall ouerthwartnesse.*

And a little after this, the confession is set downe in these words : *We acknowledge our Lord Iesus Christ the onely begotten Sonne of G O D, to be perfect God and perfect man of a reasonable soule & body, born of the father according to his Godhead before the worlds, and the very same according to his humanitie borne in the latter times of the virgine Marie for vs, & for our saluation. For there was made an uniting of the two natures. Wherefore we confesse both one Christ, one Sonne, and one Lord. And according to this understanding of the unconfounded unity, we acknowledge the holy virgin to be the mother of God, bicause that God the word was incarnate & made man, & by the very conception gathered to himselfe a body taken from her. But for the speeches vitered by the Euangelists & Apostles touching the Lord, we know that the Diuines do by reason of the two natures diuide them, so yet as that they belong to one person, & that they do referre them, some bicause they are more agreeable to the diuinity, to the Godhead of Christ, and other some (bicause they are) base to his Humanity.*

To this confession Cyrill addeth these words : *When we had read these holy words of yours (euen in the Synode to which the confession was sent) & did perceine that we our selues were of the same opinion (for there is one Lord, one faith, & one baptisme) we glorified God the sauour of all (men) reioicing together in our selues, for that the Churches both ours and yours doe beleue agreeably to the Scriptures of God and tradition of the holy fathers.*

A Confession of faith, made by the Councell of Chalcedon, taken out of the Booke of Isidore.

After the rehearfall of the creeds set foorth by the Synodes of Nice & Constantinople, with a few words put between, straightway the holy council of Chalcedon doth prescribe (their confession) in these words.

Of the foure generall Synodes or Councils.

We therefore agreeing with the holy fathers, doe with one accord teach to confesse one & the same sonne, our Lord Iesus Christ, & him (to be) perfect GOD in the Deitie, and the same also verie man of a reasonable soule & body: touching his godhead (being) of one nature with his Father: and the same: as touching his manhood of one nature with vs, like to vs in all things except sin. Touching his Godhead born of his father before the worlds: and the same in the latter daies made man for vs and for our salvation. (We teach) to consider that he is one and the same Christ the Sonne (our) Lord the onely begotten Sonne in two natures, neither confounded, nor chaunged, nor diuided, nor separated, and that the difference of the natures is not to be taken away bicause of the vnitie, but rather, the propertie of both (his) natures remaining whole & meeting together in one person & one substance, that he is not parted or diuided into two persons, but is one and the same sonne the onely begotten sonne God the word (Our) Lord Iesus Christ: euen as the Prophets from the beginning (haue witnessed) of him, as he himselve hath instructed vs, and the confession of the fathers hath taught vs. These things therefore being ordered by vs with all care and diligence, the holy & vniuersall Synode doth determine, that it should not be lawfull for any man to professe any other faith, or else to write, to teach, or speake to the contrarie,

That the Decree of the Synod of Calcedon is not contrary to
the doctrine of the blessed Bishop Cyrill, taken out of the fift
Booke of the holy Martyr Vigilus against Eutyches.

BVt now let vs consider the last article in the decree of the Synode of Calcedon. *We confesse that Christ our Lord the onely begotten sonne is to be understoode to be one & the selfe same in (his) two natures, neither confounded, nor changed, nor diuided, nor separated, not making void the difference of the two natures bicause of the vnitie, but keeping sound the propertie of both natures comming together into one person and substance, not as being diuided or separated, but (vs being) one and the same onely begotten Sonne God the word (our) Lord Iesus.*

In this article this displeaseth them, bicause they said: *The propertie of both natures remaining sound, Or, The difference of the natures not being made void.* And that they may perswade vs that those things (which they mislike) are assuredly so, they vsing their accustomed largeness of words, & vaine assertions do bring in many testimonies out of the articles of Cyrill, wherein he denieth not the two natures in christ, but teacheth that there is but one person. To the intent therefore that we may not confute them with our disputation alone, let vs set downe also the words of Cyrill, that euen as they leane to the testimonie of Cyrill, so by the testimonie of Cyrill they may be ouercome. In the Synodall Epistles of Cyrill to Nestorius, thus it is (written.) *For we do not affirme (saith he) that the diuine nature is turned or changed into a flesh, nor yet that it is transformed into the whole man, which consisteth of the body & soule, but we say rather that the reasonable soule hath coupled to it selfe the substance of liuing flesh, that it is vspeakably & vnconceinably made man, and is also called the son of man, not of bare will alone, nor by the onely taking on of the person, but bicause the two natures do after a certaine maner come together in one, so that there is one Christ, and one sonne of both (the natures) by ioining them in one, not in making void or taking away*

Of the foure generall Synodes or Councils.

away the difference of the natures, but bicause they, that is, the Godhead and the manboode, together by that hidden & unspeakeable knitting to the unitie, haue made to vs one Lord, and (one) Christ, and (one) sonne. What could be spoken more plainly than this? What could be shewed more cleerely out of the Epistles of Cyril to agree with the determination of the Council of Calcedon? For see, neither are words to words, nor sentence to sentence any thing contrary: but euen as they had one meaning of faith, so vse they in a maner the selfe same words.

The holy Synode said: The difference of the two natures being nowhere made void. Saint Cyrill said: The difference of the natures not being made void, or taken away by ioining them together. The holy Synode said, Both the natures meeting together in one person. S. Cyrill saith, Not of a bare will onely, nor yet by the onely taking on of a person, but bicause the two natures after a sort do meete together in one. The holy Synode said, Not being diuided into two persons: but being one & the same Christ. S. Cyril said, So that of two, that is to say (of two) natures in one Christ the sonne. And againe, Bicause they, that is the Godhead and the manboode together haue made to vs one Lord, (one) Christ, and (one) Sonne, &c.

**The Creede of the first Council held at Toledo, when
Honorius and Arcadius were Emperors, taken
out of the booke of Isidore.**

About the
yeere of our
Lord 400.

WE beleue in one very God the father almightie, and the sonne, and the holy Ghost, maker of things visible and inuisible, by whom all things were made in heauen & in earth. We beleue, that there is one God & one trinitie of the diuine substance. And that the father himselfe is not the sonne, but that he hath a son, which is not the father. That the sonne is not the father, but that the sonne of God is of the nature of the father. And also that the holy Ghost is the comforter, which neither is the father himselfe, nor the son, but proceeding from the father and the sonne. The father therefore is vnbegotten, the sonne begotten, the comforter not begotten but proceeding from the father & the sonne. The Father is he from whom this voice was heard out of Heauen, *This is my beloved sonne, in whom I am well pleased, heare him.* The sonne is he which said, *I went out from the Father, & came from G O D into the world.* The comforter is the holy Ghost of whom the son said, *Vnlesse I go away to the father the comforter shall not come.* We beleue in this trinitie differing in persons (but) all one in substance not diuided nor differing in strength, power and maiestie, (and) wee beleue, that beside this there is no diuine nature, either of Angel, or of spirite, or any power, which may be beleued to be God.

We therefore beleue, that this sonne of God, being God begotten of his father altogether before all beginning, did sanctifie the wombe of the virgin Marie, & that of her he tooke vpon him very man, begotten without the seede of man, the two natures onely, that is of the Godhead and manhood comming together into one person only, that is, our Lord Iesus Christ. Neither

ther (doe we beleue) that there was in him an imagined or any phantastical body, but a sound & very (body) & that he both hungered, and thirsted, and taught, and wept, and suffered all the damages of the body. Last of all, that he was crucified of the Iewes, & was buried, and rose againe the third day, & afterward was conuersant with his disciples, & the fortieth day after his resurrection ascended into heauen. This sonne of man, and also the son of God, we call both the sonne of God, and the sonne of man.

We beleue verily, that there shall be a resurrection of the flesh of mankinde: and that the soule of man is not of the diuine substance, or of God the father, but is a creature created by the will of God.

The Creede of the fourth Councell kept at Toledo, taken out of the Booke of Isidore.

AS we haue learned of the holy fathers, that the father, and the sonne, and the holy ghost are of one godhead & substance, (so) is our confession, beleueing the trinitie in the difference of persons, and openly professing the vnitie in the Godhead, neither confound we the persons, nor diuide the substance. We say, that the father is made or begotten of none: we affirme, that the sonne is not made, but begotten of the father: and we professe that the holy Ghost is neither created nor begotten, but proceeding from the father and the sonne. And (we confesse) that the Lord himselfe Iesus Christ the sonne of God, and the maker of all things, begotten of the substance of his father before all the worlds; came downe from his father in the latter times for the redemption of the world, who (neuertheless) neuer ceased to be with the father. For he was incarnate by the holy ghost and the glorious virgin Marie the holie mother of God, and of her was born alone the same Lord Iesus Christ, one in the trinitie, being perfect (man) in soule and body, taking on man without sinne, being still what he was, taking to him what he was not: touching his godhead equal with the father, (and) inferiour to his father touching his manhoode, hauing in one person the propertie of two natures. For (there are) in him two natures, God and man. And yet not two sonnes or two Gods, but the same (God and man) one person in both natures, who suffered griefe and death for our saluation, not in the power of his godhead, but in the infirmitie of his manhood. He descended to them belowe to drawe out by force the Saints which were held there. And he rose againe, the power of death being overcome. He was taken vp into the Heauens, from whence he shall come to iudge the quicke and the dead. By whose death and blood we being made cleane, haue obtained forgiueneffe of (our) sinnes, and shall be raised vp againe by him in the last day, in the same flesh wherein we now lie, (and) in that maner wherein the same (our) Lord did rise againe, (and) shall receiue of him, some in reward of their wel doing life euerlasting, and some for their sinnes the iudgement of euerlasting punishment. This is the faith of the Catholique church, this confession we keepe and hold, which whosoever shall keepe stedfastly, he shall haue euerlasting saluation.

A declaration of the faith or preaching of the Euangelical and
Apostolicall truth, by the blessed martyr Irenæus, taken out
of the second Chap. of his first booke *Contra Valent.*

THe Church dispersed through the whole world euen to the endes of the earth, hath of the Apostles & their Disciples receiued the beliefe, which is in one God the father almightie, which made Heauen and earth, the Sea, and all that in them is. And in one Iesus Christ the Sonne of God, (who was incarnate for our saluation.) And in the holy ghost, who by the prophets preached the mysterie of the dispensation and the coming of the beloued Iesus Christ our Lord with his natiuitie of the virgine, and his passion, and resurrection from the dead, and his ascension in the flesh into the Heauens, and his coming againe out of the Heauens in the glorie of the father to restore all things, and to raise vp againe al flesh of mankind: so that to Christ Iesus our Lord, both God, and Sauour, and King, according to the will of the inuisible father, euery knee may bow, of things in Heauen, and things in earth, and things vnder the earth, and that euerie toong may praise him, and that he may iudge rightly in all things, and that he may cast the spirites of naughtinesse, with the angels which transgressed and became rebels, and wicked, vniust, mischieuous, and blasphemous men into eternall fire: and that to the iust and holy ones, and such as haue kept his commandements and remained in the loue of him, partly from the beginning, and partly by repentance, he may grant life, bestow immortalitie, & giue glorie euerlasting. The church, although it be dispersed throughout the whole world, hauing obtained, as I haue saide, this confession and this faith, doth as it were dwelling together in one house, diligently keepe them, and likewise beleue them, euen as if it had one soule & the same hart, and doth preach, teach, and agreeably deliuer these things, euen as if it had all one mouth. For in the worlde the toongs are vnlike, but the force of teaching is one and the same. Neither doe the Churches whose foundation is laid in Germanie beleue otherwise, or teach to the contrary: neither those in Spaine, nor those in Fraunce, nor those in the East, nor those in *Ægypt*, nor those in Libya, nor those which are in the world (beside,) but euē as the Sunne (which is) the creature of God is one & the selfsame in al the world, so also the preaching of the truth shineth enerywhere, and giueth light to al men, which are willing to come to the knowledge of the truth. And neither shall he, which among the chiefe ouerseers of the church is able to say much, speake contrarie to this. For no man is aboue his Maister. Neither shall he which is able to say little, diminish this doctrine any whit at all. For seeing that faith is all one and the same, neither doth he which is able to say much of it, say more than should be said: neither doth he which saith little, make it euer a whit the lesser. Read further in the fourth chapter of his thirde booke *Contra Valent.* and you shall perceiue, that by the terme of Apostolicall tradition, he meaneth the Creede of the Apostles.

About the
yeere of our
Lord 185.

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7.
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About the
yeere of our
Lord 210.

A rule of faith after Tertullian taken out of his

Booke *De praescriptionibus Haereticorum.*

THe rule of faith is, that we out of hand professe openly what our beleeve is, which is that indeede, whereby we beleue, that there is one God onelie, and nor any other beside the maker of the world, which by his word sent out first of all brought forth all things of nothing. That word being called his Son, being seene after sundrie sorts of the Patriarks, being alwaies heard in the Prophets, and lastly by the spirite and power of God the father being brought into the virgine Marie, being made flesh in that wombe and borne of hir, became Iesus Christ (which) afterward preached the new law & the new promise of the kingdome of heauen, wrought miracles, sat at the right hand of the father, was nailed to the crosse, rose againe the third day, was taken into the heauens, sitteth at the right hand of the Father, sent the power of the holy Ghost to govern the beleeuers in his owne stead, shall come with glorie to take the saints into the ioy of eternal life & heauenlie promises, and to condemne the wicked to euerlasting fire, when both the parties are raised vp and haue their flesh restored againe.

This rule, as it shall be prooued, being ordained by Christ, hath among vs no doubts at all, but those which heresies bring in, and which make men become heretikes.

The Creede of the blessed Athanasius Bishop of

Alexandria, taken out of his bookes.

About the
yeere of our
Lord 333.



Hosoeuer will be saued: before all things it is necessary that he hold the Catholike faith.

Which faith except every one doe keepe holy and undefiled: without doubt he shall perish euerlastingly.

And the Catholike faith is this: that we worship one God in trinitie, and trinitie in unitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne, and an other of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost, is all one: the glorie equall, the maiestie coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father uncreate, the Sonne uncreate: and the holy Ghost uncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet there are not three eternals: but one eternall.

As also there be not three, incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

Of the foure generall Synodes or Councils.

So likewise, the Father is almighty, the Sonne is almighty : and the holy Ghost almighty.

And yet are they not three almighties : but one almighty.

So the Father is God, the Sonne is God : and the holy Ghost is God.

And yet they are not three Gods : but one God.

So likewise the Father is Lord, the Sonne Lord : and the holy Ghost Lord.

And yet not three Lords : but one Lord.

For like as we be compelled by the Christian veritie : to acknowledge euery person by himselfe to be God and Lord.

So are we forbidden by the Catholike religion : to say there be three Gods or three Lords.

The Father is made of none : neither created, nor begotten.

The Sonne is of the Father alone : not made, nor created, but begotten.

The holy Ghost is of the Father and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one father, not three fathers : one sonne, not three sonnes : one holy ghost, not three holy Ghostes.

And in this trinitie none is afore or after other: none is greater or lesse than other.

But the whole three persons be coeternall together : and coequall.

So that in all things, as is afore said : the vnitie in trinitie, and the trinitie in vnitie is to be worshiped.

He therefore that will be saued, must thus thinke of the trinitie.

Furthermore it is necessarie to euerlasting saluation : that he also beleue rightly in the incarnation of our Lord Iesus Christ.

For the right faith is, that we beleue and confesse : that our Lord Iesus Christ the sonne of God, is God and man.

God of the substance of the father, begotten before the worlds : and man of the substance of his mother borne in the world.

Perfect God and perfect man : of a reasonable soule, and humane flesh subsisting

Equall to the father as touching his godhead: and inferior to the father touching his manhood.

Who although he be God and man : yet he is not two, but one Christ.

One, not by the conuersion of the godhead into flesh : but by taking of the manhoode into God.

One altogether, not by confusion of substance : but by vnitie of person.

For as the reasonable soule and flesh is one man : so God and man is one Christ.

Who suffered for our saluation, descended into hell, rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the father, God almighty : from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies : and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting : and they that haue done euill, into euerlasting fire.

This is the Catholike faith : which except a man beleue faithfully, he can not be saued.

The Creede of the blessed Damafus bishop of Rome, taken out of the second Tome of S. Hierome his works.

WE beleue in one God the father almightie, & in one Iesus Christ our Lord the sonne of God, & in the holy Ghost. We worship & confesse God, not three Gods, but the father, the sonne, & the holy ghost one God: one God, not so as though he were alone, nor as one which is himselfe father to himselfe, & sonne himselfe also: but him to be the father which begot, and (him) to be the sonne which was begotten: but the holy ghost to be neither begotten, nor created, nor made, but proceeding from the father, and the sonne, coeternall, coequal, and working together with the father and the sonne: because it is written, *By the word of the Lord the heauens were established, that is, by the sonne of God, and by the breath of his mouth all the powers thereof.* And in another place: *Send forth thy breath & they shall be created, and thou shalt renew the face of the earth.* And therefore vnder the name of the father, of the sonne, & of the holy ghost, we confesse one God, which is the name of the power, and not of the proprietie. The proper name of the father, is the father: and the proper name of the sonne, is the sonne: & the proper name of the holy ghost, is the holy ghost. In this trinitie of persons, we worship one God (in substance) because that which is of one father, is of one nature with the father, of one substance, and one power. The father begat the sonne, not by wil or necessitie, but by nature.

The sonne in the last time came downe from the father to saue vs & to fulfill the scriptures, who (neuertheless) neuer ceased to be with the father. And he was conceived by the holy ghost, & borne of the virgin, he tooke vpon him flesh, & soule, & sense: that is, he tooke on him very man, neither lost he what he was, but began to be what he was not, so yet that in respect of his owne proprietie he is perfect God, & in respect of ours, he is very man. For he which was God is borne man, & he which is borne man, doth work myracles as God, and he that worketh myracles as God, doth die as a man, and he that dieth as man, doth rise againe as God. Who in the same flesh wherein he was borne & suffered, & died, & rose againe, did ascend to the father, & sitteth at his right hand, in the glory which he alwaies had, & yet still hath. By whose death & blood we beleue that we are cleansed: & that at the latter day we shal be raised vp againe by him in this flesh wherein we now liue. And we hope that we shall obteine a reward for our good deedes: or else the paine of euerlasting punishment for our sinnes. Read this, beleue this, hold this, submit thy soule to this faith, & thou shalt obtaine life & a reward at Christ his hand. S. Peter Bishop of Alexandria taught & beeleued the very same with the blessed Athanasius and Damafus, as it may be gathered out of the 37. chapter of the 7. booke, and the 14. chapter of the 8. booke of the Tripartite historie.

The Imperiall decree of the Catholike faith, taken out of the Tripartite historie, lib. 9. cap. 7.

THE noble Emperors Gratian, Valentinian, and Theodosius, to the people of the citie of Constantinople. We wil all people whom the royall authority of our clemencie doth rule, to be of that religion, which the religion brought in by (Peter) him selfe doth at this time declare, that S. Peter the Apostle did teach to the Romans, & which it is euident that bishop Damafus & Peter the bishop of Alexandria a man of Apostolicall holines do followe: that is, that according to the discipline of the Apostles and doctrine of the Euangelists, in the equalitie of the maiestie & in the holy trinitie, we beleue that there is (but) one godhead of the father, of the sonne, and of the holy Ghost. Those which keepe this lawe, we command to haue the name of catholike Christians: But for the other whom we iudge to bee mad and out of their wits, (we will) that they sustaining the infamie of hereticall doctrine, be punished first by Gods vengeance, and after that by punishment according to the motion of our minds, which wee by the will of God shall thinke best of.

Given the third of the Calends of March at Thessalonica, Gratian the first, Valentinian, and Theodosius August. Cōs.

About the yeere of our Lord 376.

Peter bishop of Alexandria.

Catholikes.

Heretikes.

THE FIRST DECADE OF SERMONS, WRITTEN BY

Henrie Bullinger.

Of the word of God, the cause of it, and how, and by whom it was reuealed to the world.

The first Sermon.



A the decrées of Christian faith withe euery waye holue to liue rightlpe, well, and holly, and finally, al true and heauenly wiſdoome, haue alwaies been fetched out of the teſtimonies oꝝ deſerminate iudgements of the worde of God: neither can they, by thoſe which are wiſe men indæd, oꝝ by the faithfull & thoſe which are called by God to the miniſterie of the Churches, be deaſon, taught, oꝝ laſt of all, ſoundly confirmed from ellewhere than out of the worde of God. Therfoze, whoſoener is ignorant what the worde of God, and the meaning of the word of God is, he ſeemeth to be as one blind, deafe, & without wit, in the Temple of the Lord, in the ſchole of Chriſt, and laſtly, in the reading of the very ſacred Scriptures. But wheras ſom are nothing zealous, but very hardly deaſon to the hearing of ſermons in y^e church, that ſpringeth out of no other fountaine than this, which is, becauſe they do neither rightly vnderſtand, noꝝ diligently pꝛough weigh the vertue, and true force of the word of God. That nothing therefore may cauſe the zealous deſirers of the truth, and the word of God to ſtaie on this point: but rather that that eſtimate of Gods word, which is due vnto it, may be laid vp in al mens harts, I will (by Gods helpe) laie ſozth vnto

to you (deerely beloued) thoſe things which a godly man ought to think, and holde as concerning the word of God. And pꝛay ye earnestly and continually to our bountifull God, that it may pleaſe him to giue to me his holie and effectuell power to ſpeake, and to you the opening of your eares and minds, ſo that in all that I ſhal ſay, the Lords name may be pꝛaiſed, and your ſoules be pꝛofited abundantly.

Fiſt I haue to declare what the word of God is. *Verbum* in the ſcriptures, and according to the verie pꝛopertie of the Hebrzew tong is diuerſly taken. For it ſignifieth what thing ſo euer a man will, euen as among the Germanes, the worde Ding, is moſt largely vſed. In S. Luke, the Angell of God ſaith to the bleſſed virgine, With God ſhall no worde be vnpoſſible, which is all one, as if he had ſaide, all things are poſſible to God, oꝝ to God is nothing vnpoſſible. *Verbum* alſo ſignifieth a word vttered by the mouth of man. Sometime it is vſed ſoz a charge, ſometime ſoz a whole ſentence oꝝ ſpeech oꝝ prophetic: wherof in the ſcriptures there are manie exammples. But when *Verbum* is ioined with any thing elſe, as in this place we call it *Verbum Dei*, then is it not vſed in the ſame ſignification. For *Verbum Dei*, The word of God, doth ſignifie the vertue & power of God: it is alſo put ſoz the Sonne of God, which is the ſecond perſon in the moſt reuerend Trinitie. For that ſaying of the holie Cuangelift is euident

Verbum, what it is.

In Engliſh a thing.

The word of God what it is.

to all men, The word was made flesh. But in this treatise of ours, the word of God doth properly signify the speech of God, and the revealing of Gods will, first of all uttered in a liuelie expressed voice by the mouth of Christ, the Prophets and Apostles, and after that againe registered in writings, which are rightly called holie and diuine Scriptures. The word doth shew the mind of him, out of whom it cometh: therefore the worde of God doth make declaration of God. But God of himselfe naturally speaketh truth, he is iust, god, pure, immortall, eternall, therefore it followeth, that the word of God also, which cometh out of the mouth of God is true, iust, without deceit and guile, without error or euill affection, holie, pure, god, immortall, and cuerlasting. For in the Gospell, saith the Lorde, Thy word is truth. And the Apostle Paule saith, The word of God is not tied. Againe, the Scripture euerie where crieth, The word of the Lorde endureth for euer. And Salomon saith: Euerie word of God is purely clenfed. Adde thou nothing to his words, least peradventure he reprocue thee, & thou be founde a lier. Dauid also saith: The sayings of the Lorde are pure sayings euen as it were siluer clenfed in the fire, and seuen times fined fro the earth.

This you shall moze fully perceiue (dearly beloued) if I speake somewhat moze largely of the cause, or beginning and certaintie of the word of God. The word of God is truth: but God is the onlie welspring of truth: therefore God is the beginning and cause of the word of God. And here indeede God, since he hath not members like to mortall men, wanteth also a bodilie mouth: yet neuerthe-

lesse, because the mouth is the instrument of the voice, to God is a mouth attributed. For he spake to men in the voice of a man, that is, in a voice easily vnderstood of men, and fashioned according to the speech vsually spoken among men. This is evidently to be sene in the things wherein he dealt with the holie fathers, with whome, as with our parents Adam and Eua, Noe, and the rest of the fathers, he is read to haue talked manie and oftentimes. In the mount Sina the Lorde himselfe preached to the great congregation of Israel rehearsing so plainly, that they might vnderstand those ten commandements, wherein is contained euerie point of godlinesse. For in the first of Deuteron. thus we reade: These wordes (meaning the ten commandements) spake the Lorde with a lowd voice, from out of the mids of the fire, to the whole congregation. And in the fourth chapter: A voice of words you heard, but no similitude did you see beside the voice. God verily vsed oftentimes the means of Angels, by whose ministerie he talked with mortall men. And it is verie well known to all men, that the sonne of God the father being incarnate, walked about in the earth, and being verie God and man, taught the people of Israell almost for the space of thre yeres. But in times past, and before that the senne of God was born in the world, God by little and little, made himselfe acquainted with the harts of the holie fathers, and after that with the mindes of the holie prophets, and last of all, by their preaching and writings hee taught the whole worlde. So also Christ our Lorde sent the holie ghost, which is of the father and the sonne into the apostles, by whose mouthes words and writings, he was

The word of
God reuea-
led to the
world by
men.

known to all the world. And all these seruants of God, as it were the elect vessels of God, hauing with sincere hearts received the reuelation of God, from God himself, first of all, in a liuely expressed voice deliuered to the worlde the oracles, and worde of God which they befoze had learned, and afterward, when the world grew more to an end, some of them did put them in writing for a memorizall to the posteritie: and it is good to knowe how and by whom all this was done. For by this narration, the true cause, certaintie and dignitie of the worde of God doth plainly appere.

There are not extant to be seene the writings of anie man from the beginning of the world, vntil the time of Moses, which are come to our knowledge: although it be likely that that same ancient and first world was not altogether without all writings. For by S. Jude the apostle and brother of S. James, is cited the written prophesie of our holie father Enoch, which is read to haue been the seventh from our father Adam. Furthermore, the writing or historie of Job, seemeth to haue bene set forth a great while befoze. But howsoeuer it is, all the Saints in the church of God, giue to Moses the faithfull seruant of God, the first place among the holie writers.

From the beginning therefore of the world, God by his spirite, and the ministerie of angels, spake to the holie fathers: and they by word of mouth taught their children, and childrens children, and all their posteritie, that which they had learned at the mouth of God: when they verilie had heard it, not to the intent to keepe it close to themselves, but also to make their posteritie partakers of the same. For God oftentimes witnesseth, that Hee

will be the God of the fathers and of their seede for euermore. This is most plainly to be seene in the historie of Adam, Noe and Abraham, the first and great grandfathers. In the 19. of Genesis, verily we read, that the angell of God, yea and that more is, that euen the Lorde himselfe did say to Abraham, And shall I hide from Abraham what I mind to do? Since of Abraham shall come a great and mighty people, and all the nations of the earth shall bee blessed in him? And this I knowe, that he will command his children, and his posteritie after him, to keepe the waie of the Lorde, and to doe iustice, iudgement, and the rest. Abraham therefore a faithfull and zealous worshipper of God, did not (euen as also those olde fathers of the first world did not) ware negligent at all here in, but did diligently teach men the will and iudgements of God: whereupon of Moses, yea and of God himselfe, he is called a prophet. That deuout and liuelie tradition of the fathers from hande to hande, was had in vse continually, euen from the beginning of the world, vntil the time of Moses. Moreover, God of his goodness did provide, that no age at anie time should be without most excellent lights, to be witnessers of the vndoubted faith, and fathers of great authoritie. For the worlde befoze the deluge had in it nine most excellent, most holie and wise men, Adam, Seth, Enos, Kenan, Malaleel, Jared, Enoch, Methusalem, and Lamech. The chiefe of these, Adam and Methusalem doe begin, and make an end of all the 1656. yeeres of the world, befoze the deluge. For Adam liued 930. yeeres. He dieth therefore the 726. yeere befoze the flood. And Methusalem liued 969. yeeres. He dieth in the very same yeere that

Abraham.

The cleereff
light of the
first world.

Adam and
Methusalem.

How and by
whome the
word of God
hath been re-
uealed from
the begin-
ning of the
world.

that the flood did ouerflowe: and hee liued together with Adam, 243. yeeres, so that of Adam he might be abundantly enough instructed as concerning the beginning of things, as concerning God, the falling and restoring againe of mankind, and all things else belonging to religion, euen as he was taught of God himselfe. These two fathers with the rest aboue named, were able sufficiently inough, to instruct the whole age in the true saluation and right waies of the Lozde. After the deluge, God gaue to the world againe excellent men, and very greate lights. The names of them are, Noe, Sem, Arpharad, Sale, Heber, Valer, Keu, Saruch, Nachoz, Thare, Abraham, Isaac, and Jacob. Here haue we 13. most excellent Patriarches, among whom the first two, Noe, and Sem, are the chiefe, next to whom Abraham, Isaac, and Jacob, were more notable than the rest. Noe liued 950. yeeres in all. He was 600. yeeres olde, when the flood drowned the worlde. He therefore sawe and hearde all the holy Fathers of the first world befoze the deluge, thre only excepted, Adam, Seth, and Enos. And also he liued many yeeres together with the other, which had both seene and heard them, so that he could be ignozant in no point of those things which Adam had taught. Noe dieth (which is maruell to be tolde, and yet very true) in the 59. year of Abrahams age. Sem the sonne of Noah, liued manie yeeres with his father. For he liued in all 600. yeeres. He was bozne to Noah about 96. yeres befoze the deluge. He sawe and heard therefore, not only his father Noe, and his grandfather Lamech, but also his great grandfire Methusalem, with whome he liued those 96. yeeres befoze the deluge.

Of him he might be informed of all those things which Methusalem had heard and learned of Adam, and the other Patriarches. Sem dieth after the death of Abraham, in the 52. yeere of Isaac, which was 37. yeeres after the death of Abraham, in the yeere 112. of Isaac his age: So that Jacob the Patriarch might very well learne all the true diuinity of Sem himselfe, euen as hee had heard it of Methusalem, who was the third witness and teacher from Adam. Furthermore, Isaac the Patriarch, deliuered to his children that which he receiued of God, to teach to his posterity. In Mesopotamia there is bozne to Jacob his sonne Leui, and to him againe is bozn Rahad, which both sawe and heard Isaac. For Rahad liued no small number of yeeres with his grandfather Isaac. For he is rehearsed in the roll of them, which went with Jacob downe into Egypt: but Jacob liued 17. yeeres with his children in Egypt. This Rahad is the grandfather of Moses, the father of Amram, from whom Moses did perfectly draw that full & certaine tradition by hand, as concerning the will, commandments and iudgements of God, euen as Amram his father had learned the of his father Rahad, Rahad of Isaac, Isaac of Sem, Sem of Methusalem and of Adam the first father of vs all: so now that Moses is from Adam the seventh witness in the world. And from the beginning of the world to the birth of Moses, are fully complete 2368. yeeres of the world. And whoso euer shal diligently reckon the yeeres, not in vaine set downe by Moses in Genesis and Exodus, hee shall finde this account to be true and right.

Now also, it behoueth vs to knowe those chiefe principles of that liuely tradi-

Isacoh.

Kabad.
Amram.
Moses.

Noe.

Sem.

The chiefe
contents of
the holy fa-
thers liuely
tradition.

tradition deliuered by the holye fa-
thers at the appointment of GOD, as
it were from hande to hand to all the
posteritie. The fathers taught their
children, that GOD of his naturall
goodnesse, wishing well to mankind,
woulde haue all men to come to the
knowledge of the trueth, and to bee
like in nature to God himselfe, holie,
happie, and absolutely blessed. And
therefore that God in the beginning,
did create man to his owne similitude
and likenesse, to the intent that hee
should be good, holy, immortall, bles-
sed, and partaker of all the good giftes
of God: but that man continued not
in that dignitie and happie state, but
by the meanes of the Diuell, and his
owne proper faulte, fell into sinne,
miserie, and death, chaunging his like-
nesse to God, into the similitude of
the diuell. Moreouer, that God here
againe, as it were of fresh, began the
worke of saluation, whereby mankind
beeing restored and set free from all
cuill, might once againe be made like
vnto God: and that he meant to bring
this mightie, and diuine woorke to
passe, by a certaine middle meane, that
is, by the worde incarnate. For as by
this taking of flesh, he ioyned man to
God, so by dying in the fleshe, with
sacrifice hee cleansed, sanctified, and
deliuered mankinde, and by giuinge
him his holie spirite, he made him like
againe in nature to God, that is im-
mortall, and absolutely blessed. And
last of all, hee worketh in vs a willing
indeuour, aptly to resemble the pro-
pertie, and conditions of him, to whose
likenesse we are created, so that wee
may be holie both bodie and soule.
They added moreouer, that the word
should bee incarnate in his due time,
and appointed age. And also, that
there did remayne a greate daye for

iudgement, wherein though all men
were gathered together, yet the righ-
teous onelie shoulde receiue that re-
warde of heauenly immortalitie. So
thē, this is the bziefe summe of y^e holy
Fathers tradition, which it is best to
vntwist moze largely, and to speake of
it moze diligently, as it were by parts.
First therefore, the Fathers taught,
that the Father, the Sonne, and the
holy Ghost, are one God in the most
reuerend Trinitie, the maker and go-
uernour of heauen and earth, and all
thinges which are therein, by whom
man was made, and who for man did
make all thinges, and put all thinges
vnder mankinde, to minister vnto him
thinges necessarie, as a louing father
and most bountifull Lord. Then they
taught that man consisted of soule and
bodie, and that he indeede was made
god according to the image and like-
nesse of GOD, but that by his owne
fault, and egging forwarde of the de-
uill, falling into sinne, he brought into
the woylde death and damnation, to-
gether with a webbe of miseries, out
of which it cannot ridde it selfe: So
that nowe all the children of Adam,
euen from Adam are borne the sonnes
of wrath and wretchednes. But, that
God whose mercie aboundeth accord-
ing to his incomprehensible good-
nesse, taking pitie on the miserie of
mankinde, did euen of his moere
grace, graunt pardon for the offence,
and did laye the weight of the punish-
ment vpon his only sonne, to the intent
that he, when his heele was crushed
by the Serpent, might himselfe breake
the Serpentes heade. That is to say,
God doth make a promise of sēde, that
is, of a Sonne, who taking flesh of a
pērelesse woman, I meane, that Vir-
gine most worthy of commendations,
shoulde by his death, vanquish death

God.

Creation of
the world.Sinne and
death.Grace, life,
and redem-
ption by
Christ.

and Satan the author of death, and should bring the faithfull Sonnes of Adam out of bondage: yea, and that more is, should by adoption make them the sonnes of God, and heires of life euerlasting. The holy fathers therefore, taught to believe in God, and in his son the redemer of y whole worlde: when in their very sacrifices they did present his death, as it were an vnspotted sacrifice, wherewith he met to wipe away, and cleanse the sinnes of all the worlde. And therefore had they a most diligent eye to the stock and lineall descent of the Messias.

For, it is brought downe, as it were by a line, from Adam to Noe, and from Noe by Sem euen to Abraham himselfe: and to him againe it was sayde, In thy seede shall all the Nations of the earth be blessed: in which wordes the promise once made to Adam, as touching Christ the redemer, and chaunger of Gods curse into blessing, is renewed and repeated againe. The same line is brought downe from Abraham by Isaac vnto Jacob, and Jacob being full of the spirit of God, pointed out his sonne Iuda to be the roote of the blessed seede, as it is to be seene in 49. of Genesis. Lastly, in the tribe of Iuda, the house of David was noted, out of which that seede and branch of life should come. Moreover, the holy Fathers taught, that God by a certaine league hath ioyned himselfe to mankind, and that he hath most streightly bounde himselfe to the faithfull, and the faithfull likewise to himselfe againe. Whereupon, they did teache to be faithfull to God ward, to honour God, to hate false Gods, to call vpon the onely God, and to worship him devoutly. Furthermore, they taught, that the worshipp of God did consist in thinges spirituall, as faith, hope,

charitie, obedience, vpright dealing, holinesse, innocencie, patience, truth, iudgement, and godlinesse. And therefore did they reprehende naughtinesse, and sinne, falshood, lacke of beliefe, desparation, disobedience, vnpatientnesse, lying, hypocrisie, hatred, despitesfull tauntes, violence, wrong, vnrighteous dealing, vncleannes, riotousnes, surftoting, whozedome, vnrighteousnes, and vngodlines. They taught, that God was a rewarder of good, but a punisher & reuenger of euill. They taught, that the soules of men were immortal, and that the bodies should rise again in the day of iudgement, therefore they exhorted vs all, so to line in this temporall life, that we doe not lose the life eternall.

This is the summ of the word of god reuealed to the fathers, & by them deliuered to their posteritie. This is y tradition of the holy fathers, which comprehendeth all religio. Finally this is the true, auncient, vndoubted, authenticall, & catholique faith of the fathers.

Besides this, the holy fathers taught their children, and childrens childre, the account of the yeares from the beginning of the worlde, and also the true historical course, as well profitable as necessarie, of things from the creation of the worlde, euē vnto their owne times: least peradventure their children should be ignorant of the beginning and succession of worldly thinges, and also of the iudgements of God, and examples of them which liued, as well godly as vngodly.

I could declare vnto you al this euidently, and in verie good order, out of the first booke of Moses called Genesis if it were not that therby the Sermon should be drawn out somewhat longer than the vse is.

But I suppose that there are fewe,

Faith.

The lineal descent of Messias.

Life eternal and the day of iudgement.

The true historical narration deliuered by the fathers to their children.

The league of God.

The worship of God.

or rather none at all here present which do not perceiue that I haue rehearsed this that I haue saide, touching y^e tradition of the ancient fathers, as it were word for word out of the booke of Genesis, so that now, I may very wel go forwarde in the narration which I haue begunne.

So then, whatsoeuer hitherto was of the fathers deliuered to the worlde by worde of mouth, & as it were from hand to hand, that was first of all put into writing by the holy man Moses, together with those thinges, which were done in al the time of Moses life, by the space of 120. yeres. And y^e his animation might be y^e greater through out all the worlde, among all men, and in all ages, and that none shoulde but know, that the writings of Moses were the very word of God it self. Moses was furnished and as it were consecrated, by God with signes, & wonders to bee marueiled at in deed, which the almighty by the hande, that is, by the ministerye of Moses did bring to passe: & verily, he wrought them not in any corner of the worlde, or place vnknewen, but in Egypt, the most flourishing and renowned kingdom of that age.

Those miracles were greater and farre more by many, than that they can be here rehearsed in few wordes: nevertheless is it needful to reapeate the, because you, dearly beloved, are not vnskillfull or ignorant of them at al. After that also, God by other meanes procured authoritie to Moses. For many and often times, God had communication with Moses: & amongst the rest of his talke said he, Behold, I will come to thee in a thicke cloude, that the people maye heare me talking with thee, and may beleue thee for euermore.

Neither was the Lorde therewith

content, but commanded Moses to call together all the people, sixe hundredeth thousand men, I say, with their wiues and children. They are called out to the mount Sina, where God appeareth in a wonderfull & terrible fashio, and he himselfe preaching to the congregation, doth rehearse vnto them the ten commandements.

But the people being terrified with the maiesty of God, doth pray and beseech, that God himselfe would no more afterward preach to the congregation with his owne mouth, saying, that it were enough if he would vse Moses as an interpreter to them, and by him speake to the Church. The most high God did like the offer, and after that, he spake to the people by Moses, whatsoever he wolde haue done. And for because that the people was a stiffnecked people, & by keeping company with Idolaters in Egypt, was not a little corrupted, Moses now beganne to set downe in writing, those thinges which y^e holy fathers by tradition had taught & the thing also which the Lorde had revealed vnto him. The cause why he wrote them was, least peradventure, by obliuion, by continuance of time and obstinacie of a people so slowe to beleue, they might either perishe, or else be corrupted. The Lorde also set Moses an example to folow. For whatsoeuer God hath spoken to the Church in Mount Sina, y^e same did he streight way after, write with his own finger in two tables of stone, as he had with his finger from the beginning of the worlde writte the same in the hearts of the fathers. Afterward also in plaine words he commanded Moses to write whatsoever the Lorde had revealed. Moses obeyed the Lodes commandment, & wrote them. The holie Ghost which was wholly in the myndes

of Moses directed his hand as he writ. There was no abilitie wanting in Moses, that was necessarie for a most absolute writer. He was abundantly instructed by his auncestours. For hee was bozne of the holiest progenie of those fathers, whom God appointed to be witnesses of his will, commaundements, and iudgements, suppose Amram, Rahad, Jacob, Sem, Methusalā and Adam. He was able therefore, to write a true and certein historie, from the beginning of the worlde, euen vntill his owne time. Whereunto hee added those thinges, which were done among the people of God in his owne life time, whereof hee was a very true witness, as one that saw and heard them.

Yea and that more is, whatsoeuer he did set forth in his bookes, that did he reade to his people, and amongst so many thousandes, was there not one found, which gainsaide that which he rehearsed: so that the whole consent & witnessebearing of the great congregation, did bring no small authoritie to the writings of Moses.

Moses therefore contained in the five bookes called the five books of Moses, an historie from the beginning of the worlde, euen vnto his own death, by the space of 2488. yeeres. In which hee declared most largely, the Revelation of the woorde of God made vnto men, and whatsoeuer the woord of God doth containe & teach. In which as we haue the manifold Oracles of God himself, so haue we most light som testimonies, sentences, examples, & decrees of the most excellent, ancient, holy, wise, and greatest men of the worlde, touching all thinges, which seeme to appertaine to true godlinesse, and the way how to liue well and holily. These bookes therefore, found a ready prepared en-

trance of beliefe among all the posterity, as bookes which are authentically, and which of themselues haue authority sufficient, & which without gain-saying, ought to be beleued of all the worlde. Yea, and that more is, our Lord Iesus Christ the only begotten sonne of God, doth referre the faithfull to the reading of Moses, yea, and that in deed in the chiefeest points of our saluation: The places are to be seene John 5. Luke 16. In the 5. of Mathew hee saith, Doe not thinke that I am come to destroy the lawe and the Prophets, for I am not come to destroy them, but to fulfill them. For, verily I say vnto you, though heauen and earth doe passe, one iot or tittle of the lawe shall not passe till all bee fulfilled. Who-soeuer therefore, shall vndoe one of the least of these commaundementes, and shall teach men so, he shall be called the least in the kingdome of heauen. There haue verily some bene found, that haue spoken against Moses the seruant of God. But God hath imputed that gainsaying as done against his diuine maiestye, & punished it most sharply.

The proofes hereof are to be seene in Exod. 16. and Punerie the 12. And first of the people murmuring against Moses: the of Mary Moses sister, speaking against her brother. But to the people it was saide, Not against the ministers, but against the Lorde are your complaintes. As for Marie, shee was horribly stricken with a Leprosie. Theotectus was stricken blinde: and Theotectus fell to be madde, because he had vnreuerently touched the woord of God. For although the woorde of God be reuealed, spoken, and written by men, yet doth it not therefore cease to be that, which in daede it is, neither doeth it therefore beginne to be

be the word of men, because it is preached and heard of men, no more than the king his commaundement, which is proclaimed by the Cryar, is saide to be the commaundement of the cryar. He despiseth God, & with God all the holy Patriarches, whosoever doth cōtemne Moses, by whom God speaketh vnto vs, and at whose hand we haue receiued those thinges, which the Patriarches frō the beginning of the world, by tradition deliuered to the posterity. There is no difference betwēne the worde of God, which is taught by the liuely expresse d voyce of man, and that which is witten by the penne of man, but so farre forth as the liuely voyce and witing doe differ betwēne them selues: the matter vndoubtedly, the sēse and meaning in the one and the other is all one. By this (dearely beloued) you haue perceiued the certeine historie of the beginning of the worde of God.

Now let vs goe forward to the rest, that is to adde the historie of the proceeding of the worde of God, & by what meanes it shined euer and anon very cleare and brightly vnto the worlde. By and by after the departure, of the holy man Moses out of this world into heauen, the Lorde of his bountifullnes gaue most excellent Prophets vnto his Church, which he had chosen to the intent that by it he might reueale his worde vnto the whole world. And the Prophetes were to them of the olde time, as at this day amongst vs are Prophets, Priests, wise men, Preachers, Pastors, Bishops, Doctours, or Diuines, most skilfull in heauenlic thinges, and giuen by God to guyde the people in the faith. And he whosoever shall reade the holy historie, will confesse, that there flourished of this sort, no small number, and those not

obscure euen till the captiuitie of Babylon. Amongest whom are reckoned these singular and excellent men, Phinées, Samuel, Helias, Heliseus, Esaias, and Jeremias, Dauid, & Salomon were both kings and Prophetes. In time of the captiuitie at Babylon, Daniel and Ezechiel were notably knowen. After the captiuitie flourished amongst the rest, Zacharias the sonne of Barachias. Here haue I reckoned by a few amongst many: who although they flourished at sundry times, and that the one a great while after the other, yet did they all with one consent, acknowledge that GOD spake to the worlde by Moses, who, God so appoynted it, left to the church in the worlde, a breuiarie of true diuinitie, & a moste absolute Summe of the worde of God contained in witing. At these priests, Diuines & Prophetes, in all that they did, had an especiall eie to the doctrine of Moses. They did also refer all men in cases of faith and religion, to the booke of Moses. The lawe of Moses, which is in dæde the lawe of God, and is most properly called Thora, as it were the guide and rule of faith, and life, they did diligently beate into the mindes of all men. This did they according to the time, persons and place, expound to all men. For al the priests and Prophetes before the incarnation of Christ, did by worde of mouth teache the men of their time, godlinesse, and true religion. Neither did they teache any other thing, than that which the Fathers had receiued of God, & which Moses had receiued of God and the fathers, and straight wayes after committing it to witing, did set it out to all vs which follow, euen vnto the end of the world: so that now, in the Prophets, we haue the doctrine of Moses, and tradition of the fathers, and them

The proceeding of the word of God.

The Law.

The prophets.

in all and euery point moze fully and plainly expounded and polished, being mozeouer, to the places, times, and persons very fitly applied.

Furthermore, the doctrine, and writings of the Prophetes haue alwayes been of great authority among all wise men throughout the whole worlde. For it is well perceined by many arguments, that they took not their beginning of y^e prophets themselves as chiefe authors, but were inspired from God out of heauen by the holy spirit of God. For it is God, which dwelling by his spirite in the mindes of the Prophets, speaketh to vs by their mouths. And for that cause haue they a moste large testimonie at the hands of Christ, and his elect Apostles. What say ye to this mozeouer, that God by their ministry hath wrought miracles and wonders to be maruelled at, and those not a few: That at the least by mightye signes we might learn that it is God, by whose inspiration the prophets doe teach, and write whatsoeuer they left for vs to remember.

Farthermore, so many common weales, and congregations gathered together, & governed by the Prophetes according to the word of God, do shew most euident testimonies of God his trueth in the Prophets. Plato, Zeno, Aristotle, & other Philosophers of the Gentiles, are praised as excellent men. But which of them could euer yet gather a church to liue according to their ordinaunces: And yet our Prophetes haue had the most excellent and renowned common weales, or congregations, yea and that moze is, the most flourishing kingdomes in al the world vnder their authoritie. All the wise men in the whole worlde, I meane those which liued in his time, did reuerence Salomon, a king and so great

a Prophet, and came vnto him from the very outmost endes of the worlde. Daniel also had the preeminence among the wise men at Babylon, being then the most renowned Monarchie in all the worlde.

He was mozeouer in great estimation with Darius Medus, the sonne of Astiages or Assuerus, and also with Cyrus that most excellent king. And here it liketh me well to speake somewhat of that diuine foreknowledge in our Prophetes, and most assured shewing of things which were to come after many yeeres passed. And now to say nothing of others, did not Elaias most truely foretel those things which were afterward fulfilled by the Jewes in our Lord Christ: Not in vaine did he seeme to them of old time to be rather an Euangelist than a Prophet foretelling things to come. He did openly tell the name of king Cyrus one hundred and threescore yeeres at the least, before that Cyrus was borne.

Daniel also, was called of them in the olde time, by the name of one which knewe much. For, he did foretel those things which are, and haue been done in all the kingdoms of the world almost, and among the people of God, from his owne time vntill the time of Christ, and further vntill the last day of iudgement, so plainly that he may seeme to haue compiled an historie of those thinges, which then were already gone and past. All these thinges I say, doe very euidently proue, that the doctrine, and writings of the Prophets are the very word of God: with which name and title, they are set forth in sundrie places of the Scriptures. Verily, Peter the Apostle saith, The prophecie came not in olde time by the wil of man: but holy men of God spake as they were moued by

Polyhistor.

1. Pet. 1.

the

The authority of the holy Prophets was very great.

the holy Ghost.

And although God did largely, clearly, plainly and simple, reueale his word to the world by the Patriarches, by Moses, by the Priests and Prophets, yet did hee in the last times of all, by his Sonne, set it forth most clearly, simply, and abundantly to all the worlde. For the verry and onely begotten Sonne of God the father, as the Prophetes had foretolde, descending from heauen doth fulfill all what soeuer they foretolde, and by the space almost of thre yeres doeth teach all pointes of godlines. For saith John, No man at any time hath seene God, the onely begotten sonne which is in the bosome of the father, he hath declared him. The Lord himselfe mozeouer, saith to his Disciples, Al things which I haue heard of my Father haue I made knowne to you. And againe he saith, I am the light of the worlde: whosoever doth follow me doeth not walke in darkenes, but shall haue the light of life. Our Lord also did teach, that to him which would enter into Heauen and be saued, the heavenly regeneration was needefull: because in the first byrth man is bozne to death, in the second to life. But that that regeneration is made perfect in vs by the spirit of God, which instructeth our hearts in faith, I say in faith in Christ who dyed for our sinnes, & rose againe for our iustification. He taught that by that faith they which beleue are iustified: and that out of the same faith doe growe sundry frutes of charitie and innocencie, to the bringing forth whereof, he did most earnestly exhorde them. He taught furthermore, that he was the fulfilling or fulnes of the law and the Prophetes, & did also approue and expound the doctrin of Moses and the Prophetes. So doctrine he ioyned

diuerse miracles and benefites, where by he declared that hee himselfe was that light of the worlde, and the mighty & bountifull redeemer of the worlde. And, to the intent that his doctrine & benefites might be knowen to all the worlde, he chose to himselfe witnesses, whom he called Apostles, because hee purposed to sende them to Preache throughout the worlde. Those witnesses were simple men, innocents, iust, tellers of trueth, without deceit or subtilties, and in all pointes holie and good: whose names it is verie profitable often to repeate in the Congregation. The names of the Apostles are these, Peter and Andrew, James and John, Philippe and Bartholomewe, Thomas and Mathew, James the sonne of Alphe, and Iudas his brother, whose surname was Thaddæus, Simon and Iudas Iscariot, into whose roome (because he had betrayed the Lord) came Sainct Matthias. These had he by the space almost of thre yeares, hearers of his heavenly doctrine, and beholders of his diuine workes. These after his ascension into the Heauens, did he by the holie ghost sent downe from heauen, instruct with all kinde of faculties. For, as they were in the Scriptures passing skilfull: so were they not unskilfull or wanting eloquence in any tongue. And being once after this manner instructed, they departe out of the Citie of Jerusalem, and passe through the compasse of the earth, preaching to all people and nations that which they had receiued to preach of the sauiour of the worlde, & the Lord Iesus Christ. And when for certaine yeares, they had preached by worde of mouth, then did they also set downs in writing that which they had preached. For some, verily, write an historie of the words and daeds of Christ,

The Apostles
of Christ.

The word of
God reuealed
by the
son of God.

The chiefe
contents of
Christ his
doctrin.

and

and some of the wordes and deedes of the Apostles. Other some sent sundry Epistles to diuers Nations. In all which, to confirme the trueth, they vse the Scripture of the lawe and the prophetes, euen as we read, that the Lord oftentimes did. Moreover, to the twelue Apostles are ioyned two great lights of the world, John Baptist then whome there was neuer anye more holy borne of women, and the chosen vessel Paule, the great teacher of the Gentiles.

Neither is it to be merueyled at, that the sozerunner and Apostles of Christ had alwayes verie great dignitie, and authoritie in the Church. For, euen as they were the Embassadors of the eternall King of all ages, and of the whole world: so being indued with the spirite of God, they did nothing according to the iudgement of their own minds. And the Lord by their ministerie wrought great miracles, therby to garnish the ministerie of them, and to commend their doctrine vnto vs. And what may be thought of that, moreover, that by that word of God they did conuert the whole worlde gatheringe together, and laying the foundations of notable churches, throughout the compasse of the world: which verily by mans counsell and wordes, they had neuer bene able to haue brought to passe. To this is further added, that they which once leaned to this doctrine, as a doctrine giuing life, did not refuse to dye. Besides that howe many soener had their beleefe in the doctrine of the Gospel, they were not afraid thorough water, fire, & swordes to cut off this life, and to lay hand on the life to come. The faithful Saints could in no wise haue done these things, vnles the doctrine which they beloued had bene of God.

Although therfore, that the Apostles were men, yet their doctrine, first of all taught by a liuely expressed voice, and after that, set downe in writing with pen and yncke, is the doctrine of God, and the very true worde of God. For therfore the Apostle left this saying in writing, whē ye did receiue the word of God which yee heard of vs, yee receiued it not as the worde of men, but as it is indeede, the worde of God, which effectually worketh in you that beleue.

But now, the matter it selfe and place require that I gather also and plainely reckon by those booke, wherein is conteyned the very word of God, first of all declared of the Fathers, of Christ himselte, and the Apostles by word of mouth, & after that also written into booke by the Prophetes and Apostles. And in the first place verily are set the fiue booke of Moses. Then followe the booke of Iosue, of Iudges, of Ruth, two booke of Samuel, two of Kinges, two of Chronicles, of Esdras, Nehemias, and Hester one a piece. After these come Job, Dauid or the booke of Psalmes, Prouerbes, Ecclesiastes, and Cantica. With them are numbred the foure greater Prophetes Esaias, Ieremias, Ezechiel, and Daniel: then the twelue lesser Prophetes, whose names are verie well knowen: With these booke the olde Testament ended. The newe Testament hath in the beginning the Euangelicall historie of Christ the Lorde, written by foure Authours, that is, by two Apostles, Mathew and Iohn: and by two Disciples, Marke and Luke: who compiled a wonderfull goodlye and profitable booke of the Actes of the Apostles, Paule to sundrie Churches and persons published 14. Epistles. The other Apostles wrote 7. which

John Baptist
and Paule.

The authoritie of the
Apostles verie
great.

I. The 12.

The roll of
the booke
of the di-
uine Scrip-
tures.

are called both Canonical and Catholike. And the books of the newe Testament are ended with the reuelation of Iesus Christ, which he opened to the disciple whom he loued, Iohn the Euangelist and Apostle, shewing vnto him & so to the whole church, the ordinance of God touching the church, euen vntil the day of iudgement. Therfore in these few and mean, not vnmeasurable: in these plaine and simple, not darke and vnkemmed booke: is comprehended the ful doctrine of godlinesse, which is the verie worde of the true, liuing and eternall God.

Also the booke of Moses and the Prophetes through so many ages, perils and captiuities, came sounde and vncorrupted euen vntill the time of Christ and his Apostles. For the Lord Iesus and the Apostles vsed those booke as true copies and authentical: which vndoubtedly they neither woulde, nor coulde haue done, if so bee that either they had bene corrupted, or altogether perished. The booke also, which the Apostles of Christ haue added, were throughout al persecutions kept in the church safe and vncorrupted, and are come sound and vncorrupted into our handes, vpon whom the endes of the worlde are salac. For by the vigilant care and vspeakeable godnesse of God our Father, it is brought to passe, that no age at antic time either hath or shal want so great a treasure.

Thus much hitherto haue I declared vnto you (dearely beloued) what the worde of God is, what the beginning of it in the church was, and what proceeding, dignitie and certaintie it had. The worde of God is the speech of God, that is to say, the reuealing of his good will to mankind, which from

the beginning, one while by his owne mouth, and an other while by the speech of Angels, hee did open to those first, ancient, and most holie Fathers: who againe by tradition, did faithfully deliuer it to their posterity. Hee are to be remembered those great lightes of the worlde, Adam, Seth, Methusalem, Noe, Sem, Abraham, Isaac, Iacob, Amram, and his sonne Moses, who at Gods commaundement, did in writing comprehend the hystorie and traditions of the holie fathers, wherevnto he ioined the written lawe, and exposition of the lawe, together with a large and lightsome hystorie of his owne life time. After Moses, God gaue to his Church most excellent men, Prophetes and priests, who also by worde of mouth and writings, did deliuer to their posteritie that which they had learned of the Lord. After them came the Onelie begotten sonne of God himselfe downe from heauen into the world, and fulfilled all, whatsoever was founde to be written of himselfe in the Lawe, and the Prophetes. The same also taught a most absolute meane howe to liue well and holily: Hee made the Apostles his witnesses. Which witnesses did afterwarde, first of al with a liuely expressed voice, preach all thinges which the Lord had taught them, and then, to the intent that they shoulde not be corrupted, or cleane taken out of mans remembrance, they did commit it to writing: so that now we haue from the Fathers, the Prophetes and Apostles, the word of God as it was preached and written. These thinges had their beginning of one & the same spirit of God, and doe tend to one ende, that is, To teach vs men how to liue well and holily. He that beleueth not these

The scripture
is found and
vncorrupted.

these men, and namely the onely begotten Sonne of God, whom I pray you will beleeue: We haue heer the most holy, innocent, vpright liuing, most praise woorthy, most iust, most auncient, most wise, and most diuine men of the whole world and compasse of the earth, and briefly, such men as are by all means without comparison. All the world can not shew vs the like againe, although it should wholie a thousand times be assembled in counceils. The holy Emperour Constantine gathered a generall counsell out of all the compasse of the earth, thither came there togither out of all the worlde, thre hundred and eightene most excellent Fathers. But they that are of the wisest sort will saie, that these are not so much as shadowes, to be compared to them of whom we haue receiued the worde of God. Let vs therefore in all thinges beleeue the worde of God, deliuered to vs by the Scriptures. Let vs thinke that the Lord himselfe, which is the verie liuing and eternall God, doth speake to vs by the Scriptures. Let vs for euermore praise the name and goodness of him, who hath bouched safe so faithfully, fully and plainely, to open to vs miserable mortall men, all the meanes howe to liue well and honestly.

To him be praise, honour, and glorie, for euermore, Amen.

Of the word of God, to whom and to what end it was reuealed, also in what maner it is to be heard, and that it doth fully teach the whole doctrine of godlines.

The second Sermon.



Derely beloued in the last Sermon you learned what the word of God is, from whence it came, by whom it was chiefelie reuealed, what proceedings it had, & of what dignitie & certaintie it is. Nowe am I come againe, and by Gods fauor and the help of your prayers, I will declare vnto you (beloued) to whome and to what ende the word of God is reuealed: in what maner it is to be heard, & what the force thereof is or the effect.

Our God is the God of al men and nations, who according to the saying of the Apostle, would haue all men to

be saued, & to come to the knowledge of the truth: and therefore hath he for the benefite, life and saluation of all men, reuealed his word, that so in deed there might be a rule and certaine way, to lead men by the path of iustice into life euerlasting. God verily in the old time did shew himselfe to the Israelites, his holie and peculiar people, more familiarly than to other nations, as the Prophet saith: To Iacob hath he declared his statutes, and his iudgements to Israell: he hath not dealt so with any nation, neyther hath he shewed them his judgments: and yet he hath not altogether been carelesse of the Gentiles. For as to the Piniuites he sent Jonas, so to the Chaldeans, Jeremias, Daniell, and the other Prophetes bestowed much labour in teaching

teaching and admonishing the Gentiles. And those most ancient fathers, Moſe, Abraham, and the reſt, did not onely inſtruct the Jewiſh people which deſcended of them, but taught their other ſonnes alſo, the iudgements of God. Our Lozde Jeſus Chriſt verilie laieng open the whole world befoze his diſciples, ſaid: Teach all nations: Preach the Goſpell to all creatures. And when as Saint Peter did not yet fully vnderſtande, that the Gentiles alſo did appertaine to the fellowſhippe of the Church of Chriſt, and that to the Gentiles alſo did belong the preaching of the glad tydings of ſaluation, purchaſed by Chriſt foꝛ the faithfull, the Lozde doth inſtruct him by a heauenly viſion, by ſpeaking to him out of heauen, and by the meſſage which came from Coznelius, as you knowe (darely beloved) by the hiſtory of the Actes of the Apoſtles. Let vs therefore thinke (my brethren) that the woꝛde of God and the holie Scriptures, are revealed to all men, to all ages, kindes, degrees, and ſtates throughout the worlde. Foꝛ the Apoſtle Paul alſo confirming the ſame, ſaith: Whatſoever things are written, are written for our learning, that through patience, and comfort of the Scriptures, wee may haue hope.

Let none of vs therefore hereafter ſay, what need I to care what is written to the Jewes in the olde Teſtament, or what the apoſtles haue written to the Romanes, to the Coꝛinthians, and to other nations? I am a Chriſtian. The Prophets to the men of their time, and the apoſtles to thoſe that liued in the ſame age with them, did both preach and write. Foꝛ if wee thinke wyghtlie of the matter, wee ſhall ſee that the Scriptures of the

olde and newe Teſtamentes, ought therfoze to be receiued of vs, euen becauſe wee are Chriſtians. Foꝛ Chriſt our Sauioꝛ and maſter, did referre vs to the written bookes of Moſes and the Prophetes. Saint Paule the very elect inſtrument of Chriſt, doth apply to vs the Sacraments and examples of the old Fathers, that is to ſaie, Circumciſion in Baptiſme, Coloff. 2. and the Paſchall lambe in the ſupper or Sacrament 1. Cor. 5. In the tenth Chapter of the ſame Epistle he applyeth ſundry examples of the fathers to vs. And in the fourth to the Romanes where hee reaſoneth of faith, which iuſtifieth without the help of woꝛks, and the lawe, hee bringeth in the example of Abraham. And therewithall addeth, Neuertheleſſe it is not written for Abraham alone, that faith was reckoned vnto him for righteousneſſe, but alſo for vs to whom it ſhall be reckoned if we beleue, &c.

By that meanes ſay ſome, we ſhall againe be wrapped in the lawe, we ſhall be enforced to be circumciſed, to ſacrifice fleſh and blood of beaſtes, to admit againe the pꝛieſthod of Aaron, together with the temple, and the other ceremonies.

There ſhall againe be allowed the bill of diuorcement, or putting alwaie of a mans wife, together with ſuffeꝛance to marrie manie wiues. To theſe I anſwere, that in the old Teſtament we muſt conſider, that ſome things there are, which are foꝛ euer to be obſerued, and ſome things which are ceremoniall and ſuffered onely til time of amendment. That time of amendment is the time of Chriſt, who fulfilled the lawe, and toke away the curſe of the lawe.

The ſame Chriſt chaunged Circumciſion into Baptiſme. Hee with his

The writings of the olde teſtament are alſo giuen to Chriſtians.

his owne onelie sacrifice made an end of all sacrifices, so that now in steade of all sacrifices; there is left to vs that onelie sacrifice of Christ, where in also we learne to offer our own verie bodies and pzaiers togither with god déedes, as spirituall sacrifices vnto God: Christ changed the priesthood of Aaron for his owne, and the priesthood of all Christians. The temple of God are wee in whom God by his spirite doth dwell. All ceremonies did Christ make voide, who also in the nineteenth of Mattheu did abrogate the bill of diuorcement, togither with the marriage of manie wiues. But although these ceremonies, and some externall actions were abrogated and cleane taken away by Christ, that we shuld not be bound vnto them: yet notwithstanding, the Scripture which was published touching them, was not taken awaie or else made voide by Christ. For there must for ever bee in the church of Christ a certaine testimoniall, whereby we may learne what manner of worshippings and figures of Christ they of the olde time had. Those worshippings and figures of Christ must we at this daie interpret to the church specially, and out of them we must no lesse than out of the writings of the newe Testament preach Christ, forgiveness of sins, and repentance. So then to all Christians are the writings of the olde Testament giuen by God: in like maner as the Apostles writ to all Churches those things which bore the name or title of some particular congregations.

And to this end is the word of God reuealed to men, that it may teach them what, and what maner one God is towarde men, that he woulde haue them to be saued, and that by faith in

Christ: what Christ is, and by what meanes saluation commeth: what becometh the true worshippers of God, what they ought to sic, and what to ensue. Neither is it sufficient to know the wil of God, vnlesse we do the same and be saued. And for that cause saide Moses, Hearc Israel the statutes and iudgements which I teach you, that ye may doe them and liue. And the word in the Gospell confirming the same, crieth: Blessed are they which heare the word of God and keepe it.

And here is to bee praised the exceeding great godnesse of God, which would haue nothing hid from vs, which maketh any whit to liue rightly, well and holily. The wise and learned of this world doe for the most part beare enuie or grudge, that other shoulde attaine vnto the true wisdom. But our Lord doth gently, and of his owne accord offer to vs, the whole knowledge of heauenlie things, and is desirous that we go forward therein, yea, and that more is, he doth further our labour, and bring it to an ende. For Who soeuer hath, saith the Lord himselfe in the Gospell, to him shall be giuen, that he may haue the more abundance. And euerie one that asketh receiueth, and he that seeketh findeth, and to him that knocketh it shal be opened. Whereupon S. James the Apostle saith: If anie of you lacke wisdom, let him aske of God, which giueth to all men liberally, that is, willingly, not with grudging, neither casteth anie man in the teeth, & it shall be giuen him. Where, by the way we see our dutie, which is in reading and hearing the word of God, to pray earnestly and zealously, that we may come to that ende, for the which the worde of God was giuen and reuealed vnto vs. But as touching that

Gods goodnesse to be praised for teaching vs.

To what end the worde of God is reuealed.

matter,

matter, we will say somewhat more, when we come to declare in what manner of sorte, the worde of God ought to be heard.

Nowe, because I haue sayde, that the worde of God is reuealed, to the intente that it may fully instructe vs in the wayes of God and our saluation, I will in fewe wordes declare vnto you (dearely beloued) that in the worde of God deliuered to vs by the Prophets, and Apostles, is abundantly contayned the whole effect of godlynesse, and what things soeuer are auailable to the leading of our liues rightly, well, and holily. For verily, it must needes be, that that doctrine is full and in all pointes perfect, to which nothing ought eyther to be added, or else to be taken awaie. But such a doctrine is the doctrine taught in the worde of God, as witnesseth Moses Deutr. 4. & 12. And Salomon Prouerb. 30. What is he therefore that doth not confesse that all pointes of true pietie, are taught vs in the sacred Scriptures. Furthermoze, no man can denie that to be a most absolute doctrine, by which a mā is so fully made perfect, that in this world he may be taken for a iust man, and in the world to come, be called for euer to the cōpanie of God. But he that beleueeth the word of God vttered to the world by the Prophetes and Apostles, and liueth thereafter, is called a iust man, and heire of life euerlasting. That doctrine therefore is an absolute doctrine. For Paul also declaring moze largely & fully the same matter, saith: All Scripture giuen by inspiration of God, is profitable to doctrine, to reprove, to correction, to instruction which is in righteousnesse, that the man of God may be perfect, instructed to all good workes.

We haue (brethren) an euident testimony of the fulnesse of the worde of God. We haue a doctrine absolutely perfect in all points. We haue a most perfect effect of the word of God, because by this doctrine the man of God, that is, the godly and deuout worshipper of God, is perfect being instructed, not to a creature fewe good workes, but vnto all and euery good worke. Wherin therefoze canst thou finde anye want? I do not thinke that any one is such a sot, as to interpret these wordes of Paul, to be spoken onely touching the olde Testament: seeing it is moze manifest thā y day light, that Paule applied them to his scholer Timothy, who preached the Gospell, and was a Minister of the newe Testament. If so be then, that the doctrine of the olde Testament be of it selfe full, by how much moze shall it be the fuller, if the Volume of the newe Testament be added thereunto? I am not so ignorant, but that I know that the Worde Iesus both did & spake many things which were not written by the Apostles. But it followeth not therefore that the doctrine of the word of God, taught by the Apostles, is not absolutely perfect. For Iohn the Apostle and Euangelist dooth freely confesse, that the Lorde did many other thinges also, which were not written in his booke: But immediatly hee addeth this and saith: But these are written, that ye might beleue, that Iesus is Christ the sonne of God, and that in beleueing ye might haue life through his name. He affirmeth by this doctrine, which hee contained in writing, that faith is fully taught, and that throught faith there is granted by God euerlasting life,

But the ende of absolute doctrine is to be happye and perfectly blessed. Since the, that that cometh to man by

The Lord both spake and did many things which are not written.

All pointes of true godlynesse are taught vs in the holy Scriptures.

1. Tim. 3.

the wrytten doctrine of the Gospel, but doubtedly that doctrine of the Gospel, is most absolutely perfect.

I knowe, that the Lorde in the Gospel said, I haue manie thinges to tell you : but at this time you can not beare them : But therewithal I knowe too, that he immediatly added this saying, But when the spirite of trueth shall come he shall leade you into all truth. I knowe furthermore, that the spirite of truth did come vpon his disciples, and therefore I beleue, that they accordyng to the true promise of Christ were led into all truth, so that it is most assuredly certaine, that nothing was wanting in them.

But some there are, which when they cannot denye this, do turne themselves and say, that y^e Apostles in deed knewe all thinges, but yet taught them not but by word of mouth onely, not setting downe in wryttinge all those thinges, which doe appertaine to true godlinesse. As though it were likely that Christ his most faithfull Apostles, would by spite, haue kept backe any thing from their posteritie. As though in deed, he had lyed which said, These thinges are written, that in beleueing ye might haue life euerlasting. Iohn therfore did let passe nothing which belongeth to our full instructing in the faith. Luke did omit nothing. Neither did the rest of the Apostles & disciples of our Lorde Iesus Christ suffer any thing to ouer-slip them. Paul also wrote four tene sundrie Epistles : but yet the most of them contained one and the selfe same matter.

Whereby we may very well coniecture, that in them is wholly comprehended the absolute doctrine of godlinesse. For he would not haue repeated one and the selfe same thing so often, to so many sundrye men, if there

had yet bene any thing else necessarie, moze fullie to be taught for the obtaining of saluation. Those thinges but doubtedly would hee haue taught, and not haue rehearsed one and the same thing so many times. Verily in the third chapter of his epistle to the Ephesians he doth affirme, that in the two first Chapters of the same his epistle, hee did declare his knowledge in the Gospel of Christ.

God (sayth he) by reuelation shewed the mysterie vnto me as I wrote before in fewe wordes, whereby when ye read ye may vnderstand my knowledge in the mysterie of Christ. And this spake he touching that one and onely Epistle, yea, & that too touching the two first Chapters of that one Epistle. Whereunto when the most large and lightesome Letters or Epistles of Saint Paul himselfe, and also of the other Apostles are added, who I pray you vnlesse hee bee altogether without sense, wil once thinke that the apostles haue lefte in wryting to vs their posterity, a doctrine not absolutely perfect.

As for those which do earnestly affirme, that al points of godlines were taught by the Apostles to the posterity by word of mouth & not by wryting, their purpose is to set to sale their own, that is, mens ordinaunces in stead of the word of God.

But against this payson (my brethren) take this vnto you for a medicine to expell it. Conferre the thinges which these fellows set to sale, vnder the colour of the Apostles Traditions, taught by worde of mouth, and not by wryting, with the manifest wrytinges of the Apostles, and if in anye place you shall perceyue those traditions, to disagree with the Scriptures, the gather by & by, that it is the forged

The Apostles set downe in wryting the whole doctrine of godlinesse.

Against the lively and vnfaigned traditions of the Apostles.

sojged inuention of men, and not the Apostles tradition. For they, which had one and the same Spirite of truth, lesse not vnto vs one thing in wyting, and taught an other thing by woꝛde of mouth.

Furthermoze, wee must diligently search, whether those traditions do set forward the gloꝛy of God, rather than of men, or the safetie of the faithfull, rather than the priuate aduantage of the Priestes. And wee must take hēde of mennes Traditions, especialy since the Loꝛde sayth, In vaine doe they worship me, teaching doctrines the preceptes of men: So that nowe, the surest way is to cleaue to the woꝛd of the Loꝛde lesse to vs in the Scriptures, which teacheth aboundantlye all thinges that belong to true godlynesse.

It remaineth now for me to tell, in what manner of sort this perfect doctrine of godlines & saluatiō, I meane, the very woꝛd of god ought to be heard of the faithfull, to the intent it may be heard with some fruite to profit them abundantly. I will in few woꝛds cōsteine it. Let the woꝛd of God be heard with great reuerēce, which of right is due to God himselfe and godly thinges. Let it be heard very attentiuely: with continuall prayers betwēne and earnest requests. Let it be heard soberly to our profit, that by it wee may become the better, that God by vs may be glorified, and not that we goe curiously about to search out the hidden counsells of God, or desire to be counted skillfull and expert in many matters.

Let true faith, the gloꝛie of God, and our saluatiō be appointed as the measure and certayne ende of our hearing and reading. For In Exodus Moses the holy seruauant of God

is commaunded to sanctifie the people, and make them in a readinesse to heare the sacred Sermon which God himselfe did minde to make the next day after. Moses therefore commeth and demaundeth of the whole people due obedience to be shewed, as well to God, as to his Ministers. Then commandeth he them to wash their garments, to absteyne from their wiuēs. After that hee appointeth certayne lymites, beyond which it was not lawfull vpon paine of death for them to passe,

By this we plainly learne, that the Loꝛd doth require such to be his Disciples to heare him, as do specially shew obedience and reuerence to him in all thinges, for he being God speaketh to vs men, all we men owe vnto God honour and feare.

A man, vnlesse hee become lowly, humble, and obediēt to God, is altogether godlesse. When is it required at the handes of those which are māte hearers of the woꝛde of God, that they lay apart woꝛldly affaires, which are signified by the garments: to tread vnder foote all filthinesse and vncleannesse of soule and bodie: to refraine for a season euen from those pleasures which are lawfull vnto vs.

The holpe Gholste doth loue the mindes that are purely cleansed which yet notwithstanding are not cleansed but by the Spirite of God. Prædesfull it is, to haue a sincere beleefe in God, and a readie good will and desire to liue according to that which is commaunded in the woꝛd of God, Mozeouer we must be wise to sobriety. Duer curious questions must bee set aside. Let thinges profitable to saluation only be learned.

Last of al let especial hēd be taken

in hearing and learning. For saith Salomon, If thou wilt seeke after wisdom as after gold, thou shalt obtaine it. Againe he saith: The searcher out of Gods maiestie shall be ouerwhelmed by his wonderfull glorie. And againe he saith: Seeke not things too high for thee, neither goe about to search out things about thy strength: but what God hath comanded thee, that thinke thou alwayes on: and bee not ouer curious to knowe his infinite workes, for it is not expedient for thee to see his hidden secrets, with thine eyes. Whereupon the Apostle Paul saith, Let no man thinke arrogantly of himselfe, but so thinke that hee may bee modest and sober, according as God to euerie one hath giuen the measure of faith. And hereunto belongeth that which the same Apostle saith, Knowledge puffeth vp, and charitie dooth edifie.

But chieflie we must beware of those plagues, which choake the seede of the word of God, and quenche it without any fruite at all in the hearers of the hearers. Those plagues and diseases hath the Lord rehearsed or reckoned vp in the Parable of the Sower. For first of all, wanton and vaine cogitations, which alwaies lie wide open to the inspirations of Satan, & talk of naughty men, are plagues to the word of God. Also voluptuous and daintie louers of this world, who cannot abide to suffer any affliction for Christ and his Gospel, doe without any fruite at all heare Gods worde, although they seeme to giue care vnto it very ioyfully.

Furthermoze, the care of this world, and the deceit of riches, are moste pestilent diseases in the hearers of the word of God. For they doe not onely hinder the seede that it cannot bring forth the fruit in their hearts, but also

they doe stirre vp and egge men forwarde to gaine-say the worde of God, and to afflict the earnest desires of Gods worde. Here therefore we must take heede diligently, least being infected with these diseases, we become vaine and vnthankfull hearers of the word of God.

We muste praye continuallye, that the bountifull and liberall Lord will vouchsafe to bestowe on vs his spirit, that by it the seede of Gods word may be quickened in our heartes, and that we as holy and right hearers of his worde may beare fruite abundantly to the glozy of God, and the euerlasting saluation of oure owne soules.

For what will it auayle to heare the word of God without faith, and without the holy Spirite of God to worke or stir inwardly in our hearts? The Apostle Paul saith, Hee which watereth is nothing, nor hee which planteth, but it is God which giueth increase. We haue neede therefore of Gods watering, that the word of God may growe to a perfect age, may receiue increase, yea, and may come also to the bringing forth of ripe fruite within our mindes. The same Apostle Paule saith, To vs also is the worde of God declared, euen as vnto our fathers. But it auayled them nothing to heare the worde, because it was not ioyned with Faythe in them that heard it: For they dyed in the desert. And immediatly after hee saith: Let vs therefore doe our best to enter into that rest, so that no man die in the same example of vnbeleefe. If therefore that the worde of God doe sound in our eares, and therewithall the Spirite of God doe shewe forth his power in our heartes, and that we in faith doe truly receiue the

What the power and effect of Gods word is.

The diseases and plagues of the hearers of Gods word.

the worde of God, then hath the word of God a mightie force and wonderful effect in vs. For it driueth away the mistie darkenesse of errors, it openeth our eies, it conuerteth and enlighteneth our mindes, and instructeth vs most fully and absolutely in truth and godlinesse. For the Prophet Dauid in his Psalmes beareth witness, & saith: The lawe of the Lorde is perfect conuerting the soule, the testimonie of God is true and giueth wisdom vnto the simple: The commaundement of the Lord is pure, and giueth light vnto the eies. Furthermoze the worde of God doth feede, strengthen, confirme and comfort our soules, it doth regenerate, cleanse, make ioufull, and ioyneth vs to God, yea and obtaineth all things for vs at Gods handes, setting vs in a most happie state, in so much that no gods or treasure of the whole worlde are to be compared with the worde of God. And thus much doe we attribute to the worde of God, not without the testimonie of Gods worde. For, the Lord by the Prophet Amos doth threaten hunger & thirst, not to eat breade and to drinke water, but to heare the worde of God. For in the old and new testaments it is saide, that man doeth not liue by breade onelic, but by every worde that proceedeth out of the mouth of God. And the Apostle Paul saith, that all things in the Scriptures are written for our learning, that by patience and comfort of the scriptures we might haue hope. Also Peter saith ye are borne anewe, not of corruptible seede, but of incorruptible, by the word of God which liueth and lasteth for euer. And this is the worde which by the gospell was preached vnto you. The Lorde also in the gospell beareth witness to the same, and saith: Nowe are yee cleane by the worde which I

haue spoken vnto you. Againe in the gospell, hee cryeth, saying: If any man loueth me, hee will keepe my saying, and my father will loue him, and wee will come into him and make our dwelling place in him. Jeremie saith also, Thy worde became my comfort. And the Prophet Dauid saith, The statutes of the Lorde are right, and reioice the heart. Whereunto adde that saying of the Lordes in the gospell, If yee remaine in me, and my wordes remaine in you, aske what yee will, and it shall be done for you. In an other place also the Prophet crieth, saying: If yee be willing and will hearken, yee shall eat the good of the land, but if yee will not heare my worde, the sword shall deuoure you. Mozeouer Moses doth very often and largelie reckon by the good things that shall happen to them which obey the worde of God, Leuiticus 26. Deutero. 28. Wherefore Dauid durst boldly preferre the worde of God before all the pleasures and treasures of this worlde. The feare of the Lorde is cleane and endureth for euer, the iudgements of the Lorde are true and righteous altogether: more to be desired are they than gold, yea, than much fine gold: sweeter also than honie, and the dropping honie combes. For by them thy seruaunt is plainly taught, and in keeping of them there is a great aduantage. Therefore is the lawe of thy mouth more precious vnto mee, than thousandes of siluer and golde. Vnlesse my deligh had beene in thy lawe, I had perished in my miserie. To this nowe doth appertaine that parable in the gospell of him which bought the precious pearle: and of him also which solde all that hee had, and bought the grounde wherein hee knewe that treasure was hidde. For, that precious pearle, and that

treasure are the gospel or worde of God; which for the excellencie of it is in the Scriptures called a light, a fire, a sword, a maule which breaketh stones, a buckler, and by manie other names like vnto these.

Dearely beloued, this honre y^e haue heard our bountifull Lozde and God, who woulde haue all men saued and to come to the knowledge of the truth, howe he hath reuealed his word to al men throughout y^e whole worlde, to the intent, that all men in al places, of what kinde, age, or degree soeuer they be may knowe the truth, and bee instructed in the true saluation, and may learne a perfect way howe to liue rightly, well, and holily, so that the mā of God may be perfect; instructed to al god workes. For the Lozde in the worde of trueth hath deliuered to his Church all that is requisite to true godlinesse and saluation. Whatsoeuer things are necessarie to bee knowne, touching God, the workes, iudgemēts, will and commaundementes of God, touching Christ, our faith in Christ, and the duties of an holie life, all those things I saye, are fully taught in the worde of God. Neither needeth the Church to craue of anie other, or else with mens supplies to patch vp that which seemeth to bee wanting in the worde of the Lozde. For the Lozde did not onely, by the liuely expresse voice

of the Apostles, teach our fathers the whole summe of godlinesse and saluation, but did p^{ro}vide also, that it by the meanes of the same Apostles, should be set down in w^{ri}ting. And that doth manifestly appeare, that it was done for the posterities sake, that is, for vs, and our successours, to the intent that none of vs nor ours should be seduced, nor that false traditiōs should be popt into anie of our mouthes in neede of the trueth. We must all therefore beware, we must all watch and sticke fast vnto the worde of God, which is left to vs in the scriptures by the Prophets and Apostles. Finally, let our care be wholie bent, with faith & profite to heare whatsoeuer the Lozde declareth vnto vs: Let vs cast out and treade vnder foote whatsoeuer by our flesh, the worlde or the deuill, is obiected to be a let to godlinesse. We know what the diseases & plagues of y^e seede of Gods worde sowed in the hearts of the faithfull are. We know how great the power of Gods worde is in them which heare it deuoutly. Let vs therefore beseech our Lozde God to polye into our mindes his holie spirite, by whose vertue the seede of Gods worde may be quickened in our hearts, to the bringing forth of much fruite, to the saluation of our soules, and the glozie of God our father, To whom be glozie for euer.

Of the sense and right exposition of the worde of God, and by what maner of meanes it may be expounded.

The third Sermon.

Dearely beloved brethren, I doe vnderstande, that by meanes of my doctrine of the worde of God, there are risen sundry thoughts in the hearts of many men, yea, and that of some there are sowne abroade very vngodly speches. For some there are, which doe suppose, that the scriptures, that is, the verie word of God, is of it selfe so darke, that it cannot bee read with any profit at al. And againe some other affirme, that the worde plainly deliuered by God to mankind, doth stand in neede of no exposition. And therefore, say they, that the scriptures ought in deede to be reade of all men, but so, that euery man may lawfully inuent and chose to himselfe such a sense, as euerie one shall be perswaded in himselfe to be most conuenient. These fellowes doe altogether condemn the order receiued of the Churches, whereby the minister of y^e church doth expounde the Scriptures to the congregation. But I (dearely beloved) if as ye haue begun, so ye will goe forward to pray to the Lorde, doe trust by the hope that I haue in Gods goodness, that I am able plainely to declare, that to the godly the scripture is nothing darke at al, & that the lord his will is altogether to haue vs vnderstande it. When that the Scriptures ought always to be expounded. Where also I will teach you the manner, and

some readie waies howe to interpret the Scriptures. The handling of these pointes shall take away the impediments which diuie men from the reading of the word of god, and shall cause the reading and hearing of the word of God to be both wholesome & fruitfull.

And first of all, that Gods will is, to haue his word vnderstode of mankinde, we may thereby gather especially, because y^e in speaking to his seruants, hee v^sed a most common kinde of speech, wherewithall euen the verie idiots were acquainted. Neither doe we reade, that the Prophets and Apostles the seruants of God, and interpreters of his high and euerlasting wisdom, did v^se any strange kinde of speech: so that in the whole packe of w^riters, none can be founde to excell them in a moze plaine and easie phrase of w^riting. Their w^ritings are full of common p^rouers, similitudes, parabes, comparisons, deuised narratiōs, examples, and such other like manner of speeches, thā which there is nothing that doth moze moue & plainely teach the common sortes of w^rittes among mortall men. There ariseth, I confesse, some darkenesse in the scriptures by reason of the naturall propertie, figuratiue ornaments, and the vnacquainted vse of the tongues. But that difficultie may easily be helped by studie diligence, faith, and the meanes of skilfull interpreters, I know y^e Apostle Peter saith in y^e epistles of Paule, Manie thinges are hard to be vnder-

Gods will is to haue his word vnderstode.

Difficulty in the scriptures.

stode. But immediately he addeth, which the vnlearned, and those that are vnperfect or vnstable, peruert, as they doe the other Scriptures also vnto their owne destruction. Whereby we gather, that the scripture is difficult or obscure to the vnlearned, vnskillfull, vnercised, and malicious or corrupted wils, and not to the zealous and godlie readers or hearers thereof. Therefore, when Saint Paul saith, If as yet our Gospell be hidde: from them it is hidde which perish, in whome the Prince of this worlde hath blinded the vnderstanding of the vnbeleeuers, that to them there shoulde not shine the light of the gospell of the glorie of Christ, who is the image of God. He doeth not lay the blame of this difficultie on the word of God, but vpon the vnprofitable hearers.

Whosoever we are therefore, that do desire rightly to vnderstand the worde of God, our care must be, that Satan possesse not our mindes, & close vp our eyes. For, our Sauiour also in the gospell saide, This is damnation, because the light came into the worlde, and men loued darkenesse rather than light. Besides that, the holy Prophets of God, and the Apostles, did not call the worde of God or the scriptures darkenesse, obscurenesse, or mistinesse, but a certaine brightnesse and lightsonnesse. Dauid saith, Thy word is a lantern vnto my feete, and a light vnto my pathes. And what I pray you is more euident than that which in making doubtfull and obscure thinges manifest, no man doeth referre to darkenesse and vncertainties? Things vncertaine, doubtfull and obscure are made manifest by those things that are more certaine, sure and euident. But as often as anie question or controuersie doth happen in mat-

ters of faith, doe not all men agree that it ought to bee ended and determined by the Scriptures? it must therefore needes be that the Scriptures are euident, plaine, and most assuredly certaine.

But though the scripture be manifest, and the worde of God be euident, yet notwithstanding, it refuseth not a godly or holie exposition, but rather an holy exposition doth giue a setting out to the worde of God, & bringeth forth much fruite in the godlie hearer. And for because many do deny, that the scriptures ought to haue any exposition, I wil shew by examples (which can not be gainesayde) that they ought altogether to bee expounded. For God himselfe, hauing often communication with Moses by the space of fortie daies, and as many yeres, did by Moses expound to the Church the wordes of the lawe, which he spake in mount Sina to the whole congregation of Israel, writing them in two tables, which Moses left to vs, the Deuteronomie and certaine other booke as commentaries vpon Gods commaundements. After that immediately followed the Prophets, who interpreting the lawe of Moses did applie it to the times, places, and men of their age, and left to vs that follow, their sermons as plaine expositions of Gods law. In the eighth Chapter of Ieremias we reade these wordes. Esdras the Priest brought in the Lawe, the booke of Moses, and stood vpon a turrett made of woode, that is in the holie pulpit. And Esdras opened the booke before the congregation of men and women, and whosoever else had any vnderstanding. And the Leuites stood with him, so that hee reade out of the booke. and the Leuites instructed the people in the law, & the people stood in their place, and

The word of God requireth an exposition.

A solemne exposition of Gods worde.

and they reade in the booke of the lawe distinctly, expounding the sense and causing them to vnderstande the reading. Thus much in the booke of Pehemias. Marke heare by the way (my byethzen) that the lawfull and holy ministers of the Church of God, did not onely reade the worde of God, but did also expound it.

This manner of reading and expounding the Scriptures or worde of God, our Lorde Iesus Christ did neither abrogate nor contemne, when comming in the fleshe, he did as a true Propheete and heavenly maister instruct the people of his Church, in the doctrine of the newe Testament. For entring into the Synagogue at Nazareth, he stood by to reade: and there was deliuered to him the booke of the prophet Esaye. So hee opened the booke, and reade a certaine notable place out of the lxi. Chapter. Then shutting the booke, hee gaue it to the Minister againe, and expounded that which he had read, declaring how that in himselfe nowe that prophesie was fulfilled.

Mozeouer after that hee was risen from death he ioyned himselfe in companie to the two Disciples, which went to Emaus, with whome he talked of sundrie matters: but at length beginning at Moses and all the prophetes, he expounded to them what so euer was writtten of himself through out all the Scriptures. The Apostles following this example of the Lorde, did themselues also expound the word of God.

For Peter in the seconde Chapter of the Actes of the Apostles, doth expounde the xvi. Psalm of Christ his resurrection from the dead. And Philip also doeth plainely expounde to the noble man of Ethiopia the prophe-

sie of Esay, wherby he byingeth him to the faith of Christ, and fellowship of the Church. Whoso euer doth say that Paul doth not euery where interpret the holy Scripture, hee hath neyther read nor seene the daedes nor writings of Paule. Thus haue I, I hope, both plainely & substantially shewed, that y^e word of God ought to be expounded.

And for those which cry out against the exposition of the Scriptures, and woulde not haue the ministers of the worde and Churches, to declare the scriptures in open and solemne audience, neyther to apply them to the places, times, states, & persons, their fetch is to seeke somewhat else than the honour due vnto God. They leade their liues farre otherwise, than is comely for godly men. Their talke is wicked, vnseemly, & dishonest. Their daeds are mischieuous, and haynous offences. And this woulde they to doe without punishment, and therefore desire to haue the exposition of the Scriptures to be taken cleane away: for if a man doe read the wordes of the Scripture onely, not applying it to the states, places, times and persons, it seemeth that he hath not greatly touched their vngodly and wicked life. Therefore, when they crye that Sermons and expositions of the scriptures, ought to be taken awaye from among men, and that the Scriptures ought to be reade simplye without anie addition, they minde nothing else but to cast behinde them the lawe of God, to treade vnder foote all discipline and rebuking of sinne, and so to offende frælie without punishment: which sort of men the righteous Lorde wil in his appointed time punish, so much the moze grieuously, as they doe moze boldly rebell against their God.

In the meane season, all the ministers

What their meaning is that wil not haue the scriptures expounded.

The Scriptures are not to be corrupted with forren expositions.

sters of the Church must beware, that they followe not herein their owne affections anie whit at all, or else corrupt the Scriptures by their wrong interpretations, and so by that meanes set forth to the Church their owne inuentions, and not the word of God. Some such like offence it seemeth that the teachers of the auncient people in olde time did commit, because the Lord in Ezechuell accuseth them saying: Seemeth it a smal thing to you to haue eaten vp the good pasture, but that ye must also tread the residue of your pasture vnder your feete? and to drinke the clearer water, but that ye must trouble the rest with your feete? Thus mie sheepe must be faine to eate the thing that is troden downe with your feete, and to drinke that which yee with your feete haue defiled. A loze offence is this, which the Lord according to his iustice punisheth most sharpely. We therefore the interpreters of Gods holy worde, and faithfull ministers of the Church of Christ, must haue a diligent regarde to keepe the Scriptures sound and perfect, and to teach the people of Christ the worde of God sincerely, made plaine I mean, and not corrupted or darkened by foolish and wrong expositions of our owne inuention.

The holie Scriptures are not to be expounded according to mens fantasies.

And nowe (dearely beloued) the place and time require vs to say somewhat vnto you, touching the interpretation of the holy Scriptures, or the exposition of the worde of God. Wherein I will not speake anie thing particularly, of the skillfull knowledge of tongues, or the liberall sciences, which are things requisite in a good interpreter, but will briesly touch the generalities alone. And first of al ye must vnderstande, that some thinges in the Scriptures or worde of God, are so

plainely set forth, that they haue neede of no interpretation, neither will admit any exposition. Which if any man goe about with his owne expositions to make moze manifest, he may seeme to do as wittily, as he which with fagot light and torches, would helpe the sunne at his rising to giue moze light vnto the worlde. As for those thinges which are so set down, that they seeme to require our helpe to expound them, they must not be interpreted after our owne fantasies, but according to the minde and meaning of him, by whome the Scriptures were reuealed. For Saint Peter sayeth. The prophesie came not in old time by the will of man: but holie men of God spake as they were moued by the holie Ghost. Wherefore the true and proper sense of Gods worde must bee taken out of the Scriptures themselues, and not be forceably thrust vpon the Scriptures as we our selues lust. And therewithall ye must marke a few certaine rules which I meane briesly to touche and to shewe vnto you, in those fewe wordes which I haue yet to speake.

First since the Apostle Paul would haue the exposition of the Scriptures to agree fitly, and in euerie point proportionally with our faith: as it is to be seene in the twelfth to the Romanes: And because againe in the laster epistle to the Corinthians he saith, Seeing then that we haue the same spirit of faith (according as it is written, I beleueed and therefore haue I spoken) we also beleuee and therefore doe we speake: Let it therefore be taken for a point of Catholike religion, not to bring in, or admit anie thing in our expositions, which others haue alledged against the receiued articles of our faith, conteyned in the Apostles Creede, and other confessions of the ancient

The exposition of the Scripture must not be contrarie to the articles of our beliefe.

cient fathers. For sayth the Apostle, In defence of the trueth we can saie somewhat, but against the trueth we are able to say nothing. When therefore in the Gospell after S. John wee read y^e saying of y^e Lozde, The father is greater than I, we must thinke that it is against the articles of our sayth to make or admit any equalitie in the Godhead betwixt the Father and the Sonne: and therefore that the Lozde his meaning was otherwise than the very wordes at the first blush do seeme to import. Again, when we reade this saying of the apostle, It can not be that they which were once illuminated, if they fall awaie should be renewed againe into repētaunce: Let vs not beleue that repentance is to be denied to thē that fall. For the Catholike Faith is this, that in euery place, at euery season, so long as wee liue on this earth a full pardon of all sinnes is promised to all men which turne to the Lozde. In like manner when we reade that the Lozde toke hzeade, and sayde of the hzeade, This is my bodie, let vs presently remember that the articles of our sayth doe attribute to our Lozde the verie body of a mā, which ascended into heauen, and sitteth at the right hande of the Father, from whence it shall come to iudge the quicke and the dead, and let vs thinke that the Lozde speaking of the Sacrament, woulde haue vs to expound the wordes of the Sacrament Sacramentally, and not Transubstantially. Also in reading that saying of the Apostle, Flesh and bloud can not inherite the kingdome of God, let vs not by and by vpon these wordes take it simply as the wordes do seeme to signifie, but sticking to the Article of our sayth, I beleue the resurrection of the bodie, let vs vnderstande that by flesh and bloude

are ment y^e affectiōs & infirmities, not the nature & substance of our bodies.

Furthermoze, we reade in the gospell, that the Lozde doth gather a sum of the lawe and the Prophets, saying: Thou shalt loue the Lord thy God with all thy heart, with all thy soule, and with all thy mind, this is the chiefe and great commaundement. And the second is like vnto it, Thou shalt loue thy neighbour as thy selfe. In these two commaundements hangeth the whole lawe and the Prophets, Matth. 22. Vpon these wordes of the Lozde, that holy man Aurelius Augustinus in the 36. Chapter of his first booke *De doctrina Christi*. saith: Whofoeuer doth seeme to himself to vnderstād the holy scriptures, or any part thereof, so that that vnderstanding he doeth not worke these two points of charitie towards God, & his neighbour, he yet doth not vnderstand the scriptures perfectly. But whofoeuer shall take out of them such an opinion as is profitable to the working of this charitie, and yet shall not say y^e selfe same thing which shall be proued that he did meane whome he readeth in that place, that mā doth not erre to his owne destruction, nor doth altogether by lying deceiue other mē: Thus much writ Augustin. We must therefore by all meanes possible, take hēde that our interpretations doe not tende to the ouerthrow of charitie, but to the furtherance and commendation of it to all men. The Lozde sayth, Striue not with the wicked. But if wee as firme that he spake this to the Magistrates also, thē shall charitie towards our neighbours, the safetie of them that are in ieopardie, and defence of the oppressed, be broken and cleane taken away. For threues & unruly persons, robbers and naughtie fellows, will oppresse the widowes, the fatherlesse,

The exposition must not be repugnant to the loue of God and our neighbour.

and

and the powre, so that all iniquitie shall reigne and haue the vpper hande.

But in a matter so manifestly known, I suppose it is not needefull to vse many examples.

Howeouer, it is requisite in expounding the Scriptures, and searching out the true sense of Gods worde, that we marke vpon what occasion euery thing is spoken, what goeth before, what followeth after, at what season, in what order, and of what person any thing is spoken. By the occasion, and the sentences going before and coming after, are examples and parallels for the most part expounded.

Also, vnlesse a man do alwaies marke the manner of speaking throughout the whole Scriptures, and that verie diligently too, hee can not choose in his expositions but erre verie much out of the right way.

Saint Paul obseruing the circumstance of the time, did thereby conclude that Abraham was iustified neither by Circumcision, nor yet by the Lawe. The places are to be scene in the fourth to the Romanes, and the thirde to the Galathians: Againe, when it is sayde to Peter, Put vp thy sworde into thy sheath, He that taketh the sword shall perish with the sword: Wee must consider that Peter bare the personage of an Apostle, and not of a Magistrate. For of the Magistrate wee reade, that to him is giuen the sworde to reuengement. But it would be ouer tedious and too troublesome, to rehearse moze examples of euery particular place.

There is also beside these, another manner of interpreting of the word of God, that is, by conferring together the places which are like or vnlike, and by expounding the darker by the moze eident, and the fewer by the

moze in number. Whereas therefore the Lozde saith, The father is greater than I, we must consider that the same Lozde in an other place saith, My father and I are all one. And whereas James the Apostle sayth, That Abraham and wee are iustified by workes, there are many places in Saint Paul to be set against that one. And this manner of interpreting did Peter the Apostle allowe, where he saith: Wee haue a right sure worde of prophesie, Whereunto if ye attend, as vnto a light that shineth in a darke place, yee doe well, vnto the day dawne, and the day starre arise in your heartes.

That auncient wyter Tertullian affirmeth, that they are heretiques, and not men of the right faith, which drawe some odde thinges out of the Scriptures to their owne purpose, not hauing anie respect to the rest. But doe by that meanes picke out vnto themselves a certaine fewe testimonies which they would haue altogether to be beleued, the whole Scripture in the meane season gaine saying it, because in deede the fewer places must be vnderstoode according to the meaning of the more in number.

And finally, the most effectuell rule of all, whereby to expounde the worde of God, is an heart that loveth God and his glorie, not puffed vp with pride, not desirous of vaine glorie, not corrupted with heresies and euill affections: but which doth continually pray to God for his holy spirite, that as by it the scripture was revealed and inspired, so also by the same spirite, it may be expounded to the glorie of God and safegarde of the faithfull.

Let the minde of the interpreter be set on fire with zeale to aduance vertue,

2. Pet. 1.

The Scriptures must be expounded with a zealous heart after earnest prayer.

In expounding the Scriptures we must marke that that goeth before and followeth after, and also the circumstances

The exposition of gods word must be made by the laying together of diuers places.

vertue and with hatred of wickednesse euen to the suppressing thereof. Let not y heart of such an expositor cal to counsell that subtil sophister the deuill, least peradventure now he also he do corrupt the sense of Gods woꝛde, as heretofore he did in Paradise. Let him not abide to heare mans wisdom argue directly gainst the woꝛde of God. This if the good & faithfull expositor of gods woꝛd shal do, then although in some pointes he do not (as the pꝛouerbe saith) hit the very head of the nayle, in the darker sense of the Scripture: yet not withstanding, that error ought not to be condēned for an heresie in the author, nor iudged hurtfull vnto the hearer.

And whosoever shall bying the darker, and more pꝛoper meaning of y Scripture to light, he shal not by and by condemn the vnperfect exposition of that other: no more than he which is author of the vnperfect exposition, shall reiecte the more pꝛoper sense of the better expositor, but by acknowledging it shal receiue it with thanks giuing.

Thus much hitherto haue I saide touching the sense and exposition of Gods woꝛd: which as God reuealed it to men, so also hee would haue them in any case to vnderstand it. Wherefore there is no cause for anye man by reason of a few difficulties, to dispaire to affaine to the true vnderstandinge of the Scriptures. The Scripture doth admit a godly and religious interpretation. The woꝛde of God is a rule for all men and ages to leade their liues by: Wherefore ought it by interpretation to be applyed to all ages and men of all sortes. For euen our God himselfe did by Moses in ma-

ny woꝛdes expounde and applye to his people the lawe, which he gaue & published in mount Sina. Furthermoze, it was a solempne vse among the auncient Prophets, first to read, and then by expositious to applye Gods lawe to the people. Our Lord Iesus Christ himselfe expounded the Scriptures. The same did the Apostles also. The woꝛde of God therefore ought to be expounded: as for those which would not haue it expounded their meaning is, because they would sinne freely, without controlling or punishment. But whereas the scripture doth admit an exposition, it doth not yet admit any exposition whatsoeuer for that which sauoureth of mans imagination it vtterly reiecteth. For as by y spirit of god y scripture was reuealed, so by y same spirit it is requisite to expound it. There are therefore certaine rules, to expound y woꝛde of God religiously, by the verve woꝛd of God it selfe: that is, so to expound it, that the exposition disagree not with the articles of our faith, nor be contrarie to charitie towards God and our neighbour: but that it be thoroughly surueyed, and grounded vpon that which went befoze and folloiweth after, by diligent weighing of all the circumstances, and laying together of the places. And chiefly it is requisite, that y heart of the interpreter be godly bent, willing to plant vertue, and plucke vp vice by the rofes, and finally alwayes ready euermoze to pray to the Lord, that he will vouchsafe to illuminate our minds, that Gods name may in all things be glorified. For his is the glory, honour, and dominion, for euer and euer. Amen.

Of true faith, from whence it commeth, that it is an
assured beleefe of the minde, whose onely stay
is vpon God and his word

The fourth Sermon.



In my last sermon
I declared vnto
you, how that the
perfect exposition of
Gods worde doth
differ nothing from
the rule of true faith,
and the loue of God and our neigh-
bour. For vndoubtedly, that sense of
Scripture is corrupted, which doth
square from faith, and the two poynts
of charitie. I haue nowe therefore next
to treat of true faith and charitie to-
wards God and our neighbour, to the
intent that no man may finde lacke of
any thing heerein.
And first therefore by Gods helpe, and
the good meanes of your prayers, I wil
speake of true faith.

This word faith or beleefe, is di-
uerly vsed in the common talk of mē:
For it is taken for any kinde of Reli-
gion or honour done to God. As we say
the Christian faith, the Iewish faith,
and the Turkish faith. Faith or beleefe
also, is taken for a conceived opinio of
any thing that is told vs, as when we
heare any thing rehearsed vnto vs out
of the Indian or Ethiopian hystorie,
we by and by say that wee beleefe it,
and yet notwithstanding wee put no
confidence in it, nor hope to haue any
commoditie thereby at all. This is that
faith, wherewith Saint Iames sayeth
that the Deuil beleeueth & trembleth.

Last of all, faith is commonly put for
an assured and vndoubted confidence

in God and his word. Among the He-
bzues faith taketh her name of truth,
certeintie and assured constancie. The
Latines call that faith, when that is
done which is said. Whereuppon one
faith, I demaunde of thee whether
thou beleueest or no? Thou answerest,
I beleefe: Doe then that which
thou saiest, and it is faith. Therefore in
this treatise of ours, Faith is an vn-
doubted beleefe, most firmly ground-
ed in the minde. This faith, which is
a settled and vndoubted perswasion or
beleefe leaning vpon God & his word,
is diuersly defined by the perfecter Di-
uines. S. Paul saith, Faith is the sub-
stance of thinges hoped for, the eui-
dence of thinges not seene. The sub-
stance or hypostasie is the foundation,
or the vnmoueable prop, which vphol-
deth vs, & wheron we leane & lye with-
out peril or danger. The thinges hoped
for, are thinges celestiall, eternall, and
inuisible. And therefore Paul sayeth.
Faith is an vnmoueable foundation,
and a most assured confidence of gods
promises, that is, of life euerlasting and
all his good benefites. For eouer Paul
himselfe, making an exposition of that
which he had spoken, immediately af-
ter, saith: Faith is the argument of
thinges not seene. An argument or
prooffe is an euident demonstration,
wherby we manifestly proue the, which
otherwise should be doubtful, so that in
him whom we vnderooke to instruct,
there may remaine no doubt at all.

The defini-
tions of
faith.

But

But now touching y^e mysteries of god reuealed in Gods word, in themselues or in their owne nature they can not be seene with bodillie eyes: and therefore are called things not seene. But, this faith by giuing light to the minde, doth in heart perceiue them, euen as they are set forth in the word of God. Faith therefore according to the definition of Paul, is in the minde a most euident saying, and in the heart a most certaine perceiuing of things inuisible, that is, of things eternall, of God I say and all those things which hee in his word setteth forth vnto vs concerning spirituall things. To this definition of Paules they had an eye, which defined Faith in this sorte.

Faith is a grounded perswasion of heauenly things, in the meditation whereof wee ought so to occupie our selues for the assured truthe sake of Gods worde, that we may beleue that in minde we doe see those things as well as with our eyes we do behold things sensibly perceiued, & easie to be seene. This description doth not greatly differ from this definition of an other godly & learned man who saith: Faith is a stedfast perswasion of the minde, whereby we doe fully decree with our selues that gods truth is so sure, that he can neither will nor choose but performe that which he in his worde hath promised to fulfill. Again, Faith is a stedfast assurednesse of conscience, which dooth imbrace Christ in the same sort, wherein he is offered vnto vs by the Gospell. Another there is which after the same manner almost defineth faith in this sorte: Faith is a gift inspired by God into the mind of man, wherby without any doubting at all he doth beleue that to bee most true what so euer God hath either taught or promised in the bookes of

both the Testaments. The very same author of this definition therfore doth extend faith to threer termes of time, to the time past, the time present, and the time to come: For he teacheth to beleue that the world was made by god, and whatsoeuer the holy Scriptures doe declare to haue beene done in the olde world: also that Christ dying for vs, is the only saluation of them which beleue: and that by the same God at this day also, the world and Church are governed or preserved, and that in Christ the faithfull are saued: last of all, that that shall most assuredly light vpon the vngodly and y^e godly, whatsoeuer the holy Scriptures doe either threaten or promise.

Out of all these definitions therfore being diligently considered, wee maye according to y^e Scriptures make this description of faith. Faith is a gift of God, powred into man from heauen, whereby he is taught with an vndoubted perswasion, wholie to leane to God and his worde, in which worde God doth freely promise life and all good things in Christ, and wherein all truth necessaric to be beleueed, is plainly declared. Which description of faith, I will by Gods helpe in this that followeth vnsolde into parts, and by assertion of places out of the Scriptures, will both confirme and make manifest vnto you, Pee, as hitherto ye haue done, so stil giue diligent eare. and in your heartes pray earnestly to God.

First of al, the cause or beginning of faith commeth not of any man, or any strength of man, but of God himselfe, who by his holy spirite, inspireth faith into our heartes. For in the Gospell the Lord saith, No man commeth to me, vnlesse my father draw him.

And againe, Fleshe and bloude

(saith

The description of true faith.

The beginning and cause of faith.

(saith the Lord to Peter, confessinge Christ in true faith) hath not revealed this to thee, but my father which is in heauen. Whereunto the Apostle Paul alludeth when he sayth, We are not able of our selues to thinke any thing as of our selues, but all our abilitie is of God. And in an other place, To you it is giuen for Christ, not onely to beleue in him, but also to suffer for his sake. Faith therefore is powred in to our hearts by God, who is the wellspring and cause of all goodnesse.

And yet we haue to consider here, that God in giuing & inspiring faith, doth not vse his absolute power, or miracles in working, but a certaine ordinarie meanes agréable to mans capacitie: although he can in déede giue faith without those meanes, to whom, when, and how it pleaseth him: But we read, that the Lord hath vsed this ordinarie meanes, euen from the first creation of all things. Whom he meaneth to bestowe knowledge and sayth on: to them he sendeth teachers, by the word of God to preach true faith vnto them. Not because it lieth in mans power, wil, or ministerie, to giue faith, nor because the outward word spoken by mans mouth, is able of it selfe to bring faith: but the voyce of man, and the preaching of Gods word, do teach vs what true faith is, or what God doth wil and commaund vs to beleue. For God himselfe alone by sending his holy spirite into the hearts and minds of men, doth open our heartes, perswade our mindes, and cause vs with all our heart to beleue that, which we by his word and teaching haue learned to beleue.

The Lord coulde by miracle from heauen, without any preaching at all, haue bestowed faith in Christ vpon Cornelius the Centurion at Cesaria:

but yet by an Angel he doth send him to the preaching of Peter. And while Peter preacheth, God by his holy spirite worketh in the heart of Cornelius, causing him to beleue his preaching. Verily S. Paule saith, How shall they beleue in him of whome they haue not heard? How shall they heare without a preacher? And howe shall they preach if they bee not sent? So then, saith commeth by hearing, & hearing by the word of God. In another place also. Who is Paule saith he, or what is Apollos, but Ministers, by whom ye haue beleueed, according as God hath giuen to euerie one? I haue planted, Apollos watered, but God hath giuen increase. So then hee that planteth is nothing, nor hee that watereth, but God that giueth increase. With this doctrine of saint Peter and Saint Paule doth that agré which Augustine writeth in the Preface of his booke of Christian doctrine, where hee saith: That which wee haue to learne at mans hande, let euerie one learne at mans hand without disdain. And let vs not goe about to tempt him in whome wee beleue, neither being deceiued let vs thinke scorne to goe to Church, to heare or learne out of bookes, looking still when we shall bee rapt vp into the third heauen.

Let vs take hōde of such like temptations of pride, and let vs rather haue this in our mindes, that euen the Apostle Paule himselfe, although hee were cast prostrate, & instructed by the calling of God from heauen, was neuertheless sent to a man to be taught the Will of God: and that Cornelius, although god had heard his prayers, was committed to Peter to be instructed, by whome he should not onely receiue the Sacraments: but should also heare
What.

Faith is
planted by
the word of
God.

what he ought to beleeue, what to hope for, and what to loue: all which things notwithstanding might haue been done by the Angell, &c. The same Augustine also in his Epistle to the Circensians saith: Euen he worketh conuersion and bringeth it to passe, who by his ministers doth warne vs outwardly with the signes of things, but inwardly doth by himselfe teach vs with the verie things theselues. Also in his treatise vpon the 26. of Iohn: what doe men (saith he) when they preach outwardly? What doe I nowe while I speake? I driue into your eares a noise of wordes: but vnlesse he which is within doe reueale it, what say I, or what speake I? he that is without doth husbandle the tree, but hee within is the creator of it. &c. This said he.

But, euen as the Lorde his desire is, to haue vs beleeue his worde, (for the Prophet cryeth out and saith: To day if yee will heare his voice, harden not your harts:) So in like maner, he doth require of vs al which heare his word, that we be not slacke in praying. For in hearing the worde of God, we must pray for the gift of faith, that the Lord may open our harts, couert our soules, breake and beate downe the hardnesse of our mindes, and increase the measure of faith bestowed vpon vs. Of this order of prayer, there are many examples in the holy scriptures. Whē the Lorde in the Gospell sayde to one, Canst thou beleeue? to him that beleeueth all thinges are possible: He made answer saying: I beleeue Lord, helpe thou mine vnbeliefe. The Apostles also cry to the Lord and say: O Lorde increase our faith. Moreouer, this prayer, wherein we desire to haue faith powred into vs, is of the grace and gift of God, and not of our owne righteousnesse, which befoze God is none at

all. This therefore is left vnto vs, for a thing most certaine and vndoubtedly true, that true faith is the meere gift of God, which is by the holy ghost from heauen, bestowed vpon our mindes, and is declared vnto vs in the worde of trueth, by teachers sent of God, and is obtained by earnest prayers which cannot be tyred. Whereby we learne that wee ought often and attentiuely to heare the word of God, and neuer cease to pray to God for the obtaining of true faith.

But that this faith inspired from heauen, and learned out of the worde of trueth, doeth put into mans minde an vndoubted perswasion, that is, that whatsoeuer we beleeue in the worde of God, we doe beleeue it most assuredly without wauering or doubting, being altogether as sure to haue the thing, as faith doth beleeue to haue it (for I vse this worde perswasion, not as it is comonly taken, but for a firme assent of minde inspired and perswaded by the holy ghost) that this faith I saye, doth put into mans minde this vndoubted perswasion, I meane to declare by the example of Abrahams faith, which Paule in the fourth chapter to the Romanes describeth in these wordes. Abraham contrarie to hope beleueed in hope: and he fainted not in faith, neyther considered hee his owne body now dead, when he was almost an hundred yeares olde, nor the deadnesse of Saraes wombe, he stakered not at the promise of God thorough vnbeliefe, but became strong in faith and gaue the glorie to God, hauinge a sure perswasion that hee which had promised, was able also to performe. In these wordes of the Apostle, there are certaine notes to be obserued, which do proue to vs that Faith doth bying an assured perswa-

That faith is an vndoubted perswasion of the minde.

we must pray for true faith.

tion into the minde and heart of man: and so, that Faith is an vndoubted confidence of things beleued, whereto the heart is made priuie, that is, that true Faith doeth not flye to and fro from place to place in the heart of man, but that being deeply rooted in Christ, it sticketh in the hart which is enlightened.

First, saieyth the Apostle, Abraham contrarie to hope, beleued in hope: that is to say, there he had a constant hope, where notwithstanding hee had nothing to hope after, if all things had bene weighed according to the maner of this worlde. But Hope is a most firm and vndoubted looking after those thinges which we beleue: So that we see that the Apostle did make faith manifest by hope, and by the certaintie of hope, did declare the assured constancie of faith. After that saith he, Abraham fainted not in faith, nor stackered at the promise of God thorough vnbeliefe, but was stronge in faith.

There are two kinds of stackerings in mankinde: The one is that which being overcome by euill temptations, doth bende to desperation, and the despising of Gods promises. Such was the stackering of those ten spies of the holy lande, of whom mention is made in the thirtē and fourtē chapter of Numbers.

The other stackering, is rather to be called a weak infirmity of faith, which also is tempted it selfe: that nowe I may not make rehearfall to you, how that in vs all by the spot of originall sin, is naturally grafted a certain kind of vnbeliefe, and that mans minde is at no time so inlightened or confirmed, but that cloudie mystes of ignorance and doubtinges doe sometimes arise: yet notwithstanding, faith yeel-

doth not to tentation, neither is bowed nor sticketh in the mire of stackering, but laying hold vpon the promised worde of truth, getteth by againe by strugling, and is confirmed. So wee reade, that at the promise of God, this came into Abrahams minde. What, shall there a Sonne bee borne to thee that art an hundred yeares olde? This was that infirmite, and stackering or weaknes of faith. But here the Apostle commending Abrahams faith, which ouercame and yielded not, teaching vs also of what sort true faith ought to be, that is, a firme and most assured persuasion, saith: Abraham fainted not in faith, neither considered his owne bodie dead, when hee was almost an hundred yeares olde, nor the deadnesse of Saraes wombe. Lo, this thought came into Abrahams minde. Shall a sonne be borne to mee that am an hundred yeares olde? But hee fainted not in faith. The faith of Abraham began not to dwope by reason of this temptation.

For, he considered not the weaknes that was in himself, nothing answerable to the promise of God. What then? He stackered not at the promise of God through vnbeliefe. That is, he gaue no place to vnbeliefe to be tempted of it: he fell not to his owne reasons and doubtfull inquisitions, as vnbelievers are wont to doe. For Gods promise being once set before the eyes of his mind, so that I say hee stucke vnmouably, casting off all doubts and reasons of his owne. For, faith hath no respect at all to the weakenesse, miserie, or lacke which is properly in mankinde, but setteth her whole staye in the power of God. So then, I saye, Abraham was strong in faith, that is, hee preuayled and gotte the vpper hande in his temptation. For, this

The death of Christ a full satisfaction for our finnes.

is an argument to shew that hee had the byper hande : He fainted not, nor waxed weake in faith. It followeth in the Apostle, Abraham gaue GOD the glorie, to witte, in beleeuing that GOD wisheth well to mankinde, and that hee is a true God and almighty.

For he giueth God his glozy, which attributeth to God the properties of God, & doth not gainsay the word and promise of God. For John the Apostle saith : He that beleueth not in God, maketh God a liar, Abraham therefore beleued in God, and in beleuing gaue God the glorie. The Apostle Paul goeth forward and saith, Hee was throughly perswaded, or certified, that hee which had promised was able also to performe, Paul vnderstanded the Greeke woorde *πληροφορηεις*, which is all one as if you should saye, being certified. For, *πληροφορια* doeth signifie fully to certifie : whereupon *πληροφορια* is an assured faith giuen vnto vs which is made by waye of argument, or by the thing it selfe. And they call that *πληροφορημα*, which we call a certification, as when a thing by perswasions is beate into our minds, that after that we neuer doubt any more.

Therefore faith did certifie Abraham, and with vndoubted perswasions did bring him to the point neuer to doubt, but that GOD was able to performe what he had promised, in faith therefore he stuck vnmoueable to the promise of God, being assuredly certified that hee should obtaine whatsoever God had promised.

It is certaine therefore and plainly declared by the wordes of the Apostle, that true Faith is an vndoubted perswasion in the minde of the belee-

uer : euen so to haue the thing as his beleeve is, and as he is saide to haue it in the expresse worde of God. Whereby also we learne, that faith is not the vnkable and vndauised confidence of him which beleeueth euery greate and vnpossible thing. For, faith is ruled & bound to the word of God, to the word of God, I say, rightly and truly vnderstande.

The godly and faithfull therefore, doe not by and by, out of the omnipotencie of God, gather what they list, as though God therfore would do euery thing because he can do all things, or that faith should therefore beleeue euery thing, because it is written: All things are possible to him that beleueth. For, his faith is therefore a greate deale more, because that which hee doth beleeue, is so set downe and declared in the word of God, as he doeth beleeue.

Furthermore, where the Lorde in the Gospel saith, All things are possible to him that beleueth, we must not take that saying to be absolutely spoken, but to be ioynd to the wordes, will, and glozy of God, & the safetie of our soules. For, all things which GOD in his worde hath promised, all things which GOD will haue, and lastly, all things which make to the glorie of God, & the safeguarde of our soules, are possible to him that beleueth. And for that cause, the Apostle both openly and plainly saide : Whatsoeuer God hath promised, that same hee is able also to performe. For whatsoever he hath not promised, & whatsoever pleaseth not his diuine maiesty, or is contrarie to the will and expresse worde of God, that cannot GOD doe, not because hee can not, but because he will not.

Faith beleueth not euery thing whatsoeuer.

God could make bread of stones, but we must not therefore believe that stones are bread, neither are they bread therefore, because God can doe all things. This ye shall vnderstand better and more fully, whereas a litle hereafter I shall shew vnto you, that true faith strageth not nor wauereth wandring to and fro, but cleaueth close and sticketh fast to God and his worde.

Examples of
vndoubted
faith.

In the meane season because we haue shewed out of Daules wordes by the example of Abraham, that faith is a substance and vndoubted perswasion in the hearte. And because many doe stidy stande in it, that man is not surely certeine of his saluation, I will adde a fewe examples out of the Gospell, whereby they may plainly perceiue that faith is a more sure ground, and settled opinion touching God and our saluation. And first verily the Centurion, of whom mention is made in the Gospell, had conceiued a stedfast hope that his seruant should be healed of the Lorde. For he vnderstode howe greate and mightie thinges he promised to them that believe. He gathered also by the woordes of Christ, that it was an easie matter for him to restore his seruant to health againe. Therefore he commeth to the Lorde, and among other saith. It is no reason that thou shouldest come vnder my rooffe, yea doe but saie the worde and my seruant shall be made whole. These wordes doe testifie, that in the hearte and minde of the Centurion, there was a sure perswasion of most assured health, which by a certeyne comparison, he doeth make manifest and more fully expresse. For I my selfe am a man vnder the authoritie of another, and vnder mee I haue souldiours, and I say to one, goe, and he

goeth: and to another, come, and hee commeth: and to my seruant doe this, and he doeth it. When the Lorde perceiued this certificatio of his mind, by his wordes most full of faith, he crieth out, that in all Israel he hath not found so great faith.

The same again in the Gospell, speaketh notably of y^e womans faith which was sorely plagued with the bloudye flure. And that faith was an vndoubted perswasion in her hearte once illuminated, we may thereby vnderstand, because she (being first in deede stirred vp by the woordes & wordes of the Lorde) thought thus within her selfe, if I doe but touch his garment, I shalbe whole. And therefore pressing through the thick of the throng, cometh to the Lorde.

But why heape I together many examples: doth not the onely faith of the Chananitish or Syrophonician woman, declare more plainly than that it can be denied, how that faith is a most assured perswasion of things believed: For being ouer passed, and as it were contemned of the Lorde, she wauereth not in faith, but following him, & hearing also that the Lorde was sent to the lost shepe of the house of Israel, she goeth on to worship him. Moreover, being put backe, & as it were touched with the soule reproch of a dogge, she goeth forward yet humbly to cast her selfe prostrate before the Lorde, requesting to obtaine the thing that she desired. She would not haue persevered so stiffely if faith had not bene a certification in her beleuing mind and heart. Wherefore, the Lorde moued with that faith of hers, cryed: Woman, great is thy faith, bee it done to thee euen as thou wilt.

It is manifest therefore, by all these testimonies of the holy Scripture, that faith is a stedfast & vndoubted perswasion

in the minde and heart of the beleuer.

This, being now brought to an end, let vs see what it is whereupon mans faith doth leane, and also how we may clearely perceiue, that faith is not a wayne and vnsable opinion (as a litle before wee were about to saye) of any thinge whatsoeuer conceiued in the minde of man, but that it is tyed by and containd within bounds, and as it were certaine conditions. In the definition therefore of faith, we sayde that faith bendeth to Godwarde, and leaneth on his worde. God therefore and the worde of God, is the object or foundation of true faith. The thing whereon a man may leane safely, surely, and without all manner doubting, most needes be stedfast and altogether vnmoueable, which doeth giue health, which doth preserve, and which doth fill by or minister all fulnes vnto vs.

For this doth faith seeke and request. But this is not else where than in God. On God alone therefore doeth true faith bende and leane. God is euerslasting, chifely god, wise, iust, mightie and true of worde. And that doeth he testifie by his workes and word.

Wherefore in the Prophets he is called a strong and vnmoueable Rocke, a castle, a wall, a towre, an inuincible fortress, a treasure, & a well that neuer will be drawen drie. This euerslasting God can do all thinges, knoweth all thinges, is present in all places, loueth mankind exceedingly, doth prouide for al men, and also governeth or disposeth al things. Faith therefore, which is a confidence of Gods good will and of his aide in al necessities, & of the true salvation of mankinde, bendeth on god alone, & cannot leane to any other creature, in whom the things are not that faith requireth.

And euen as God is true of word, &

can not lye, so is his word true and receiue no man. In the worde of God is exprest the will and minde of God: To the word of God therefore hath faith an eye, & layeth her ground vpon Gods worde, touching which worde the Lorde in the Gospell sayde: Heauen and earth shall passe, but my worde shall not passe. The worde of God here is compared with the most excellent elementes. Ayre and Water are sable and vnsable Elements: but Heauen, although it turne and moue, doth keepe yet a wonderfull and most stedfast course in mouing, and stedfast are all thinges therein. The Earth is most stable and vnmoueable. Therefore if it be easier for these thinges to be loosed, which cannot be vndone, than for the worde of God to passe: it followeth that Gods word in all pointes is most stable, vnmoueable, and not possible to be loosed. If (saith the Lorde in Ieremie) yee can vndoe the league that I haue taken with the day, or the couenant that I haue made with the night, so that it neyther be day nor night at the appointed time, then may my couenant be of none effect which I haue made with Dauid. But not the whole worlde laying all their strengthes together, is able to make it day when it is once night, nor cause the day to breake one houre sooner than the course of heauen doth commaunde. Therefore not all this worlde with all the power and pompe thereof, shall be able once to weaken or breake, to chaunge or abolish so much as one tittle in the worde of God, and the trueeth of gods worde. Faith therefore, which resteth vpon a thing most firme or sure, cannot chouse but bee an vndoubted certification. And since Gods worde is the foundation of faith, faith can

not wander to and fro, and leane to euerie worde whatsoeuer. For euerie opinion conceived without the worde of God, or against Gods worde, cannot be called true faith. And for that cause S. Paule the Apostle of Christ would not ground the true or Christian faith vpon any carnall proppes or opinions of men, but vpon the truth and power of God. With his wordes will I conclude this place. Faith (saith he) cometh of hearing, and hearing by the worde of God. By the worde of God, he saith, and not by the word of man.

Againe to the Corinthians: My preaching (sayth he) was not in enticing wordes of mans wisdom, but in the shewing forth of the spirite, and of power, that your faith shoulde not be in the wisdom of man, but in the power of God. Whereby also we learne, that some there are, which against all reason require faith at our handes, that is, they would haue vs to beleue that, which they are not able to helpe out of Gods worde, or that which is cleane contrarie to the word of God. To the better declaring of this that I haue saide, auayleth that short abridgement of Gods worde and of faith, which we in the definition of faith haue closely knit vp together.

There are there rehearsed two chiefe pointes of faith and of the worde. And first of all that God in Christ doth freely promise life and euerie good thing.

For God, who is the object or marke and foundation of faith, being of his owne proper nature euerliuing euerlasting, a god, doth of himselfe from before all beginning, beget the son like to himselfe in all points, who because he is of the same substance with the father, is himselfe also by nature life and all godnesse. And to the ende he might communicate to vs; his Seunes and

heryzen, both life and all godnesse, he became man, and being conuersant berie God and man among men, he testified that God the Father, through the Sonne, doeth powre himselfe wholly with all good thinges into the faithful, whom hee quickeneth and filleth with all godnesse, and last of all doth take them vppe to himselfe into the blessed place of euerlasting life. And that hee doth frankly and freely bestow this benefite, to the ende that the glorie of his grace may in all thinges be praised. This doth true faith beleue, and hereunto belong no small parte of the Scriptures, which testify that God in Christ doth communicate to the faithful, life and godlines. John the Apostle cryeth out and saith: In the beginning was the word, and the worde was with God, & God was the worde. And the worde became flesh, & dwelt among vs. And we saue the glorie of God as the glorie of the onely begotten sonne of the Father, full of grace and trueth. And of his fulnes haue all we receiued, &c. For the Worde himselfe in the Gospell after Saint John, sayde: Verily I say vnto you, whatsoeuer thinges the father doth, the same also doeth the sonne. For euen as the Father doth raise the dead to life and quickeneth them, so also doth the sonne quicken whom he will: for, neyther iudgeth the father any man, but hath committed all iudgment to the sonne, that all men may honour the sonne euen as they honour the Father. Hee that honoureth not the sonne, the same honoureth not the father which hath sent him. Verily verily I say vnto you, he that heareth my worde, and beleueeth on him that sent mee, hath life euerlasting, and shall not come into iudgement, but is escaped from death vnto life.

True faith
seeketh all
good things
in God thro
rough christ

Two chiefe
pointes of
faith.

With

With these wordes of the Gospell, agreeth that saying of S. Paul. In Christ are laide vp all the treasures of wisdom and knowledge. Because in him dwelleth all fulnesse of the God-head bodily, and yee in him are fulfilled. But that these great benefites of God are freely bestowed vpon the faithful, Paul that vessel of election declareth in these wordes. Blessed be God, who hath chosen vs in Christ before the foundatiōs of the world were laid, and hath predestinated vs into the adoption of children through Iesus Christ into himselfe, according to the good pleasure of his will, to the prayse of the glorie of his grace, wherein hee hath made vs accepted in the beloued, through whom wee haue redemption in his blood, &c. And againe. All haue sinned and haue neede of Gods glorie, but are iustified freely through his grace, by the redemption which is in Christ: And so forwarde. True faith therfore doth beleue that life and euery good thing doth freely come to it fro God through Christ: which is the chief Article of our faith, as in the Articles of the belief is moze largely laid forth.

The second principall point of Gods worde and faith is, that in the word of God, there is set downe all trueth necessary to be beleued: and that true faith doth beleue all that is declared in the Scriptures. For, it telleth vs that God is, what manner one hee is, what Gods workes are, what his iudgments, his will, his commandementes, his promises, & what his threatninges are, finally whatsoeuer is profitable are necessarie to bee beleued, that doth Gods word wholly set down vn-to vs, & that doeth true faith receyue,

beleueing all thinges that are written in the Lawe and the Prophetes, in the Gospell and writings of the Apostles. But, whatsoeuer can not be fetched or proued out of these writings or whatsoeuer is contrarie vnto them, that do the faithful not beleue at all. For, the very nature of true faith is, not to beleue that which squareth from the worde of God. Whosoever therefore beleueth not the fables and opinions of mē, hee alone beleueth as he should: for he dependeth onely vpon the worde of God, and so vpon God himselfe, the onely fountaine of al trueth. The matter, the argument, and the whole sum of faith, is briesly set out vnto vs in the Articles of the Christian faith: whereof I wil speake at another time. I haue this houre declared vnto you (dearely beloued, and reuerend byethē in the Lorde) the definition of faith, which to the end that I may surely fasten in euery ones minde, and that all may vnderstande what faith is, I re- peate it here againe, and therewithall conclude this Sermon. Faith is a gifte of God, powred into man from Heauen, whereby hee is taught with an vndoubted perswasion wholly to leane to God & his worde, in which worde, God in Christ doth freely promise life and euery good thing, & wherein all trueth necessary to be beleued is plainly declared. Let vs al pray to God our father through his onely begottē sonne our Lorde Iesus Christ, that hee will boughfate from Heauen, to bestowe true faith vpon vs all, that we by it knowing him aright, may at the last obtaine life everlasting.

Amen.

True faith
beleueth
the holy
Scriptures.

The fifth Sermon.



Being cut off with the shortnesse of tūne, & detained by the excellencie of the matter, I coulde not in my last Sermon make an end of al that I had determined to speake touching faith: now therefore, by the grace of the holy spirite, I will adde the rest of the argument which seemeth yet to be behinde. Pray to the Lorde, that that which by mans voice is brought to our eares, may by his finger of God be writtē in our hearts.

True faith is ignoraunt of all diuision, for there is, saith the Apostle, one Lorde, one Faith, one Baptisme, God & Father of all. For, there remaineth from the beginning of the world euen vnto the end thereof, one and the same faith in al the elect of God. God is one & the same for euer, the only Wel of al godnesse, that can neuer bee drawne dry. The trueth of God, frō the beginning of the world, is one & the same, set forth to mē in the word of God. Therefore the object and foundation of faith, that is God & the word of God, remain for euer one and the selfe same.

In one and the self same faith with vs haue all the elect euer since the first creation of the world belaued, that vnto vs through Christ al god things are freely giuen, and that all trueth necessarie to bee belaued is declared in the word of the Lorde: wherefore, the faithful of yold world, haue alwaies settled their faith on God and his worde: so that now without all doubt, there can not be any moze than one true faith.

I know very well, that in the world there are solued manie and sundrye faithes, that is to say, religions. For there is the Indian faith, the Jewish

faith, the faith of the Mahometistes, & the faith of the Gregorians, and yet not withstanding there is but one true christian faith, the abridgement whereof is contained in the articles of our belæse, and is taught at the ful in the sacred Scriptures of both the Testaments. I know also that there are sundry belæses of men, resting vpon sundry things, and belæuing that which is contrarie to true faith: but yet neuerthelesse there remaineth but one true belæse in God & his word, (which is) an vndoubted perswasion and confidence of things most true, and assuredly certeine.

This confidence doth growe with increase in the mindes of the faithful, & contrarily decrease againe and vnto the last faileth. And for that cause the Apostle besought the Lorde saying: Lord increase our faith. And Paul the Apostle doth in his writings euery where wish to the faithful the increase of the spirit & faith. David also, before him prayed, saying: O God create a cleane heart within mee, and take not thy holy spirite from mee. For hee had sene how that from Saul, whome hee succeeded in the kingdome, the god spirite of God was departed, and that in steads therof the wicked spirit had entered into his minde which tormented him verie pitifully. Whereunto belongeth that saying in the gospel, To euerie one that hath shalbe giuen, and from him that hath not shalbe taken away that which he hath not, or that he make th no account of, and shalbee giuen to him that hath. Neither was it in vain, that the Lorde said to Peter, I haue prayed for thee Peter, that thy faith faile not. For Paul spea-

Faith doth encrease & decrease.

Faith is one alone.

There are many & sundrie religions, but no more than one true faith.

eth

keth of some in his time that made
 shipwracke of their owne faith, and
 ouerthrew the faith of other. And to
 what ende I pray you, doe we daily
 heare the word of God, and make our
 humble petitions to the Lozde, but be-
 cause we loke for increase of godlines,
 & his aide to keepe vs that we fall not
 from true faith? Verily Paul to the
 Thessalonians, saith: Wee pray ear-
 nestly day and night to see you per-
 sonally, and to supply that which is
 wanting in your faith, And a little
 before, he said: For this cause I sent Ti-
 motheus, that I might be certified of
 your faith, least by any meanes the
 tempter had tempted you, and so our
 labour had bene of no effect. The
 same Apostle also in his Epistle to the
 Ephesians saith: Christ gaue some
 Apostles, some Prophets, some Pa-
 stours & teachers to the restoring of
 the Saintes vnto the building of the
 body of Christ, vntill we all meeete to-
 gether in the vnitie of faith, and the
 acknowledging of the sonne of God,
 vnto a perfect man, vnto the measure
 of age of the fulnesse of Christ, so that
 now we be no longer children: Ther-
 fore so long as we liue, we learne that
 our faith may not be perfect, & if so be
 at any time it shall bee weakened by
 temptations, that then it may bee re-
 paired, and againe confirmed. And
 in this diuersitie (I meane) in this in-
 crease and weakenesse of faith, there
 is no partition or diuision, for the selfe
 roote and substance of faith doeth al-
 wayes remaine, although it bee at
 some time more, & at sometime lesse.
 In like manner, faith is not therefore
 changed or cut in sunder, because one
 is called generall faith, and another
 particular faith. For generall faith is
 no other than that, which belieueth
 that al the words of God are true, and

that God hath a good will to mankind.
 Particular faith belieueth nothing
 contrarie to this, onely that which is
 common to all, the faithfull applyeth
 particularly to himself, belieuing that
 God is not well minded towarde o-
 thers alone, but euen vnto him also.

So then, it bringeth the whole into
 partes, and that which is generall in-
 to particularities. For whereas by
 generall faith he belieueth that all the
 wordes of God are true: in the same
 sort by particular faith he doth belieue
 that the soule is immortall, that our
 bodie rise againe, that the faithfull
 shall be saued, the vbeliners destroyed,
 and whatsoeuer else is of this sorte
 taught to bee believed in the worde of
 God. Moreover, the disputation touch-
 ing faith polwed into vs, and saith
 that we our selues get, touching so
 small faith, and faith without fashion,
 I belieue to bee beaten out of them.
 Which of them selues doe bring these
 new disputations into the Church.

Faith inspi-
 red & Faith
 gotten.

True faith is obtained by no strength
 or merite of man, but is poured into
 him of God, as I declared in my last
 Sermon: and though man obtaine it
 by harkning vnto the word of God, yet
 neuertheless, it is wholly imputed to
 y grace of god. For unless this grace
 do worke inwardly in the heart of the
 hearer, y preacher that laboureth out-
 wardly doth bring no profit at all. We
 reade in the third chapter of S. Augu-
 stines booke, *De predestinatione Sancto-
 rum*. That once he was in an error be-
 cause hee thought that that faith,
 wherewith wee belieue in God, is not
 the gift of God, but that it was in vs as
 of our selues, & that by it wee doe ob-
 tein the gifts of God, wherby we may
 in this worlde liue rightly and holilie.
 But this he confuteth in that booke at
 large & that substantially. So then,

true faith which beareth on God alone and is directed by the worde of God, is formal enough or sufficiently in faith. Verily the forme of faith is ingrauen in the heart of the faithfull, by the holy Ghost. And although it be small and doth not grow vp to the highest degree, yet notwithstanding, it is true faith hauing force in it as it were a grayne of mustardseed.

The thæse that was crucified with our Lorde, beleued in the Lord Iesus, and was saued, although the force of faith was strong in him but a verie small season, and brought not forth any great store of fruite of god workes: finally, that faith of the thæse was not any whit diuers or contrarie from the faith of Saint Peter and Saint Paul, but was altogether & very same with theirs, although their faith brought forth somewhat more abundantly the fruite of god workes. Peter and Paul were frankly and freely iustified, although they had manie god workes: freely was the thæse iustified, although his god workes were very few or none at all. Let vs hold therefore, that true faith is one alone, which notwithstanding doing doth increase & is augmented, and again, may decrease & be extinguished. There remaineth now for mee to declare, the vertue & effect of true faith. This hath the holy Apostle Paul done very excellently well, yea and that most absolutely so. But although in the eleuenth chapter to the Hebrewes he had saide very much, he is compelled notwithstanding to confesse that he cannot reckon vp all: therefore at this time I meane to rehearse a selue vertues of faith, leauing the rest (dærely beloued) to be sought out & considered of your selues.

True faith before al thinges bringeth with it true knowledge and ma-

kethe vs wise in dæde. For by faith we knowe God, and iudge aright of the iudgements and workes of God, of vertues and vices. The wisdom of it bringeth with it, is without doubt & true wisdom. Many men hope that they can attaine to true wisdom by the studie of Philosophie: but they are deceiued as farre as heauen is broade. For Philosophie doth falsly iudge, and faultily teach many thinges touching God, the workes of God, the chiefe godnesse, the ende of god and euil, and touching thinges to be desired and eschewed. But the verie same thinges are rightly and truly taught in the word of God, and vnderstande and perceived by faith. Faith therefore is the true wisdom, and maketh vs wise in dæde. For Ieremie also saith. Beholde they haue cast away the worde of the Lorde, what wisdom therefore can there be left in them? The wisdom of Salomon, is worshipfully thought of throughout the whole compasse of the world. And yet we reade that the Lord in the Gospell after S. Math. uttered this sentence against the Jewes. The Queene of the South shall rise in iudgement with this generation and shall condemne it, because shee came from the endes of the worlde to heare the wisdom of Salomon: & beholde there is one in this place greater than Salomon. Christ is preferred before Salomon, and the wisdom of Christ before the wisdom of Salomon. But it is well knowne that the wisdom of Christ the sonne of God can not be attained to without faith. Faith therefore bringeth with it the most excellent wisdom. But herein, this wisdom of ours deserueth a singular prayse, because they that desire it are not sent to foereine nations, with great cost & labour to learne it, as to the priest of Egypt

Formall
faith.

maketh me
wise.

The power
& effect of
faith.

Faith is the
true know-
ledge that

Egypt, the Gymnosophistes of India, the Philosophers of Greece, or to the Rabines of the Jewes. God hath dispersed the worde of God throughout the whole world, so that now the word of faith is in the hearts of all the faithfull. For Paule the Apostle saith. Thus saith the iustice that is of faith, saye not in thy heart who shall descend into heauen? that is, to fetch Christ downe from aboue. Or who shall descend into the deepe? that is to bring Christ from the dead againe. But what saith he? The worde is nigh vnto thee euen in thy heart: this same is the worde of faith which we preach, for if thou confesse with thy mouth the Lorde Iesus, and doest beleue with thy heart that God hath raised him from the dead thou shalt be saued. Faith therefore doth not onely make vs wise but happy also, the Lord himself bearing witness thereunto & saying to his disciples. Happie are the eyes that see the things that ye see. For I say vnto you that manie prophetes and kinges haue desired to see the things that ye see, & heard the things that ye heare, & heard the not. We shall therefore finde in faith, a most certaine determination of y^e most notable question stirred in, since the beginning of the world, of learned & most excellent wits, which is: by what meanes a man may liue, be happy, attaine to the chiefe godnes, be ioyned to the chiefe godnes, & so be iustified? There haue ben, yea & yet are, diuers opinions touching this matter, contrary the one to the other. But we do chiefly & truly affirme, that by true faith a man doth liue, is happy, attaineth to y^e chief godnes, is conioyned to the chief godnes, & also iustified: so y^e god dwelleth in vs, & we in him, & that by faith we are both happy and blessed. What I pray you could haue bene spokē moze excellently

worthily or diuinely, touching true faith: for so, faith quickeneth vs, maketh vs happy, ioyneth vs to the chiefe godnes, so y^e he in vs & we in him may liue, & faith doth also fully iustifie vs. But now it is best to heare the testimonies out of the scriptures. Faith maketh vs happy. For so S. Pet. confessing y^e lord Iesus by true faith it is sayde. Happie art thou Simon the son of Ionas. Flesh and bloud hath not reuealed this to thee, but my father which is in heauē. S. Paul for the proufe of faith bringeth in that sentence of Dauid. Happie are they whose iniquities are forgiven and whose sinnes are couered. Blessed is the man to whō the Lord shall impute no sinne. Faith quickeneth or maketh a liue. For the iust liueth by faith. This doth Paule very often in his writings alledge out of the prophets. The same Paul also saith: The life which now I liue in flesh, I liue by faith in the sonne of God, who loued mee and gaue himselfe for me. Faith ioyneth vs to y^e eternall & chiefe godnes, & so maketh vs to inioy y^e chief godnes, y^e god may dwell in vs & we in God. For the Lord Iesus himselfe in the gospell saith. He which eateth my flesh, & drinketh my bloud dwelleth in me, & I in him. As the liuing father sent me, so also I liue by the father, & he that eateth me shall liue by me. But to eate & drinke y^e Lord is to be leue in y^e Lord, y^e he hath giuen himself to death for vs. Whereupon John y^e Apostle saith. We haue seene & do witness, that the father hath sent the son the sauiour of the worlde. Whosoeuer shall confesse that Iesus is the sonne of God, God dwelleth in him and he in God. Wherefore also Paul said: I liue now, not I, but Christ liueth in me.

Whosoeuer faith doth iustifie.

But for because the treatise therof can not bee fitlie and fullye made an

Faith maketh happy.

Faith quickeneth.

Faith ioyneth to god.

Faith iustifieth.

end

How man may attaine to the chief goodnesse.

ende of this houre, I meane to deferre it till the next Sermon that shall be. At this present (dearely beloued) ye must remember, that there is but one true faith that is the Christian faith. For although there be said to be many faithes, that is religions, yet notwithstanding there is onely but one true and vndoubted faith. And that doth increase and againe decrease in some

men. As for those in whom it is rightly and godly obserued, in them it sheweth forth sundrie vertues. For it bringeth with it true wisdom, finally, it quickneth and maketh vs blessed and happy in daide. To God the father the authoꝝ of all goodnesse, and of our felicitie, be al praise and glozie through Iesus Christ our Lord, for euer and euer. Amen.

That the faithfull are iustified by faith without the lawe and workes.

The sixth Sermon.



Being readye here (dearely beloued) to speake vnto you of faith, which without workes doeth iustifie them that belæue, I call vpon the Father, which is in heauen, through his onely begotten sonne Iesus Christ our Lozde, beseeching him to open my mouth and lippes to the setting forth of his prayle, and to illuminate your heartes, that ye acknowledging the great benefite of God, may become thankesfull for it and holy in daide.

And first of all, I will speake certayne things chiefly necessarie to this argument or treatise, touching this terme of iustification. The terme of iustifying, very vsuall and common among the Hebrews, and of a large signification, is not at this day so well vnderstode of all men, as it ought to be. To iustifie, is as much to save as to quite from iudgement, and from the denounced and vttered sentence of condemnation. It signifieth to remit offences, to cleanse, to sanctifie, and to giue utterance of life euerlasting. For

it is a lawe terme belonging to courts where iudgement is exercised. Imagine therefore, that man is set before the iudgement seate of God, and that there he is pleaded guiltie, to wit, that he is accused and conuincied of heinous offences, and therefore sued to punishment or to the sentence of condemnation. Imagine also that the son of God maketh intercession, and commeth in as a meane, desiring that vppon him may be layde the whole fault and punishment due vnto vs men, that he by his death may cleanse them and take them away, setting vs free from death and giuing vs life euerlasting. Imagine too, that God the most high and iust iudge, receiueth the offer, & translateth the punishment together with the fault from vs vnto the necke of his sonne, making therewithall a statute that whosoever belæueth that y sonne of God suffered for the sinnes of the worlde, make the power of death, and deliuered vs from damnation, shoulde be cleansed from his sinnes, and made heire of life euerlasting. Who therefore can be so dul of vnderstanding, but may perceiue that mankind is iustified by faith?

But

But that there may be no cause of doubt of darknesse left in the minde of any man, that which I haue alreadye spoken generally, by the parable and similitude fetched from our common lawe, I wil here particularly bring in to certaine partes confirming and manifestly prouing euery one of them severally, out of the holy Scriptures, so that euen to the stoutest wits the power of faith and woꝛke of iustification, may be most euident.

And first I wil shew vnto you that this terme of iustification, is taken in this present treatise for the absolution and remission of sinnes, for sanctification & adoption into the number of the sonnes of God. In the xiii. of the Actes, the Apostle Paul saith: Be it knowne vnto you men and brethren, that through this Lorde Iesus Christe, is preached vnto you the forgiuenesse of sinnes, and by him, all that beleeuē are iustified from all thinges, from which they coulde not bee iustified by the lawe of Moses. See, in Christ is preached vnto vs the forgiuenesse of sinnes, and he that beleueth that, Christ preached, and forgiueth sinnes, is also iustified. It followeth therfore, that iustification is the remission of sins. In the fifth Chapter to the Romaines sayeth the same Apostle. Being iustified by the blood of Christ, we shal be saued from wrath through him. But the blood of Christ washeth away sinnes. Iustification therfore is the washing away or forgiuenesse of sinnes. And againe, in the second Chapter sayth hee more plainly, Iudgement entered by one offence vnto condemnation, but the gift of many sinnes vnto iustification. He maketh iustification the contrary to condemnation: therfore, iustification is the absolution and deliuerie from condemnation. What say y^e to

this moreouer, that hee doeth plainly call Iustification a gift, that is, the forgiuenesse of sinnes. Hereunto also belong those wordes of his, Euen as by the sinne of one, condemnation came on all men: so by the righteousnesse of one, good came vpon all men to the iustification of life. Here againe is the iustification of life made the contrary of condemnation vnto death set as a peine vpon our heades, because of the transgression: iustification of life therfore is an absolution from sinnes, a deliuerie from death, a quickening or translating from death to life. For in the fourth to the Romaines, y^e same Apostle expoundeth iustification by sanctification, and sanctification by the remission of sinnes. For intreating of faith, whereby we are iustified, or which God imputeth to vs for righteousness without woꝛkes, he saith, Euen as Dauid also doeth expounde the blessednesse of that man to whom the Lord imputeth righteousness without woꝛkes, saying: Blessed are they whose iniquities are forgiuen, and whose sins are couered.

What coulde bee more plainly spoken than this: For he doth euidently expound iustification by sanctification, and sanctification by remission of sinnes. Furthermore, what else is sanctification but the adoption whereby we are receiued into the grace and number of the sonnes of God: What is hee therfore that seeth not that in this treatise of Saint Paule, iustification is taken for adoption? especially, since in the very same fourth chapter to the Romaines: hee goeth about to proue, that an inheritance is due to faith, wherevnto also hee doeth attribute iustification. By all this it is made manifest, that the question of iustification containeth nothing else,

but the manner and reason of sanctification, that is to say, wherby and how men haue their sinnes forgiuen, and are receiued into the grace & number of the sonnes of God, and being iustified are made heires of the kingdome of God.

And now, let vs try whether that which we haue saide be taught in the scriptures, that Christ before the iudgement seate of God, when sentence of condemnation was to be pronounced against vs for our offences, toke our sinnes vpon his owne necke, and purged them by the sacrifice of his death vpon the crosse, and that God also laid vpon Christ our fault and punishment, so that Christ alone is the onely satisfaction and purging of the faithfull. This doth the Apostle Paul teach most expressly, where hee saith: Who shall lay any thing to the charge of Gods elect? It is God that iustificeth. Who shall condemne? It is Christ that dyed yea rather it is hee which is raysed vp, and is at the right hande of the father making intercession for vs. And agayne hee saith, Christ redeemed vs from the curse of the law, while he was made the curse for vs, For it is written, cursed be euery one that hangeth on the tree, that vpon the Gentiles might come the blessing of Abraham through Iesus Christ, &c, This did the Apostle teache out of the writings of Moses. And Moses in his booke doeth oftentimes make mention, that the sinns are laid vpon the heads of the beasts which were sacrificed. But those sacrifices bare the tipe or figure of the death and sacrifice of Christ. Chaias also in his 53 chapter saith expressly, He verily hath taken on him our infirmities, & borne our paines. He was wounded for our iniquities, and smitten for our sinnes. For the paine of our punishment was

laid vpon him, and with his stripes are we healed Wee all went astray like sheepe, euerie one turned his owne way, but the Lord hath throwne vpon him all our sinnes. And immediately after, He hath taken away the sinnes of the multitude, and made intercession for the transgressours. Than these wordes I thinke, nothing canne be brought moze to the matter, or moze fit for our present purpose. To this aludeth S. Peter when hee saith, The Lorde himselfe bare our sinnes in his body vpon the crosse, that we being dead to sin may liue to righteousness, by the signe of whose stripes we are made whole. Hereunto alluded Saine John the forerunner of the Lord, when he saide: Behold the Lambe of GOD that taketh away the sinns of the world: Moreover the Apostle Paul beareth witnesse herefo, saying: Him that knewe not sinne, he made sinne for vs, that we through him might be made the righteousness of God. Also in his Epistle to the Colossians hee sayeth, It pleased the father that in Christ all fulnesse shoulde dwell, and by him to reconcile all thinges vnto himselfe, hauing set peace through the blood of his crosse by him, both things in earth and thinges in heauen. These I suppose, are testimonies sufficiently euident, to proue that vpon Christ are laide our sinnes, with the curse or condemnation due vnto our offences, and that Christ by his blood hath cleansed our sinnes, and by his death hath vanquished death, and the diuel the author of death, & taken away the punishment due vnto vs.

Yet because there be some, and those not a fewe, which denie that Christ by his death hath taken from vs sinners, both fault and punishment, and that he became the onely satisfaction

The paine & offence of sin are taken away by Christ.

Christ hath takē on him selfe & cleared our sins.

of the whole worlde, I will therefore nowe alledge certaine other testimonies and repeat somewhat of that that I haue befoze recited, thercoy to make it manifest, that Christ the only satisfaction of the worlde, hath made satisfaction both for our fault and punishment. Caias verily witnessed, that both the fault of our offence & the punishment were taken away, when he saith: Hee bare our infirmities, and was wounded for our iniquities: finally the discipline of peace, that is, y^e discipline or chastising or punishment bringing peace, or the penaltie of our correction, that is, the punishment due to vs for our offences, was layd on his necke. Marke also what followeth: and with the blewnesse of his stripes are we healed.

This doth evidently teach, that by the paine of Christ our punishment is taken away. For looke what paine, penaltie, punishment, or correction was due to vs, & the same was laide on the Lord himselfe: and for that cause was the lord wounded and receiued stripes. And with them he healed vs. But hee had not yet healed vs at all, if wee should yet looke for woundes, stripes and strokes, that is to say, punishment for our sinnes.

The death of Christ therefore is a full satisfaction for our sinnes. But what I pray you should Christe auaile vs, if yet wee should be punished for our offences. Therefore when we say, that hee did beare all our sinnes in his bodie vpon the Crosse, what else do wee meane I pray you, but that the Lord by death, that was not due vnto him, tooke from vs Gods vengeance, that it might not light on vs to our punishment? Paul, as often as hee maketh mention of our redemption made by Christ, is wont to

name it ἀπολύτρωσις, by which worde he vnderstandeth not, as the common sort do, redemption barely and simply, but the verie price and satisfaction of redemption. Wherefoze also hee writeth that Christ himselfe did giue himselfe to be the ἀτιμωτόν, for vs: that is to say, the price wherewith captiues are redeemed from their enimies in the warre. For that which we do commonly call ransomes, the Greeces do name λύτρα. So then that is ἀτιμωτόν when man for man and life for life is redeemed. But vpon them that are thus ransomed & set at libertie, there is no punishment afterwarde layd, by reason of the translation thereof from one to another. Furthermoze, this is the new couenant y^e God in his Christ hath made with vs that he wil not remember our iniquities.

But how could he chose but remember our iniquities, if he ceased not to punish them? So then, this remaineth not to be doubted of, that Christ our Lord is the full portion, satisfaction, oblation and sacrifice for the sinnes I say for the punishment & the fault of all the worlde, yea and by himselfe alone: for in none other is any saluation: neither is there any other name giuen vnto men whercoy they must be saued.

I denye not, but that because of discipline, chastisement & exercise, diuers sortes of punishments are layd vpon mens neckes, & that they are diuersly affected & vexed, because of their offences. But those afflictions, how soeuer they be patiently suffered of the faithfull, do not yet wash sinnes away, nor make satisfaction for misdeedes.

S. Peter saith, Marueyle not that ye are tryed by fire, which thing is done for your tryall, as if any newe thing should happen vnto you:

How punishment is layd on vs.

yea, rather reioyce herein that yee are partakers of the afflictions of Christ, that in the reuelation also of his glorie ye may reioyce and be glad. This I say, is the ende and vse of afflictions. And by this means the gloze of Christ indureth pure and uncorrupted.

It remaineth now for me to proue out of the holy Scriptures, that God the father hath ordeined that he whosoever doth beleue in the onely begotten sonne of God, shall be made partaker of Christ his righteousness, that is, that he iustified by him, be absolved from his sinnes, and bee made heire of life euerlasting. Elaias therfoze saith, In the acknowledging of him, or in his knowledge shall my righteous seruauent iustifie the multitude, whose sinnes he himselfe shall beare. But what else is the acknowledging or knowledge of Christ, but true faith?

Howeouer, the Lord Iesus himselfe in the Gospell after Saint John, saith: And as Moses liſt vp the Serpent in the wildernes, euen so must the sonne of man be liſt vp, that whosoever beleueeth in him, should not perish but haue life euerlasting. There was none other remedy in y^e desart, against the enuened bytinges of the Serpents, but the contemplation or beholding of the Serpent liſt vp and hanged aloft. No plaster did cure them that were poysoned, no oblatiō made to god, not praier it selfe offered to God, not any worke, nor any way else: the onely beholding of the serpent made the poyson harmlesse, that then had crept into all their lims. In like manner, nothing at all doth saue vs from death but onelie faith in Christ.

For by faith we behold and see Christ liſted by vpon the stake of the Crosse, as it is to be seene in the sixte chapter of John. It followeth in the words of

our sauour, God so loued the worlde, that he gaue his only begotten sonne: that whosoever beleueeth should not perish, but haue life euerlasting. For God sent not his sonne into the world to condemne the worlde, but that the worlde through him might be saued. He that beleueeth on him is not condemned: but he that beleueeth not, is condemned already, because he beleueeth not in the name of the onely begotten sonne of God. By these words nowe the thirde time is faith beaten into our heads, by which we are made partakers of the sonne of God, of his life, saluation, redemption, and all good thinges beside. In the sixt Chapter of the Gospell after John, our Lorde againe saith: This is the will of the father which sent mee, that euerie one that seeth the sonne, and beleueeth in him should haue life euerlasting, and I will raise him vp at the last day.

Nothing can be alledged to make more for our present argument than these wordes of his. For he sayth plainly, that the will of God the father is, that we should beleue in the sonne, and by this beleefe haue our saluation. Whereupon John the Euangelist and Apostle in his Canonick Epistle daureth burst forth into these wordes: He that beleueeth not God, maketh him a lyer, because he beleueed not the record that God gaue of his sonne. And this is the recorder, that God hath giuen vnto vs eternall life, and this life is in his sonne. He that hath the sonne, hath life: and he that hath not the sonne of God, hath not life. Dearely beloved, note this. The eternall and vchangeable wil of god is, that he wil giue eternal life vnto the worlde. But he will giue the life through Christ, who is naturally life it selfe, and can giue life. The very same God also will that

God hath appointed that he that beleueeth should haue eternall life and be iustified.

th at we obtaine and haue life in vs, and that wee haue it no other wayes than by faith. For the Apostle Paule taught, that Christ doeth dwell in our hearts by faith. Moreover, the Lorde himself also witnesseth & saith: He that eateth me shall liue by mee. But yee knowe (dearely beloued) that to eate Christ is to beleue in him. And therefore we knit vp this place with these wordes of Saint Peter. To this Christe doe all the Prophetes beare witness, that whosoeuer beleeueth in him, shall receiue forgiuenes of sinnes through his name. We haue in these a most ample testimonie of the whole sacred Scriptures. By these I haue evidently enough declared, that God hath appointed, that whosoeuer doth beleue in Christ, being cleansed frō his sins, shall be made heire of life euerslasting. This will I make moze euident yet, by declaring how that faith alone that is, that faith for it selfe, and not for any workes of ours doeth iustifie the faithfull. For it selfe I saye, not in respect that it is in vs a qualitie of the minde, or our owne worke in our selues, but in respecte that faith is the gift of Gods grace, hauing in it a promise of righteousnesse and life: and in respect, that naturally of it selfe, it is a certaine and vndoubted persuasion resting vpon GOD, and beleuving that GOD being pacified by Christ, hath through Christe bestowed life and all god things on vs. Therefore faith for Christ, and by the grace and promise of God doth iustifie: and so faith, that is that, which we beleue and wherein our confidence is setled, God I say himselfe by the grace of god doth iustifie vs through our redemption in Christ: so that nowe, our owne workes or merites haue no place leste to them at al, I mean, in iustification,

For other wise god workes haue their place in the faithful, as we in place conuenient do meane to shew. For Paul y teacher of the Gentils, doth in the way of opposition compare Christ with Adam, and sheweth, that of Adam and so of our owne nature and strength, wee haue nothing but sinne, the wrath of God, and death.

Christ compared with Adam.

And this doth hee shewe vnder the name of Adam to the intent that no man should seeke for righteousnes and life in the flesh. And againe, on the other side he declareth, y we by Christ haue righteousnesse, the grace of God, life and the forgiuenesse of all our sins. In this opposition, hee doth earnestly vrg and often repeate this worde, Of one, to no other ende verily, but y we shuld vnderstand, that faith alone doth iustifie.

To the Galathians hee doth verie evidently vse this kinde of argument, To the last will and testament of a man, if it once be proued, no bodie doth adde or take any thing away. Reason therefore doth rightly require that no man put too, or take away any thing from the testament of God. But this is the testament which God confirmed that his will is to bestowe the blessing vpon Abrahams seede, not in many, or by manie, but through one. For hee saith not, And to the seedes, as though he spake of manie, but as speaking of one he saith, And to thy seede, that is Christ. Therefore it is a detestable thing to augment or diminish any thing in this testament of God: Christ alone is the onely sauour will: men can neither saue themselues nor other.

Gods testament.

Again, in the same Epistle to the Galathians he saith: We knowe that man is not iustified by the workes of the lawe, but by faith in Iesus Christ: in so much as no flesh shall be iustified

We are not justified by the workes of the lawe but by faith.

ed by the workes of the lawe. This is now the thirde time that Paule saith that men are not iustified by the workes of the lawe. In the which clause hee comprehendeth all maner of workes of what sort soeuer. So then, no kinde of workes doe iustifie. But what is it then that iustificeth? Faith in Christ, and that verily alone. For what else can these wordes import, We knowe that man is not iustified but by faith in Christ. For the force of these two speeches is all one, Faith alone doeth iustifie: And, it is certaine that we are not iustified but by faith in Iesus Christ. He addeth the example of the Apostles, And we haue beleueed in Iesus Christ, that we might be iustified by faith in Iesus Christ: and not by the workes of the lawe. In like manner also, Peter argueth by an example in the Actes of the Apostles, and saith: Wee beleuee that through the grace of our Lorde Iesus Christ wee shall be saued, euen as they. Acts. 15.

Howeouer, in the very same chapter to the Gala. he saith: I despise not the grace of God: for if righteousness come of the lawe, then Christ is dead in vaine. For if we in our selues had had any thing whereby we might be saued, what needed the sonne of God to take our flesh, to suffer and to die: But for because the sonne of God being incarnate, did suffer and die, and died not in vaine: therefore in our flesh there was nothing that could obtaine saluation for mankind. Wherefore the only sonne of God is our saviour for euer: and by true faith maketh vs partakers of his saluation.

Paule in the very beginning of his Epistle to the Rom. doth proue that all men are sinners, that in men there remaineth no strength for them to be saued by, and that the lawe of God it

self, doth digge by the knowledge of offences, that is, doth apply them, bying them to light, and make them manifest, but doth not take them away, blot them out, or vtterly extinguishe them: and that therefore, God for his own godnes sake, to the end that the worke that he hath made, should not altogether perish, doth iustifie the faithfull fræly by faith in Iesus Christ. I will rehearse a fewe of the Apostles owne wordes. The righteousness of God (saith he) is declared without the law, being witnessed notwithstanding by the lawe and the Prophets, the righteousness of God, I saye, cometh by faith in Iesus Christ vnto all, & vpon all them that beleue. For there is no difference. For all haue sinned & haue neede of the glorie of God: but are iustified freely by his grace through the redemption that is in Christ Iesu, who God hath set forth to be a propitiation through faith in his blood. These words of the Apostle, I suppose, are most manifest to them that beleue. He plucketh iustification from our owne merites & strength, and attributeth it to grace, whereby the sonne of God is giue to the worlde, vnto the punishment of the Crosse, that all they which beleue that they are redeemed by the blood of the sonne of God, may be iustified. Againe the Apostle immediatly after, addeth: Therefore we holde that man is iustified by faith without the workes of the law. Upon the necke of this againe, he argueth this, Is he the God of the Iewes only? Is he not also of the gentiles? Yes euen of the gentiles also. For it is one God that shall iustifie Circumcision by faith, and vncircumcision through faith. To be God, is nothing else but to be life & saluation. But God is the God of the Gentiles also, & not of the Iewes alone: therefore God is the

God iustificeth as well the gentiles as the Iewes by faith.

life

Christ died
not in vaine

All men are
sinners.

life and saluation of the Gentils. This life and saluation he doth communicate to vs, not by the lawe or through circumcision: but by faith in Christ. Therefore faith alone doth iustifie. This may be proued by the example of Cornelius the Centuriō, who as sone as S. Peter had preached vnto him, & he once beleued, was by & by iustified when as yet he had not receiued circumcision, or the law, when as yet he had not sacrificed, nor merited righteousnes by any worke y he did: for he was freely iustified in faith through Iesus Christ. For Peter concluded his Sermon to him in these wordes. To this Christ doe all the Prophetes giue witness, that through his name whosoever beleueth in him shall receiue remission of sinnes. After all this, the Apostle Paul bringeth forth in that notable and singular example of our father Abraham, teaching by what means our father Abraham was iustified. For this being once truly declared, it can not chuse but be plaine & manifest to euery one, by what means Gods wil is to iustifie all men. For the sonnes can not be iustified any other way than the father before them was iustified. Abraham therfore was not iustified by circumcision or receiuing of the sacrament. For it is said that he was iustified before he was circumcised.

Afterward was added the signe of circumcision, as the seale of the righteousness of faith, that is the signe or sealing, that al the seed of Abraham is iustified by faith. The same our father Abraham was not iustified by y lawe. For the law was 430. yeres added to the promise, not to take away sinne or to worke iustification, but to make sin appeare, & to make vs altogether empty, & when we are once made empty, to send and as it were compell vs to flye

to Christ. Againe, Abraham was not iustified by his workes, And yet in that most excellent Patriarch are found to be good workes, yea and those to god workes of true faith, which are both notable and many in number, such and so many as you shall scarcely finde in any other.

Peuer thelesse yet the Apostle saith. What shall we say then that Abraham our father as pertheyng to the flesh, who I say is our father touching the flesh, did merit or finde, for both those significations hath the Greeke word *ἰουστίας*. For, if Abraham were iustified by workes, then hath he to boast but not before God. For God is onely iust & he that onely iustificeth. All men are corrupt yea eue Abraham is a sinner & euery man standeth in need of the glory of God. For which cause also the Prophet did plainely forbid to boast in any thing but in the mercy of God. Wherefore, Abraham boasted not against God: he acknowledged himselfe to be a sinner, and that he was to be iustified freely, and not for his owne merits sake. The Apostle goeth forth and saith. For what saith the Scripture. Abraham beleued in God, and it was reckoned vnto him for righteousness. Two thinges are here affirmed. First that Abraham beleued in God, Secondly that that was imputed to him for righteousness.

By this it followeth that Abraham was iustified by faith, and not by workes. And that doth the apostle proue after this manner. To him that by workes doth merite righteousness, righteousness is not imputed. But to Abraham is righteousness imputed: therefore hee merited not righteousness by workes.

Agayne, To him verily that worketh not, but beleueth, his

faith is counted for righteousness. But Abraham beleued in God, therefore his faith was reckoned for righteousness.

Neither is
faith nor the
promise of
none effect.

In the same chapter, the same Apostle bringeth forth other argumentes, altogether as strong as these, to proue that faith iustificieth without woorkes. If they (saith he) which are of the law be heires, then is faith but vaine, & the promise made of none effect.

They are of the law which seeke to be iustified by the woorkes of the lawe. But faith resteth vpon the mercie of God. What place then shall grace and the mercy of God haue left vnto them, if we by woorkes doe merite iustification? What shall I neede to beleue that by the bloude of Christ I shall be iustified, if God by my woorkes be at one with me againe, who for my sins was angrie with mee? Finally saluation and righteousness are promised of God. But then the promise endeth, when our own merites begin to come in place. For the Apostle to the Galathians sayeth: If inheritance be of the lawe, then is it not now of the promise. But God gaue the inheritance to Abraham by promise: therefore that the promise might remayne stable, faith iustificieth and not merits.

Agayne, in the fourth Chapter to the Romaines he sayeth: Therefore by faith is the inheritance giuen, that it might be by grace, that the promise might be sure to all the seede, not to that onely that is of the law, but to that also that is of the faith of Abraham. He rehearseth here two causes, for which he attributeth iustification to faith, & not to woorkes.

The first is, that iustification may bee of free gift, and that the grace of God may be praised. The latter is,

that the promise and saluation may remaine stedfast, and that it may come vpon the Gentiles also. But it should not be giuen to the Gentiles, if it were due onely to the lawe & Circumcision, because the Gentiles lacke them both. Finally, y hope of our saluation ought to be stedfastly established. But it should neuer bee surely grounded, or safely preserved, if it were attributed to our owne woorkes or merits. For in them is alwayes something wanting. But in God, and in the merite of the sonne of God can nothing be lacking. Therefore our saluation is surely confirmed, not to be doubted of, & assuredly certeine, if that we seeke for it by faith in the sonne of God, who is our righteousness and saluation.

To all these I will yet adde another testimonie out of Saynt Paul, which is indeed, both most euident and easie to be perceiued. In his Epistle to the Ephesians he saith: By grace are ye saued through faith, and that not of your selues, it is the gift of God, not of woorkes, least any man should boast him selfe. For wee are the workmanship of GOD, created in Christ Iesus into good woorkes, which God hath before ordeined that we should walke in them.

Doze then this I will not saye, neyther will I at large expounde the wordes of Paul. For these testimonies are more clere than the none daye, & doe most evidently testifie, that we are iustified by faith, and not by anie woorkes.

But (reuerend brethren in the Lord) god woorkes here come into no ieopardy to be little set by, because of this doctrine, which teacheth y faith alone doth iustifie. Thus did the Apostles of Christ teach, why then shoulde we not teach so too?

Faith sheweth fourth & expresseth it selfe by good woorkes.

Iustification
of free gift.

As for them that thinke this doctrine, wherby we do constantly affirm, that faith alone without woorkes doeth iustifie, to be contrarie to religion, let them blame y^e Apostles of Christ, & not find fault with vs. Moreover, wheras we say, that the faithfull are iustified by faith alone, or else by faith without woorkes, we doe not say, as many thinke we doe, that faith is poast alone, or vtterly destitute of god woorkes. For whersoever faith is, there also it sheweth it selfe by god woorkes: because the righteous can not but worke righteousness. But before he doeth worke righteousness, that is to say, god woorkes, he must of necessitie be righteous: therefore the righteous doth not attaine to righteousness that goeth before by woorkes that followe after. Wherefore that righteousness is attributed to grace. For the faithfull are freely by grace iustified in faith, according to that saying: The iust shall liue by his faith, and after that they are iustified they beginne to bring forth the woorkes of righteousness. Therefore, in this discourse I meane not to ouerthrow god woorkes, which haue their due place and dignitie in the Church among the faithfull, before the face of God: but my minde is, by all the meanes I may, to proue that the grace of God, and increase of the sonne of God is ouerthrowne and troden vnder foote, when we ioine our merites and woorkes to the merite of Christ, and to faith: by which we take holde on Christ. For what can bee more manifest than this saying, of the blessed Apostle? If wee be saued by grace, then not nowe woorkes. For then grace is no more grace. But if we be saued by woorkes, then is it nowe no grace, for the worke is no more worke. Rom. 11. Wherefore these two, grace

and merite or woorkes, cannot stande together. Therefore least we should ouerthrowe the grace of God, and wickedly deny the fruite of Christ his passion, wee doe attribute iustification vnto faith onely, because that faith attributeth it to the mere grace of God in the death of the Sonne of God.

And yet for all this, we acknowledge that wee are created according to the doctrine of Paule, vnto god woorkes, to those god woorkes I saye, which God hath before ordeined, which hee in his worde hath appointed, and doth require vs to walke in the same. In which although we walke and are become rich in god woorkes, yet notwithstanding, we do not attribute to them our iustification: but according to the doctrine of the Gospell, we humble our selues vnder the hande of him that sauyth: So ye also, when ye haue done all things that are commaunded you, yet saie, we are vnprofitable seruants: we haue done no more than we ought to doe. So then, as often as the godly doth reade, that our owne woorkes doe iustifie vs, that our owne woorkes are called righteousness, that vnto our owne woorkes is giuen a rewarde and life euerlasting, he doth not by and by swell with pride, nor yet forget the merite of Christ, but setting a godlie and apte interpretation vpon such like places, hee doth consider that all thinges are of the grace of God, and that so great thinges are attributed to the woorkes of men, because they are receiued into grace, and are nowe become the sonnes of God for Christ his sake: so that at the last, all things may be turned vpon Christ himselfe, for whose sake the godlye knowe, that they and all theirs are in fauour, and accepted of God the father.

Of good woorkes.

In this that I haue said which is a little indeede in respect of the largenes of the matter, but sufficiently long y^e enough in respect of one houres space appointed me to speake in, I haue declared vnto you (dearely beloued,) the great effect of faith, that is to say, that it iustifieth the faithfull, where by the way I haue rather briefly touched, than at large discoursed vpon y^e whole worke of Iustification both profitable and necessarie for all men to knowe. Nowe therefore I passe ouer this, and come to the rest.

True faith is the wellspring and roote of all vertues, and good workes, and first of all it satisfieth the minde and desire of man, and maketh it quiet and ioyfull.

For the Lorde in the Gospell saith: I am the bread of life: he that cometh to mee, shall not hunger: and he that beleueth in me, shall not thirst at anie time. For what can he desire more, which doth alreadie seele that by true faith he possesseth the verie sonne of God, in whome are all the heauenly treasures, and in whome is all fulnesse and grace? Our consciences are made cleare and quiet, so sone as we perceiue, that by true faith Christ the sonne of God, is altogether ours, that he hath appealed the father in our behalfe, that he doth now stande in the presence of the father, and maketh intercession to him for vs. And for that cause saith Paul: Being iustified by faith wee haue peace with God through our Lorde Iesus Christ. Through the same Christ also by faith wee haue a free passage vnto the father. Wherefore wee praye to the father in his Sonnes name, and at his hande wee obtaine a'l things that are auailable to our behaue. Verie well therefore

saide the Apostle John. And this is the confidence that we haue in him, that if we aske anie thing according to his will hee heareth vs. And if we knowe that hee heareth vs whatsoeuer wee aske, wee knowe also that wee haue the petitions that we requested at his hands.

They that want faith, doe neither pray to God, nor yet receiue of him the things that are for their welfare. Moreover, faith maketh vs acceptable to God, and doth command vs to haue an eye to the well vsing of Gods good gifts. Faith causeth vs not to saynt in tribulations: yea also by faith wee ouercome the world, the flesh, the diuel, and all aduersities.

As the Apostle John saith, For all that is borne of God, ouercommeth the worlde: And this is the victorie that vanquisheth the worlde euen your faith. Who is hee that ouercommeth the worlde, but hee that beleueth, that Iesus is the sonne of God?

Paul saith, Some were racked, not caring by faith to be set at libertie, that they might obtaine a better resurrection. Other some were tried with mocks and stripes, with fetters and imprisonments, were stoned, were hewed in peeces, were slaine with the edge of the sworde: they wandred in sheepes skinnes and goates skinnes, comfortlesse, oppressed, afflicted of whome the worlde was not worthie, wandering in deserts and mountaines, and in the dennes and caues of the earth. For the Lorde him selfe in the Gospell sayde: This spake I vnto you, that yee might haue peace in me. In the world yee haue affliction, but be of good confidence, I haue ouercome the worlde.

Faith therefore both shall be, and

Faith the victorie of all Christians.

is the force and strength of patience. Patience is the proppre, vplifting and preservation of hope. Of faith springeth charitie. Charitie is the fulfilling of the lawe, which contayneth in it the summe of all good woorkes. But vnlesse we haue a true sayth in God, there is no charitie in vs. Euerie one that loueth him that begate, sayth John the Apostle, loueth him also that is borne of him. The houre is past a good while since, and no man is able in many houres, so substantially as it requireth, to declare the whole effect of faith.

We haue heard (dearely beloved) that true faith is the iustification of

the Church or faithfull of God, that it is I say the forgiveness of all finnes, a receiuing into the grace of God, a taking by adoption into the number of the Sonnes of God, an assured and blessed sanctification, and finally the wellspring of all good woorkes. Let vs therefore in true faith pray to God the father in the name of our Lorde Jesus Christ, that he will bouchafe to filour hearts with this true faith, that in this present worlde being ioyned to him in faith we may serue him as we ought, and after our departure out of this life, we may for euer liue with him in who we beleue. To him be praise and glorie for euer. Amen.

Of the first Articles of the Christian faith contained
in the Apostles Creede.

The seventh Sermon.



For my two last sermons I entreated of true faith and y effectes therof, and among the rest in one place I sayde, that the Articles of the Christian faith are as it were a brieft Summarie of true faith: now therefore I thinke it to be not beside the purpose, and part of my dutie, to laye before you those twelue Articles of our beliefe. For they are the substance and matter of true faith, wherein faith is exercised: which because it is the ground of thinges hoped for, here is plainely and brievely declared in these Articles what thinges those are that are to bee hoped for. But let no man at this present looke for at my

hand the busie and full discourse of the Articles of our faith: I will but brievely go through them touching onely the most necessary points. They are in an other place handled more at large by seuerall partes. Pray ye with me to y Lorde, that he will bouchafe to shew to vs his waies, to guide and preserve vs in them, to the gloie of his owne name, and the euerlasting saluation of our soules.

First I haue to say somewhat touching the common name whereby the Articles of our faith, are vsually called the Symbole or Creede of the Apostles. A Symbole is as much to say as a conferring together, or els a badge. The articles are called a conferring together, because by the laying together of the Apostles doctrine they

The Apo-
stles Creede.

were made and witten to be a rule & an abridgement of the faith preached by the Apostles, and receiued of the Catholike or vniuersal Church. But what hee was that first did thus dispose and wite these articles, it is not knowen nor left in witing of the holie Scriptures. Some there are that doe attribute it to the Apostles themselves, and therefore do call it by the name of the Apostles Creede.

Saint Cyprian the martyr in his exposition of the Apostles Creede, sayeth: Our auncestours haue a saying, that after the Lordes ascension, when by the coming of the holie Ghost the fiery tongues sate vpon euery one of the Apostles, so that they spake both diuers and sundry languages, whereby there was no forreine nation nor barbarous tongue to which they seemed not sufficiently prepared: to passe by the way they had a commandement from the Lorde, to goe vnto all nations to preach the worde of GOD. When therefore they were in a readinesse to departe, they laide downe among themselves a platforme of preaching for them all to followe, least peradventure being seuered one from another, they should preach diuers things to them that were conuerted to the faith of Christ. Wherefore beeing there altogether and replenished with the holie Ghost, they gathered one euerie ones seuerall sentence, and made that Breuiarie (as I said) to be a patterne for all their preachings to be framed by, appointing it for a rule to be giuen to them that shoulde beleue. This saith Cyprian. But whether they were of the Apostles owne making or no, or else that other the Apostles disciples made them, yet this is very well knowne, that the very doctrine of the Apostles

is purely containned and taught in the. These twelue Articles are called also a badge, because by that signe as it were by a badge, true Christians are discerned from false.

Nowe I will declare what order I will vse in expounding them vnto you. This whole breuiarie or abridgement of faith, may be diuided into foure partes, so that the thre first parts may make manifest the mysteries of the thre persons in one godhead: and that the fourth may lay forth the fruits of faith, that is to say, what good things we looke for by faith, & what good things God bestoweth on them that put their trust in him. And yet this notwithstanding I wil procede herein, euen orderly so, as the twelue Articles are placed or set downe.

The first Article of Christian faith is this, I beleue in God the father almightie maker of heauen and earth. And this first Article of the Creede containeth two especiall poyntes. For first we say generally, I beleue in God. Then we descende particularly to the distinction of the persons and adde, The father almightie. For God is one in substance, and thre in persons. Wherefore vnderstanding the vnitie of the substance, we say plainly, I beleue in God. And againe, keeping and not confounding the persons we adde, In the father almightie, In Iesus Christ his onely sonne: And in the holy Ghost. Let vs therefore beleue that God is one, not many, and pure in substance, but thre in persons, the father, the Sonne, and the holie Ghost. For in the lawe it is witten, Harken Israel, The Lorde our God is one Lord.

And againe in the Gospel we reade that the Lorde saith: Baptise them in the name of the father, of the sonne, and

The parties
on of the
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God is one
in substance
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and of the holie Ghost.

I beleue in
God.

By the way this is singularly to be marked of vs, that when we pray we say, Our father which art in Heauen, giue vs this day our daily bread: but that when we make confession of our beleefe, we say not we beleue, but I beleue.

For faith is required of euery one of vs, for euery particular man to haue, without dissimulation in his heart, and without double meaning to professe it with his mouth. It was not enough for Abraham to haue faith for all his seed. Nayther wil it auayle thee any thing, for an other to beleue, if thou thy selfe art without faith. For the Lord requireth faith of euery particular man for himselfe. Wherefore so oft as we confesse our faith, euery one of vs by himselfe doth saie, I beleue. But what it is to beleue I haue declared alreadye in my fourth Sermon. It followeth in the Confession, I beleue in God. God is the obiect and foundation of our Faith, as he that is the euerlasting and chief godnes, neuer wearie, but alway ready at our neede. We therefore beleue in God, y is to say, wee put our whole hope, all our safetie, and our selues wholly into his handes, as vnto him that is able to preserue and bestow on vs all thinges that are requisite for our behoufe.

God is cal-
led a father.

Howe it followeth that that God in whom we rest, and vnto whose tuition we doe all commit our selues, is The Father Almighty. Our God is therefore called Father, because from before all beginning hee begate the sonne like to himselfe. For the Scripture calleth GOD, the father of our Lorde Iesus Christ. He, sayeth the Apostle, is the brightnesse of the glory of GOD, and the liuely Image of the

substance of the father: to whom he saide, Thou art my sonne this day haue I begotten thee. And againe, I will be his father and he shall be my sonne. Also God is called father in respect of the likenesse that hee hath with our earthly father, to witte because of our Creation, the fauour, loue, god will & carefulnesse, wherewith he is affected towardes vs. For God hath created vs, God loueth vs: God regardeth our affaires and is carefull for vs, yea and that more exceedingly too, than any earthly father is. For sayeth David, Euen as the father pitieth his children, so doth the Lord pitie them that feare him, for hee knoweth our estate, remembering that wee are but dust. Esaias also in his 49. Chapter saith, Can a woman forget her owne infant, and not pitie and bee faine ouer the sonne of her owne wombe? But admit shee doe forget, yet will not I forget thee. In this is declared Gods god wil to vs warde: and we confessing that GOD is our father, doe also professe that God to vs is both gentle, liberall and mercifull, who wisheth vs all thinges that are auailable to our health, and purposeth nothing to vs warde, but that which is good and wholesome: and last of all that at his hande we receiue, what god so euer we haue, either bodily or ghostly.

God is called Almighty, because by his might he can doe all thinges, because he is Lord of all thinges, and hath all thinges subiect to his commaundement. For the same cause also is hee called the Lorde of Hostes. Heauen, Earth, and whatsoeuer is therein, Starres, all Elements, Heu, Angels, diuels, all liuing Creatures, all thinges created, are in the power of the most high and euerlasting God. Whatsoeuer hee commaundeth that they doe,

God is cal-
led Almighty.

nothing is able to withstande his wil. What he will, that must of necessity be done: and also these things he useth euen as his owne wil and pleasure is, and as his iustice and mans saluation do require.

First w^e confessed that God doeth will vs well, and nowe w^e acknowledge, that whatsoeuer he will that he is able to bring to passe. For w^e saue that God is Almighty, that is, that there is nothing, but he c^a do it, which is possible and necessary for vs men, as he that is Lord of al, and our strong helper.

But that God is our god father, liberall, gentle, mercifull, strong, Almighty, Lord of all, and our defender and deliuerer, it is to be seene by his wonderfull works. For he is the maker of heauen and earth. And in the making of heauen and earth, he hath declared the great loue that he beareth to mankinde. For when as yet they were not, neither were able with desertes and god turnes to prouoke God to doe them any good, then God first of his owne mere and naturall godnesse, made heauen & earth, a most excellent and beautifull Palace, and gaue it them to dwell in, putting vnder mans dominion all the creatures of this whole worlde. But how great power he shewed in the making of all these things, it is euident by this, that Hee spake the woorde and they were made, he commaunded and they were created. Which if thou bring into partes and severally examine, what he made in those fixe dayes, in what order, with what beauty, to how great commoditie of mankinde, and finally howe almost with no labour at all he brought them al forth, as it is at large writte by Moses in the first of Genesis, thou shalt be compelled to be a

mazed at the god will and power of G D D. And yet by the way we must thinke the Creatour of all things to be such an one, as by his sonne, that is, by his eternall wisdome, hath created al things both visible and inuisible, yea and that of nothing tw: and doeth mozeouer at this very present sustain, nourish, rule and preserue all things by his enerlasting spirite, without which euery thing would presently fall to ruine and come to nought. W^e doe herein therfore confesse also the prouidence of our eternall God, and his exceeding wise government.

And thus in this first part I haue declared vnto you that which is proper to the father. For he is a father, yea he is the father of our Loyde Jesus Christ, and our father also, being Lord of all things, maker of heauen & earth, gouernour and preseruer of all things, by whom all things are, and in whom all things consist. Who from before all beginning begot the eternall sonne, equall with the father, being of one substance, power and glozy with the father, by whom also he made the worlde: From both them procedeth y holy Ghost, as Dauid witnesseth and saith: By the word of the Lord the heauens were made, and by the breath of his mouth al the host thereof.

Now followeth the second part, wherein are contayned all the mysteries of Jesus Christ our Lord y sonne of God. For the second article of the Christiã faith is thus word for word: And in Jesus Christ his onely sonne our Lorde. This article also comprehendeth two things. The first is, that w^e beleue in the sonne of God: The second what the sonne of God is. For w^e confesse that w^e beleue, that is, that w^e put our whole hope and confidence of life and saluation, as well

The second
article of
our belcefe.

in the sonne as in the Father. And therefore we say plainly, I beleue in Iesus Christ: euen as before we saide, I beleue in God. &c. For the Worde Iesus himselfe in the 14. Chapter of Iohn, sayeth: Let not your heart bee troubled: ye beleue in God, beleue also in me. Againe, This is the worke of God, that ye beleue in him whom hee hath sent. And againe, This is eternall life, to know thee the true God onely, and him whome thou hast sent Christ Iesus.

Moreover in the Gospell after S. Iohn we reade that the Lord speaking to the blinde whose eyes hee opened, sayde: Doest thou beleue in the sonne of God? And that the blinde hauing receiued his sight answered: Who is the Lord that I may beleue in him? wherunto the Lord replied, Thou hast seene him, and hee it is that talketh with thee. And that then againe the blinde saide, I beleuee Lorde, and there withall hee worshipped him.

Therefore let vs also beleue & worship, let vs beleue that Iesus is the verie sonne of God the father, being of one power with the father, although in person hee differ from the father. Which Dauid testifying, sayeth: The Lord saide to my Lord, sit thou at my right hande, &c.

But if we declare at large, who that sonne of God is in whom we beleue, then must we note thre things especially. The first is that hee is called the Onely Sonne. If he be the sonne, yea and that too the Sonne of God, then is his nature and substance, a diuine nature and substance.

For in this sanctification doeth the Apostle call him: The brightnesse of the glorie of the father, and the liuely image of his substance.

Very well therefore doe the holy fa-

thers saye, that the Sonne is of the same substance and being, with the father.

Whereunto belongeth that, that hee is called the onely sonne, and in an other place the onely begotten and first begotten sonne. For wee also are called sonnes, not by participation of nature, or likenesse of substance, or naturally, but by adoption.

And therefore the Iewes were not offended because hee called himselfe the sonne of God, in that sense that all the faithfull are called, and are the sons of God, but because they did perceiue that he did more extoll himself in saying that he is the naturall sonne of God, equall to God, and God himselfe.

For thus wee reade in the fifth of Iohn. Therefore the Iewes sought the more to kill Iesus; not onely because hee had broken the Sabboth, but saide also that God was his father, and made himselfe equall with God.

Againe, where the Lord in the tenth chapter sayde: I and my father are one, then the Iewes tooke vp stones to stone him withall: But Iesus answered, Manie good workes haue I done vnto you, for which of them doe yee stone mee? To which the Iewes replied: For thy good workes sake we stone thee not, but for thy blasphemie, & because thou being a man makest thy selfe God.

These are most eident testimonies of the natural Godhead of Christ, which whosoener beleueth not, hee hath not the Father. For hee that honoureth the sonne, honoureth the father: and hee that is without the sonne hath not the father: and vntill the sonne were God by nature, hee could not be the Saviour of the worlde.

To beleue
in the Son
of God.

The onely
Sonne.

Who the
sonne of
God is.

on sub-
stantial and
essential.

Now the second thing that is to be marked is that the name of the onely begotten sonne of God is opened, and he is called Iesus Christ. The name is expressely set downe, y^e we may knowe who it is in whom we beleue, lest peradventure we might be deceiued in the person. It is Iesus: which name was giuen vnto him by gods appointment from heauen, euen as also it was prefigured in Duke Iosue, and in Iesus the high priest. The Angell in the Gospel after S. Mathewe instructing Ioseph sayth: Marie shall bring forth a sonne, and thou shalt call his name Iesus. For hee shall saue his people from their sinnes.

So then this sonne of God Iesus is the sauour of the worlde, who forgiveth sinnes and setteth vs free from all the power of our aduersarie the diuell. Which verily he could not doe, vnlesse he were verie God. He is also called Christ, which is all one as if you say, Anointed. The Jewes call him Messias. Which worde is a title proper to a kingdome or priesthode. For they of olde were wont to anoint their kinges & priestes: they were annointed with externall or figuratiue ointment or Oyle. But very Christ was annointed with the verie true ointment, that is, with y^e fulnes of the holy ghost: as is to be seene in the first & third Chapters after S. Iohn. Most properly therefore is this name Christ attributed to our Lord. For first, he is both kinge and priest of the people of God. Then the holy Ghost is powred fully by all meanes and abundantly into Iesus, from whom as it were by a liuely fountaine it floweth into all the members of Christ. For this is that Aaron, vpon whose heade the Oyle was powred, which ranne downe to his bearde, and the nethermost skirtes

of his garment. For of his fulnes we haue all receiued.

The last thing that is to be noted nowe in this second Article is, y^e we call the son of God our Lord. The sonne of God verily is for two causes properly called our Lord. First in respect of the mystery of our redemption. For Christ is the Lord of all the elect, whome he hath deliuered from the power and dominion of Satan, sinne and death, and hath made them a people of his owne getting for himselfe. This similitude is taken of Lordes, which with their money buy slaues for their vse, or else which in warrs reserue captiues, whō they might haue slaine, or which deliuer men condemned from present death. So then by this, Lordes are as it were deliuerers, redēmers or sauours. Hereunto verily alludeth Paule where he saith: Ye are bought with a price, become not (therefore) the seruants of men. And S. Peter sayeth: Yee are redeemed not with golde and siluer, but with the precious blood of the vnspotted Lambe. Moreover Christ is called Lord in respect of his Diuine power and nature, by which all things are in subiectiō to the sonne of God. And for because this worde Lord is of a very ample signification, as that which conteyneth both the diuine nature and maiestie, we see that the Apostles in their writings vse it verie willingly. Paule to the Corinthians sayth: Although there be many Lords, yet haue we but one Lord Iesus Christ, by whome all things are, and we by him.

Now the third Article of Christian faith is this, Which was conceiued by the holic Ghost: borne of the Virgin Marie.

In the seconde Article wee haue confessed that wee beleue in Iesus Christ

Christ is
our Lord.

The 3. Article of our
believe.

Iesus.

Christ.

Christ the sonne of God our Lord: wherein we haue as it were in a shadow confessed, that we beleue assuredly, that God the father hath for vs and our saluation, giuen to the worlde his sonne, to be a Saviour and Redemer. For hitherto belong those names, Jesus and Lord.

Now therfore in this third Article I haue to declare the maner and order how he came into the world: to wit, by incarnation. This article containeth two thinges. The conception of Christ and his Natiuitie. Of both which I will orderly speake, after that I haue briefly declared vnto you the causes of the Lords his Incarnation.

Men were in a miserable taking, and all mankinde should vtterly haue perished for sinne, which wee haue all dyauone from the first man Adam. For the reward of sinne is death. And for that cause wee that were to be cast into hel, could not enter into heauen, vnlesse the sonne of God had descended, vnto vs, & becomming God with vs had with himselfe dyauone vs into heauen. Therfore the chiefe cause of his incarnation is to be a mediatur betwixt God and men, and by intercession to ioyne or bring into one, them that were scouered. For where a mediatur is, there also must needs be discorde and parties. The parties are God and men. The cause of discorde is sinne. Nowe the office of the Mediatour, is to bring to agrément the parties disagreeing: which verily can not be done, vnlesse that sinne the cause of this variance be taken cleane away. But sinne is neither cleansed nor taken away, except that blood be shed and death doe follow. This witnesseth Paul in his 9. Chapter to the Hebrewes. The mediatur ought

therefore to take on him our flesh and blood, that he might both die and shed his blood.

Furthermore it is needfull that this Aduocate or mediatur be indifferently common to both the parties, whom he hath to reconcile: wherefore our Lord Christ ought to be very God and verie man. If hee had bene God alone, the should he haue ben terrible to men, and haue stode them in little steede. If he had bene mere man, then coulde hee not haue had accesse to God which is a consuming fire: wherefore our Lord Jesus Christ being both God and man, was a fit mediatur for both the parties. Which thing the Apostle witnessing, saith: One God, and one mediatur of God and men, the man Christ Iesus who gaue himselfe the price of redemption for all. The same Apostle in the 2. and 9. Chapter to the Hebrewes, speaketh manye thinges belonging to this place. And in the second Chapter, rehearsing another cause of Christ his incarnation, he saith: It became him in all thinges to be made like vnto his brethren that he might bee mercifull and a faithfull high priest in things concerning God, for to purge the peoples sinnes, For in that he himselfe was tempted he is able to succour them that are tempted. An other cause wherefore our Lord was incarnate, was, that hee might instruct vs men in all godlines, & righteousnes, & finally that he might be the light of the world, and an ensample of holy life. For Paul saith. The grace of God that bringeth saluation hath appeared vnto vs, teaching vs to renounce vngodlinesse, and to liue holily. To conlude, he therefore became one with vs by the participation of nature, that is to saye, if pleased him to be incarnate for this cause, that he

The causes
of the Lord
his incarnation.

Immanuel.

A mediator.

might ioyne vs again to God, who for sin were separated from God, and receiue vs into the felowship of himself, and all other his godnesse beside.

The next is for to declare the manner of his incarnation. This article of faith standeth on two members. The first is, He was conceived by the holie Ghost. All we men, Christ excepted, are conceived by the seed of man which of it selfe is uncleane, and therefore we are borne sinners, and, Paul saith: We are borne the sonnes of wrath. But the bodie of Christ, I saue, our Lorde was not conceived in the Virgin Mary by Ioseph, or by any seede of man, but by the holie Ghost: not that the holie Ghost was in place of the seede. For nothing is begotten of the spirite, but what is spirituall. Neyther hath our Lorde a phantasticall, but a very true body, and of the same substance with vs. So then our Lorde was conceived in the wombe of the Virgin by the holie Ghost. For the holie Ghost by his eternall power did bring to passe that, the virginitie of the mother being uncorrupted, she, I say, being made with childe, conceived of her bloude, and gaue a pure and very humane bodie to the sonne of God. As is declared at large by the Angel Gabriel in the first Chapter of Saint Luke. Of which place I meane to speake elsewhere more largely, I doe now passe it ouer vntouched.

God him selfe freight waies after the beginning of the world did fozetell, that such should be the manner of that conception. For he sayde not, the seede of the man shall tread downe the Serpents heade, but the seede of the woman. Moreover the Lorde by the Prophetes sayth: I will raise vp seede to David. But Moses law for the raising vp of seede to the brother departed is

well knowne. For if the brother dyed without issue of children, his brother remaining aliuie, was copelled to marrye the diseased brothers wife, and of her to beget children, which were called & counted not by the name of him that was liuing, but of the dead brother. Wherefore when there was not to be found a man of Dauids line, that was sufficiently meete to beget on the Virgin & sonne of God, the sauour of the world. God himselfe rayleth by seed to David, and by his holie spirite maketh the Virgin with childe: who although she were not with childe by a man of Dauids line, yet because she was a daughter of Dauids stocke, and because, god so working, she of her own substance, gaue substance to the sonne of God; this her childe Christ both is & is called the sonne of David. What doth that argue moreouer that David in the 110. Psalm, saith: In the mightie power of holinesse the deawe of thy birth is to thee of the wombe of the morning. Or, the deawe of thy birth is to thee of the wombe of the morning in the mighty power of holinesse. That is to say, By a certaine mighty power of holinesse, & marueylous meanes shalt thou be borne. For thy birth shall be like vnto the ingendering of the deaw which commeth of the pure morning as it were a childe borne of the wombe. For as in the day time the sonne draweth out of the earth a vapour, which by reason of the smalnesse of the heate which draweth it vpwarde, is by the coldnesse of the temperate night of eueninges, drawne down againe, and resolued into water. So God that is the sonne of righteousness, toke bloud of the earth, that is, of the bodie of the vntouched Virgine Marie, and by a wonderfull meanes, did holily and purely bring to passe, that

that of her vnspotted wombe should be bozne & conceiued the most holy sonne of God.

The causes why Christ his conception is pure.

The causes why this conception of the sonne of God, in the wombe of the holy Virgin is most pure, are these. He that is conceiued in the wombe of a virgin is GOD: but God is a consuming fire which cannot take or suffer any vncleannes in it selfe. An other cause is this, God came to cleane our vncleannes, that is, the vncleannesse of vs men, hee himselfe verily ought to be exempt from all originall spots, and in all points most holy, so the end that being the onely vnspotted Sacrifice offered by for the sinnes of all the worlde, he might cleane take away all the sinnes of the worlde. For that which is it selfe defiled, cannot cleane the thing that is defiled, but rather the spot or filthines doth double his vncleannes by the comming too of that other vncleane thing.

The seconde member of this thirde Article is, He was bozne of the Virgin Marie. The Lorde was bozne of Marie his mother, and yet she a Virgin still. Hee is therefore very man which is bozne of woman.

Moreover his birth is pure. For hee was bozne of the Virgin, so that together hee was a mother, and yet a Virgine too. For Esaias sayth Beholde a Virgine shall conceiue and bring forth a sonne. A Virgin saith he, shall do both, conceiue and bring forth, so that neuerthelesse she may remaine a virgine still.

The birth therefore of the sonne of god is most pure. Also his birth is a true birth verily and in daede. For hee taketh flesh of the substance and wombe of the Virgin. In which signification also our Lord Iesus Christ is called the sonne of Dauid.

He could not be called Dauids sonne, vnles he had taken verie humane substance of Marie a maid or daughter of the stocke of Dauid.

Which that the Apostle John might most properly signifie and expresse, hee saith: The worde was made fleshe. And the Apostle Paule saith, He doth no where take on him the Angelles, but the seede of Abraham. And in the same place againe he affirmeth: That the Lorde was made like to his brethren in all things sinne excepted. So the Phillipians he saith: When hee was equall with God, he made himselfe of no reputation, taking on him the forme of a seruauant, and made in the likenes of men, and founde in figure as a man. Again the Apostle John beareth witnesse & saith. Euery spirite that confesseth that Iesus Christe is come in the flesh, is of God, and euerie spirite which confesseth not that Iesus Christ is come in the flesh, is not of God. Luke in his 2. Chap. hath at large set forth the manner of his Patiuitie. And I doe meane elsewhere to speake of it at the full. Let vs therefore confesse that Iesus Christ was conceived by the holy ghost, and bozne of the virgin Marie.

The fourth article of Christian faith is this: He suffered vnder Pontius Pilate, was crucified, dead & buried, hee descended into hell. In this fourth article is declared the end, vse & chiefest commodity of y^e Lord his incarnation. For he became man that he might suffer & die, and by dying & suffering might redeme vs from eternall death & the torments of hel, and make vs (being once elensed) heires of life euerlasting. For this is the end of the Lord his death, as I wil by & shew you, and as Paule doth at large declare in the 9. Chapter to the Hebrewes.

The fourth article of our beliefs.

This

This article also is diuided into his partes. First wee confesse that our Lord suffered in very deed, & not phantasically to the appearance onely, and that he suffered verilie the calamities and miseries of this worlde, and after that againe the torments of the slaughtermen, and death it selfe in most bitter panges. He suffered therefore both in soule and bodie, yea and that too in many fashions. For Caias saith: He is a man of sorrowes, and hath felt calamities. Hee beareth our infirmities, and hath carried our sorrowes. For the Lord himselfe also in the Gospell sayd, My soule is heauie euen vnto the death. But verily he suffered all this for vs. For in him was neither sinne, nor any cause else why hee should suffer.

Secondarily in this article is noted the time, and Pontius Pilate the iudge, vnder whom the Lord dyed, and redeemed the world from sinne, death, the diuell and hell. He suffered therefore in the Monarchie of the Romanes, vnder the Emperour Tiberius, when as now according to the Prophecie of Iacob father of Israell, the Jewishe people obeyed foreine kings, because there were no more kings or captaines of the stock of Iuda, to haue the rule ouer them. For he foretold that then the Messias should come.

What may be thought of that moreouer that the Lord himselfe oftner than once in the Gospell did foreshew that he should be deliuered into the hands of the Gentiles, and by them bee put to death.

In the thirde point of this article, wee doe expressely declare the manner of his death, for we adde: he was crucified and died on the Crosse. But the death of the Crosse as it was most reprochfull, so also was it most bitter or

sharpe to be suffered, yet toke he that kind of death vpon him, that he might make satisfaction for the worlde, and fulfill that, which from the beginning was prefigured, that he should be hanged on the tree. Isaac was layde on the pile of wood to bee offered vp in sacrifice. Moses also stuck the Serpent on the stake of wood, and lift it vp to be beheld. And the Lord himselfe said: I, when I shall be lift vp from the earth will draw all men vnto me. Finally he dyed on the Crosse giuing by his Ghost to God. For he dyed verily and in deed, as you shall straightway perceiue.

Where I haue briefly to declare vnto you, what the fruit of Christ his death is. First we were accursed because of sinne: he therefore toke our curse vpon himselfe, being lift vp vpon the Crosse. to the ende he might take our curse away, and that we might bee blessed in him. Then also his heritage bequeathed to vs by will, coulde not come vnto vs, vntill he which bequeathed it did dye. But God bequeathed it: who, that he might die, became man and dyed according to his humane nature, to the end that we might receiue the heritage of life.

In another place againe Paul saith: Him that knewe not sinne, did God make sinne for vs, that wee by him might be made the righteousnesse of God. Our Lord therefore became man, by the sacrifice of himself to make satisfaction for vs, on whom as it were vpon a Goate for sinne offering, when all the finnes of the whole worlde were gathered together and layde, hee by his death tooke awaie and purged them all: so that now the onely sacrifice of Christ hath satisfied for the sins of the whole worlde. And this verily is the greatest commodity of Christ his death taught euerie where by the

Christ did
suffer.

Christ suffe-
red vnder
Pontius Pi-
late.

apostles of Christ. Next after that also the death of Christ doth teache vs patience, and the mortification of our flesh: yea Christ by the participation of himselfe doth by his spirite worke in vs that sinne may not raigne in vs. Touching which thing, the apostle Paule teacheth manie thinges in the first chapter to the Romanes. The Lord in the Gospell sayth: If anie man will followe mee, let him denie himselfe, and take vp his Crosse and followe me. These and a fewe moze are the fruites of the Lords his passion, or the death of Christ:

Fourthlie, in this article is added: He was buried. For our Lorde died verilie and in deede vpon the crosse. The verie truth of his death was proued by the Souldier, which thrust him through the side. After that hee was taken downe from the crosse, and laide in a Sepulchre. In the Gospell are expessed the names of them that buried him, Ioseph and Nicodemus. There is also shewed the manner how they buried him. The fruite of this his buriall, the sauiour himselfe hath taught in these wordes, Verilie verily I say vnto you, vnlesse the seede of corne cast into the earth doe die, it remaineth alone. But if it die, it bringeth foorth much fruite. Where vpon the Apostle exhorteth vs to bee buried with Christ in his death, that we may rise againe in the newnesse of life, yea that wee may liue and raigne with him for euermoze. If therefore our bodies also be buried at anie time, let vs not therefore bee troubled in minde. For the faithfull are buried, that they may rise with Christ againe.

The first part of this fourth article some do put seuerally by it selfe, for the first article of our faith. As for my part

do see no cause whie it shooulde be plucked from that that goeth befoze, nor whie it should make by it selfe a peculiar article of our faith. The wordes are these: Hee descended into hell.

Touching this there are sundrie opinions among the expositors of the holy Scriptures. Augustine in his booke *De fide & symbolo* doeth neither place these wordes in the rule of beleefe, nor yet expound them. Cyprian saith thus: it is to be knowne verily, that in the Creede of the Latine Church this is not added: Hee descended into hell, nor yet is this clause receiued in the Churches of the East: but yet the sense of that clause seemeth to bee all one with that, where it is said: He was buried. This saith he.

So then Cyprians opinion seemeth to be that, To descend into hell is nothing else but to be laide in the graue, according to that saying of Iacob: Yee will bring my gray haire with sorrow to hell, or the graue.

But there are some that thinke this assertion to be without lawfull proufe. For it is not likelie that they woulde wryppe a thing once alreadie plainely spoken immediately after in a darker kinde of speach. May rather so often as two sentences are ioyned together that signifie both one thing, the latter is allwayes an exposition of the first. But in these two speeches, Hee was buried, and He descended into hell, the first is the plainer, and the latter the moze intricate. Augustine in his 99. Epistle to Euodius, turmoileth himselfe pitifully in this matter. To Dardanus *de Deipresentia*, hee writeth that the Lord went into hell, but that he felt no torment. Wee shall moze agreably to the truth seeme to vnderstand this article, if wee shall thinke that the vertue of Christ his death,

Our Lord was buried.

He descended into hell

did slow euen to them that were dead, and profitted them too: that is to say, that all the Patriarches and holy men that died before the coming of Christ, were for the death of Christ preserved from death euerlasting. As Saint Peter also maketh mention. That the Lord went in the spirite, and preached vnto the spirites that were in prison. For verily they by the death of Christ were made to knowe the sentence of condemnation iustly pronounced against them, because when they liued, they belæued not with Noe, and them that were with him, in the Saviour that was to come. Or else otherwise by the lower partes or by hell, we vnderstand not the place of punishment appointed for the wicked, but the faithful that are departed, euen as also by the higher parts wee vnderstand them that are yet remaining aliue. Wherefore the soule of Christ descended into hell, that is to say, it was caried into Abrahams bosome, where in all the faithfull already departed, were gathered together. Therefore when he saide to the thiefe that was crucified with him: This day shalt thou be with mee in Paradise, he promised him the felowship of life and of the blessed soules.

Touching Abrahams bosome, our Loyde spake at large in the sixteenth chapter of the Gospell after S. Luke. For whereas the Lord is saide to haue descended, that commeth to passe by the manner of speaking. For otherwise it is euident by Luke, that Abrahams bosome is a place senered a great way from hell, and placed by aloft,

But to enquire or reason ouer curiously of these things, is rather the point of a curious soule, than of a godly minded man. Wee confesse in this article, that the soules are immortall, and that they immediately after the bodily death, do passe to life, and that all the Saintes from the beginning of the worlde being sanctified by faith through Christ, doe in Christ and by Christ, receiue the inheritance of life euerlasting.

I woulde adde to these the fift Article, but that the houre is now already spent. Wee will therefore deferre it vnto the next Sermon. And nowe let vs altogether pray to God our father which is in heauen, that he will vouchsafe vs his spirite to inspire vs with that true and quickening faith, which is in the father and the sonne, in the father as he maker of all things, in the sonne as the Saniour of the whole worlde, who therefore came downe from heauen, and was incarnate in the wombe of the most holie virgine Marie, to the ende he might be the mediatur betwixt God and men, and reconcile or make them at one againe betwixt themselues and that he might haue wherewithall to make an oblation to appease Gods iustice, and to purge our sinnes: which he bare on his bodie, yea, which hee tooke away, and made all the faithful heires of life euerlasting.

Let vs nowe giue prayse to the grace of God, and thanks to the sonne of God. To whome alone all honour and glorie is due for euer and euer. Amen.

Of the latter articles of Christian faith, contained
in the Apostles Creede,

The eight Sermon.



the other Articles of Chyistian be-
liefe.

The fifth Article of our beliefe is: The third day he rose againe from the dead. And this Article verily of our beliefe is in a manner the chiefe of all the rest. Neither are the Apostles so busily occupied in declaring and confirming the other, as they are in this one. For it had not bene ynough, if our Lord had died onely, vnlesse he had also risen from the dead againe. For if hee had not risen from the dead, but had remained still in death, who shoulde haue perswaded vs men, that sinne was purged by the death of Christ, that death was vanquished, Sathan overcome, and Hell broken vnye for the faithfull by the death of Christ? Pea verily we haue foolish fellows that woulde neuer cease to blaspheme the verie God, to make a mocke of our hope, and to say: Tush, who did euer returne from the dead, to tell vs whether there be a life in an other worlde after this or no, and what kind of life it is?

Because therefore we cannot finde

that anie man did euer returne from the dead, that is to bee doubted of which these bablers do fattle touching the life of the worlde to come.

That the Lord therefore might declare to the whole worlde, that after this life there is an other, and that the soule dieth not with the bodie, but remaineth aliuie, hee returned the third day aliuie againe to his Disciples: and at that instant shewed them, that sinne was purged, death disarmed, the diuell vanquished, and hell destroyed.

For the King of death is sinne. And the reward of sinne is death. The diuil hath the power of death, and shutteth in hell for sinnes. Now therefore, in that Christ riseth aliuie againe from the dead. Death could haue no dominion ouer him: and because Death by suffering the Lord to passe, is broken, It must needs followe, that the Diuell, and Hell, are vanquished by Christ. And lastly, that Sinne, the strength and power of them all is purely purged.

It is euident therefore, that the resurrection of our Lord Iesus Christ doth as it were, certifie and by seale assure vs of our Saluation and Redemption, so that now wee can not anie longer doubt of it. Wee confesse therefore in this Article, that our Loyde Iesus Christ is risen againe, and that hee is risen againe

foz our behoufe, that is to saie, that he hath wipte away our sinnes, and that foz vs he hath conquered death, & deuill and hell, according to the saying of the Apostle.

God hath saued vs, and hath called vs with an holie calling, nor according to our workes, but according to his owne purpose and fauour, which was giuen vnto vs through Iesus Christ before all beginning, but is declared openly now by the appearing of our Sauour Iesus Christ who hath verily put out death, and brought foorth life, light, and immortality by the Gospell. There are manie moze like this in the 4. of his epistle to the Romans, and in the 15. of his first to the Corinthians. For the Lord also in the Gospell after S. John saith, I am the resurrection and the life: hee that beleeueth in mee, although he be dead shall liue: and euerie one that liueth and beleeueth in me, shall not die for euer.

Nowe also let vs thoroughly consider euerie worde of this article severally by it selfe, **W**hich confesse & Lord, his resurrection. But a resurrection is to rise againe. That riseth which falleth. The bodie of Christ fell, therfore the bodie of Christ riseth, yea it riseth againe, that is to say, the verie same bodie of Christ, which befoze it fell did both liue and stirre, doth nowe rise againe, it doth I say both liue and stirre againe. For cruelly sayde Tertullian of the resurrection of & flesh, that this word Resurrectio is not properly spoken of any thing, saue of & which first fell. For nothing can rise againe but & that fell. For by rising againe, because it fel, we say the resurrection is made. Because this sillable Re, is neuer added, but when a thing is done againe. Wherefoze the women in the Gos-

pell, when they went to annoint the bodie of the Lord, which hang vpon the crosse, did heare the Angell of the Lord say, Whie seeke ye the liuing among the dead? He is not here, but is risen, &c.

This historice of the Lords resurrection is set forth in & 24. after Luke, and the 16. after Marke. Peter the Apostle, also in the second of the acts, affirming the Lords resurrection by the testimonie of Dauid, doeth expressly shewe, that the Lord is verilie risen againe.

After this we say againe, that hee is risen out of, or from & dead. Which member doth expresse the trueth, both of his death and resurrection. For the bodie or flesh dieth or is destroyed: but being dead is raised by againe: this body therfoze, or flesh is raised by againe: as though hee that maketh confession of his beleefe should say, Our Lord died euen in the verie same condition of nature that other mortall men doe die in, but he tarried not, nor yet sticke fast among the dead. For the verie same mortall flesh which hee had taken vnto him, and by dying had laid aside, hee nowe taketh againe immortality. As Dauid had sozetolde befoze saying, Because thou shalt not leaue my soule in hel, nor suffer thy holy one to see corruption.

For Christ is the first begotten of them that rise againe, in whome as in the head there ought to be declared in what sort the resurrection of al Christ his members, shalbe in the day of iudgement.

And we confesse that this resurrection was made the third day, I meane the third daie after his death. For vpon the day of Preparation hee is taken downe from the crosse, and carried into a sepulchze, where his bodie

Out of, or from the dead.

He was crucified, dead, taken down and laid in his graue vpon good Friday, where his body lay all Saturday, that is Easter euen.

resteth

and on Sunday which is Easter day in the morning he rose againe from death to life.

resteth the whole Sabbath day, and about the beginning of the first day of sabboths, which I say, is the first daye of the weeke, and among vs at this day is called Sunday, in the morning he arose againe from the dead. Wher- as therefore in the twelfth chapter of the Gospel after Saint Matthewe we reade that the Lord saide: As Ionas was three daies and three nights, in the bellie of the Whale: So shall the sonne of man bee in the heart of the earth three dayes and three nights: Yet notwithstanding in the sixteenth, and twentie chapiters expounding himselfe, as hauing spoken that by Synecdoche, hee sayth: I must goe to Hierusalem, and suffer manie things of the Scribes and Elders, and be killed, and raised vp againe the thirde day.

The first arti- cle of our beliefe.

The first article of our faith is: He ascended into Heauen, and sitteth at the right hand of God the father almighty. That bodie which is of the same substance with our bodies, taken out of the Virgine Marie, and taken verily of the substance of the Virgin, which hong vpon the crosse, and died, and was buried, and rose againe, the verie same bodie, I say, ascended into the heauens, and sitteth at the right hand of God the father. For, after that by the space of fortye dayes our Lord had aboundantly inough instructed his Disciples touching the trueth of his resurrection & the kingdome of God, hee was taken vp into heauen.

The glori- ous ascen- sion of Christ

By that ascension of his, hee declar- eth to the whole compass of the earth, that he is Lord of all things, & that to him are subiect all things that are in heauen and in earth, that he is our strength, the power of y^e faithfull, and he of whom they haue to boast a-

gainst the gates of Hel. For her ascen- ding into heauen hath lead Captiuitie captiue, and by spoiling his enemies hath enriched his people, on whom hee dayly heapeth his spirituall giftes. For hee sitteth aboue, that by pow- ring his vertue from thence into vs, hee may quicken vs with the spiri- tuall life, and decke vs with sun- drie giftes and graces, and lastly, de- fend the Church against all euils. For God is our Saviour, King, and Bi- shop.

Whereupon when as once the Capernaites were offended, because the Lord had called him selfe the bread of life, that came downe from Hea- uen, to giue life vnto the World, he saith: Doth this offend you? What therefore if you shall see the sonne of man ascende thither where hee was before? As if hee should say, then verily yee will gather by my quicke- ning, resurrection, and glorious as- cension into the heauens, that I am the bread of Life brought downe from heauen, and now againe taken vp in- to the heauens, there to remaine the sauiour, life, and Lord of heauen and earth.

Moreover, S. Peter the Apostle in the Actes saith: Let all the house of Is- rael know for a suretie, that God hath made the same Iesus whome yee haue crucified Lord and Christ.

Furthermore, he did not onely rise againe from death, and come to his Disciples, but also ascended into hea- uen as they beheld and looked on him, to the ende, that we thereby might bee assuredly certified of eternall saluati- on. For by ascending hee prepared a place for vs, he made readie the way, that is, he opened the verie heauens to the faithfull.

The force of Christ his ascension in to heauen.

God hath placed in heauen the be-

rie humanitie that hee toke of vs: which is in deede a liuely and vnre-
proueable testimonie, that all man-
kinde shall at the last be translated in-
to heauen also. For the members must
nèdes bee made consoymable to the
head.

Christ our heade is risen againe
from the dead: therefore Wee his
members shall also rise againe. And
euen as a cloude tooke away the Lord
from the sight of his Disciples: So
shall we that beleue be carried in the
cloudes to meete the Lorde, and shall
wholie in soule and bodie bee, and for
euer dwell in heauen with our head
and Lord Christ Iesus.

And this doth John euidently teach
him that readeth his fourtēne chap-
ter, where the Lord saith: I go to pre-
pare a place for you, and will come
againe to you, and take you vnto my
selfe, that wheresoever I am, ye may
also be.

Paul the Apostle also witnesseth,
and saith: Wee that liue and shall be
remaining in the comming of the
Lorde, shall be carried in the clouds
together with them that are raised vp
from the dead to meete the Lorde in
the aire. Wee confesse therefore in
this article, that Iesus Christ being
taken vp into Heauen is Lorde of all
things, the King and Bishoppe, the
deliuerer and sauour of all the faith-
full in the whole worlde. Wee con-
fesse, that in Christ, and for Christ
we beleue the life everlasting, which
we shall haue in this bodie at the end
of the worlde, and in soule so soone
as wee are once departed out of this
worlde.

But now by the way wee must
weigh the verie wordes of this arti-
cle. He ascended, we saie. Who
ascended I pray you? Hee that was

boyne of the virgine Marie, that was
crucified, dead and buried, that rose
againe from the dead: Hee (I say)
ascended verily both bodie and soule.
But whither ascended hee? Into
Heauen. Heauen in the Scriptures
is not taken alwayes in one significa-
tion

First it is put for the firmament,
and that large compasse that is ouer
our heades, wherein the birds flie too
and fro, and in which the Starres are
placced that are called the furniture
and hoast of Heauen. For saith Da-
uid: God is clothed with light as
with a garment, he spreadeth foorth
the Heauen as it were a Curtaine.
Hee saith also, I shall see thy Hea-
uens the worke of thy fingers, and
the Moone and Starres which thou
hast laide. And againe: Which co-
uereth the Heauen with cloudes, and
prepareth raine for the earth. And
againe, The Heauens declare the glo-
rie of God, and the firmament shew-
eth foorth the workes of his handes.
Then also, Heauen is taken for the
throne and habitation of God. And
lastly for the place, seate, and recepta-
cle of them that are saued, where God
giueth himself to be seene and enioyed
of them that be his.

For David witnessing againe,
saith, The Lorde hath prepared his
seate in Heauen: Whereuppon the
Lorde in the Gospel saith: Swear not
by Heauen for it is Gods seate. And
the Apostle Paul saith; We knowe if
our earthly mansion of this tabernacle
be destroyed, that we haue a dwelling
place for euer in Heauen, builded by
God, not made by handes.

And therefore in this signification
Heauen is called the Kingdome of
God, the kingdome of the father, joy,
happinesse, and felicitie, eternall life.

peace

peace and quietnesse.

And although God in deede be not shut vp in any place. For hee saith: Heauen is my seate, and the Earth the footstool of my seete: Yet because the glozie of God doth most of all shine in the Heauens, and because that in heauen he giueth himselfe to be seene and enjoyed of them that are his, according to that saying: We shall see him euen as he is. And againe, No man shall see me, saith the Lord, and liue. Therefore God is saide to dwell in Heauen,

Moreouer, Christ our Lord touching his diuinitie, is not shut vp in any place, but according to his humanity once taken, which he drew vp into heauen, hee is in the verie locall place of heauen, neither is he in the meane time here in earth and euerie where bodilie, but being seuered from vs in bodie, remaineth in heauen. For hee ascended, which leauing that which is belowe, doth goe to that above.

Christ therefore leauing the earth, hath placed a seate for his bodie above all Heauens, not that hee is carried by beyond all Heauens, but because ascending vp above all the circles into the utmost and highest Heauen, hee is taken (I say) into the place appointed for those that are saued. For Paul the Apostle speaking plainly ynough to be vnderstood, saith: Our conuersation is in Heauen, from whence we looke for the Sauiour to come, &c.

In the same manner also Luke the Euangelist saith: And blessing them, he departed from them, and was carried into Heauen.

But why doe I make so much adoe about expounding that which is most

evidently declared in the verie Crede by that which followeth? For the next is: He sitteth at the right hand of God the father almightie.

For by this we vnderstande what kind of place Heauen is, and what our Lord doth in heauen.

It is not surely for our frailtie or uer narrowly to seeke out or discusse the secretes of heauen, and yet it is not against Religion to enquire after that that is taught vs in the Scriptures, and so perfectly to remember it as it is taught vs. Our Lord is simplie saide to sit, and that too, to sit at the right hand of the father almightie.

Let vs therefore see what the right hand of the father is, and what it is to sitte at the right hand of the Father.

The right hand of the father in the Scripture hath two significations. First the right hand of God is the place appointed for them that are saued, and the euerlasting felicitie in heauen.

This did S. Augustine set down to be marked long before vs, who in the twentieth and sixt chapter of his booke *De Agone Christiano* writeth, That the right hand of the father, is the euerlasting felicitie giuen to the Saintes: euen as also the left hand is most rightlie called the continuall miserie allotted to the vngodlie: not so that by this meanes that I haue saide the right or lefte hand is to be vnderstood in respect of God himselfe, but in respect of his creatures capacitie. And this did Saint Augustine speake according to the Scriptures. For David sayth: The path of life shalt thou make knowne to me the fulnesse of ioyes is in thy

He sitteth at the right hand of God the father almightie.

The definition of Gods right hand taken heere for the places name.

sight, and at thy right hand is gladnes for euer.

What else is this than if hee had saide, Thou shalt bring me into life, I say into the verie heauens, where I shall be filled with ioyes, both by seeing and beholding thee, and also by enioying thee. At thy right hand in eternall blessednesse are ioyes euerlasting. In the Gospell also wee reade, that the Sheepe are placed by the Judge at the right hand, and the Goats at the left. And when the right hand is taken in this sense, then To sitte doth signifie to rest from all labours, and to liue quietly and in happy state. For that saying in the Prophet is verie well knowne: A man shall sitte vnder his Vine. As if hee should haue said all things shall be at peace, in safetie, and at quiet. So then this that I haue said, is meant by the right hand of the father: and where we confesse, that the sonne doth sitte at the right hand of the father almighty, we doe acknowledge, that our Lorde being delivered from all trouble and mortall infirmitie, doth now in his humanitie, both rest and reioice in the verie locall place of heauen, where we beleue, that both our soules and bodies shall be, and liue for euer.

For the Lorde himselte in the Gospell witnesseth, that in his fathers house there are many mansions, which he goeth to prepare, that they may haue a place, and although hee did depart, yet that he woulde returne to them againe, and take them vnto himselte, that where he is, they also might be in the same place with him.

Wherefore we beleue, that Christ is at rest in Heauen where he hath prepared a place of rest for vs also, to remaine in ioyes euerlasting. And for

because our bodies shall not be euerie where in felicitie, but in the onelie appointed place, therefore said Saint Augustine truly, that Christ our Lorde according to the measure of his verie bodie is in some one place of heauen. And Saint Cyprian saith: To sit at the right hand of the father is the mysterie of his flesh taken vpp into Heauen.

Secundarily the right hand of God is put for the vertue, kingdome, protection, deliuerance and power of God. For Dauid saith: The Lorde right hand is high, the Lorde right hand doth mightie thinges. And Moses saide, Thy right hand (O Lorde) is magnified in power, thy right hand (O Lord) hath broken the enimie. And when the right hand is put in this sense, then To sit doth signifie to raigne, to deliuer, to vse power, and do the office of a Prince.

For, saith Dauid: The Lorde saide vnto my Lorde, sit thou at my right hand, till I make thine enimies thy footstool. And the Prophet Zacharie saith. Beholde the man, that is called the braunch, he shall budde out of his place, and builde the Temple of the Lorde, and sitte and rule vpon his throne, and be a Priest vpon his seate. In this sense the right hand of God is infinite and contained in no measure of place: whereas wee confesse, that our Lorde doth sitte at the right hand of the father, wee doe confesse, that the sonne is exalted aboue all thinges, hauing all things subiect vnder him selte, as Paule in his first chapter to the Ephesians saith: and finally, that the sonne being so exalted can doe all things, doth raigne in the vniuersall Church, doth deliuer them that are his, doth make intercession to the father in Heauen,

Gods right hand the name of his power: and in this signification to sit, is to reigne.

To sit is to be at rest & enioy felicitie.

and

and in the power of his Godhead is present in all places. For therefore did the Crede adde Almightyesse to this sitting of his, where it is saide, He sitteth at the right hande of the father almightie. And in Saint Matthe the Lozde sayth, To me is giuen all might in heauen, and in earth, goe therefore and bring al nations vnto me.

So then I suppose that briezly thus I haue well declared what manner of place heauen is, to wit, a place of quietnesse, ioy, and euerlasting felicitie, wherein the sonne of God doth sit, doth dwell, and is in his humanitie, as we also, that are the members of Christ, shalbe in the verie same place without all dolour and griepe in ioye for euermore. And although our Lozde be deliuered from all grieuous businesse, yet we meane not that he sitteth idly leaning on his elbowes. For he is a King, a Priest, and verie God in the verie temple of God: he cannot chouse therefore of his naturall proprietie and office but work saluation in the elect, and do all things, that lie God a King, and Priest in hande to doe. So then now we we all knowe what our Lozde doth as he sitteth in heauen. Neither is it any trouble to him at al to do and worke that which he doth, for he worketh not of compulsion, but naturally and of his owne accord.

Thus and no otherwise did the ancient interpzeters of the holie Scriptures handle this article of our belief. Some of whose testimonies I will here alledge. Saint Hierome in his exposition of Paules first Chapter to the Ephesians, saith: he hath declared the power of God by the similitude of a man: not because a seate is placed and God the father sitteth thereon, hauing his sonne sitting there with him: but because we cannot other-

wise conceiue howe the sonne dooth iudge and reigne, but by such wordes applyed to our capacitie. As therefore to be next to God, or to depart farre from him is not to be vnderstoode according to the distance of places, but after mens merites, because the Saints are heard by him, but the sinnes (of whome the Prophete saith, Beholde they that gette them selues from thee shall perish) are remoued farre enough for comming neare him at all. Euen so likewise to bee cyther at the right or left hande of God is to bee taken so, that the Saints are at his right hand and sinners at his left. As our Sauour him selfe also in the Gospell affirming the same doeth say, that at the right hande are the sheepe, and the goates at the left. Moreouer this verie word (to Sit) doeth argue the power of a kingdom, by which God is beneficiall to them on whom he doeth vouchsafe to sit, in so much as verilie he doth rule them, and hath them alwayes in his guiding, & doth turne to his owne becke or government, the necks of the that before ran out of the way at randon, and at libertie.

Saint Augustine in his booke *De Fide & Symbolo* sayth, We beleuee that he sitteth at the right hande of God the Father. Yet not so therefore as though we shoulde thinke that God the Father is comprehended within the limittes of a mans bodie: so that they that thinke of him shoulde imagine that hee hath both a right and a left side: And whereas it is sayde that the Father sitteth, we must not suppose that he doeth sitte with bended hammes, least peraduenture wee fall into the same sacriledge for which the Apostle accurseth them that haue changed the glorie of the Incorruptible God, into the similitude of a cor-

Saint Augustine of the right hande of the father.

ruptible man. For a detestable thing it is to place God in such a likenesse in a Christian Church; and much more wicked is it to place it in the heart, where the temple of God is verily and in deede, if it be cleansed from earthly desires and error. We must therefore vnderstand that at the right hand is as much to say as in greatest happinesse, where righteousnesse and peace and gladnes is: euen as also the Goats are placed at the left hand, that is in miserie for their iniquities to their paine and torment. Whereas God therefore is said to sit, thereby is not meant the placing of his lims, but his iudiciall power, which his maiefty neuer wanteth in bestowing worthie rewardes on those that are worthy of them. And so sayth.

The blessed Bishop Fulgentius in his second booke to King Trasimundus, sayth: The Lorde, to shewe that his humanitie is locall, sayth to his Disciples, I ascende to my father and to your father, my God and your God. And by and by after declaring the incomprehensibilitie of his Godhead, he sayeth to his Disciples: Behold I am with you alwayes euen vnto the end of the world.

The blessed Martyr and Bishoppe of Trent Vigilius in his first booke against heresies, sayth: This was to go to the Father, and to depart from vs, to take away out of this world the nature which he tooke of vs. Thou seekest therefore that it was proper to the same nature to be taken away, and to depart from vs, according to the wordes of the Angels which sayd, This Iesus who is taken vp from you, shall come againe euen as yee see him goe into heauen. For see the myracle, See the myserie of both his properties: The Sonne of God in his huma-

nitie is departed from vs according to his diuinitie he sayth to vs, Behold I am with you alwayes euen vnto the end of the world. If he be with vs howe sayth he? The time shal come when ye shall desire to see one of the dayes of the sonne of man and ye shal not see it. Both he is with vs, and not with vs. Because them, whom he hath left and departed frō in his Godhead, he hath not left nor forsaken in his manhood. This sayth he.

The seventh Article of our sayth is this. From thence he shall come to iudge the quicke and the dead. In the former Articles there is set fourth and confessed the diuine godnesse, bountifulnesse and grace in Christ: nowe also shall be declared the diuine iustice, seueritie and vengeance that is in him. For there are two comings of our Lorde Iesus Christ. First he came basely in the fleshe to bee the redeemer and sauour of the worlde. At the second time he shall come gloriously to iudgement to be a iudge and reuenger that will not be intreated against all vnrepentaunt sinners and wicked doers. And he shall come out of heauen from the right hand of the Father in his visible and verie humane bodie, to be seene of all flesh, with the incomprehensible powder of his Godhead, and being attended on by all the Angels. For the Lord himselfe in the Gospell sayth: They shall see the sonne of man coming in the cloudes of heauen with great power and glory, & he shal send his angels with y great sound of a trump, &c. But now to iudge is to sit in the tribunal seate, to heare & discuss matters, to take by Wifes to determine and giue sentence, and lastly to defend & deliuer, and againe to chastise and punish, & by y meanes to keep vnder & suppress iniurie and malice.

The seventh Article.
Christ a Iudge.

The iudge what it is

Saint Fulgentius. His humanitie is locall, that is, contained in space of place, but his Godhead incōprehensible as that that is euerie where, and is not conteyned in any place. Saint Vigilius.

We belecue therefore that our Lorde Jesus Christ in that day shall deliuer all the godly and destroy al y wicked: according to the wordes of the Apostle who sayth: Our Lord shall be reuealed frō heauen with the Angels of his power, with a burning flame, and shall lay vengeance on them that haue not knowne God: And againe, the same iust iudge shall giue a crowne of righteousness to all them that loue his coming. The manner of this iudgement the writings of the Euangelistes & Apostles doe tell vs, shall be in this sort. When once the wickednesse of this world shall come to the fall, & that Antichrist shall haue deceined the world, so that there is but little faith remaining, & that the wicked shall say peace and quietnesse, then shall a sodaine destruction come. For our Lorde the iudge shall sende his Archangel, to blowe the trump & to gather together from the foure winds al flesh to iudgemēt: by & by after shall the iudge him selfe our Lorde Jesus Christ follow with all the host of heauen: & he shall descend out of heauen into the cloudes: and sitting aloft in the cloudes as in a iudgement seate, shall be easilie seene of al flesh. For they that shall bee then liuing at the day of iudgement shall in a very prick of time be changed, & stande before the iudge: and all the deade shall in a moment rise by againe. When shall the iudge diuide the sheepe from the goats: & according to iustice shall giue iudgemēt with the sheepe & against the goats saying: Come ye blessed &c. And, Goe ye cursed, &c. Presently after shall followe execution. For the sheepe shall by and by be caught by into the clouds to meete y Lorde in the ayre, & shall ascend with him ioyfully into heauen to the right hand of God the father, there to liue for euer in glozie & gladnesse. The

bottom of the earth shall gape for the wicked, & shall sucke them all by horribly, & send them downe to hell, there to be tormented for euer with Satan and his angels. All this shall be done not by any long, troublesome, or chageable processe, as is vled in our Courts of lawe, but euen in the twinkling of an eye. For then shall all mens hearts be laide open & euerie mans own conscience shall accuse himselfe. This is moze at large set out in Mat. 24. & 25. Mat. 3. & 5. 1. Cor. 15. 2. Cor. 5. 1. The 4. 5. Rom. 2. 2. Pet. 3. &c. Nowe we doe simply confesse that the quicke and the dead shall be iudged. This doe some expound of the godly & vngodly. But the Symbole of Crede, was ordeyned for the most simple of vnderstanding. And simple thinges are fittest for to teach simple men. Therefore we say simply y the dead are all they, that from the beginning of the world euen vntill the last day are departed out of this mortal life. And the liuing are they which at that day shall be aliuē in this world. For the Apostle sayth: Behold I tell you a mysterie, we shall not all sleepe, but wee shall all be changed by the last trump in a moment of time and in the twinkling of an eye. For the trumpe shall sounde, and the dead shall rise againe incorruptible, and wee shall be changed.

And againe in another place the same Apostle sayth: This I say vnto you in the worde of the Lorde, that we, which shall liue and be remaining at the coming of the Lorde, shall not preuent them which are a sleepe. Because the Lorde himselfe shall come downe out of heauen with a great noyse, and the voice of an Archangell and the trump of God, and first shall the deade in Christ rise, vp againe, then shall we which shall be aliuē and be remaining,

The quicke
and dead
are iudged.

be

be caught vp together with them in the cloudes into the ayre to meete the Lorde: and so shall we be with the Lord for euermore.

Wee confesse therefore in this seventh Article that wee beleue there shall bee an ende of all thinges in this woꝛld, and that the felicitie of the wicked shall not endure foꝛ euer. Foꝛ we beleue that God is a iust God who hath giuen all iudgement vnto his Son, to repay to euerie one in that day according to his woꝛks, paines to the wicked that neuer shall be ended, and to the godly ioyes euerlasting. And so in this Article wee professe that wee loke foꝛ a deliuerance, a ceasing from troubles, and the reward of life euerlasting. Foꝛ nowe shoulde hee destroy them that beleue in him, his people, and his seruauntes, who in the most true Gospell sayeth: Verily I say vnto you that ye, which haue followed me in the regeneration, when the Sonne of man shall sit on the seate of his maiestie, yee also shall sit vpon twelue seates iudging the twelue tribes of Israell. There are most certaine rewardes and penalties appointed foꝛ the godly and vngodly in the woꝛde of trueth. He can not lie that saide to C. say, Say to the righteous that it shall goe well with him, for he shall inioy the fruite of his studie. But woe be to the wicked, it shall be euill with him, for he shall be rewarded according to the workes of his owne handes. And thus much touching the seconde part of the Creede. Nowe are wee come to the thirde part.

The eight Article of our beleife is this, I beleue in the holy Ghost. This thirde part of the Creede contayneth the proprietie of the third person in the reuerend Trinitie. And we doe rightly beleue in the holy Ghost, as wel as

in the father and the son. Foꝛ the holy Ghost is one God with the father and the Sonne: and rightly is saith in the holy Ghost ioyned to saith in the Father and the Sonne. Foꝛ by him the fruite of Gods saluation fulfilled in the Sonne is sealed to vs, and our sanctification and cleansing is bestowed on vs, and deriued from him to vs by the holy Ghost, Foꝛ the Apostle sayth: God which annointed vs, is he also which hath sealed vs, and hath giuen the earnest of the spirite in our hearts. And againe, Ye were in deede defiled with naughtinesse, but nowe yee are cleansed and sanctified, and lastlie iustified through the name of the Lorde Iesus, and by the spirite of our God. The father in deede doeth sanctifie vs, but by the bloud of Iesus Christ, and powꝛeth the same sanctification out of him into vs by the holy Ghost: so that it is as if were the proprietie of the holie Ghost to sanctifie, whereupon hee is called Holy oꝛ the sanctifier. Therefore so often as wee heare the holie Ghost named, we must by and by thinke of the power in woꝛking, which the Scripture attributeth to him, and we must looke after the benefites that from him doe flowe to vs. Foꝛ the power, operation, oꝛ action of the spirite is that, what so euer the grace of God doth woꝛk in vs through the Sonne: so that of necessitie wee must beleue in the holie Ghost. And in this eight Article we doe professe, that we doe verily beleue that all the faithfull are cleansed, washed regenerated, sanctified, inlightned, and enriched of God with diuers gifts of grace foꝛ Christ his sake, but yet through the holy Ghost. Foꝛ without him there is no true sanctification: wherefoꝛe we ought not to attribute these giftes of grace to any other meanes: this glory belong

The reward and punishment is most certain.

The eight article of our faith,

belongeth to the holie Ghost onely. Of whom I will moze largely and fully discourse in my other Sermons.

The houre is spent which warneth me to wappe by briezly and make an end, therefore I exhort you all to haue your faith religiously bent vpon the Lord Iesus: for him hath the heauenly father sent to vs, in him that hee wholly exprested and shewed himselfe to vs, and him doeth the holie Ghost print in our heartes and keepe in our mindes. And in Christ is all mans saluation and euerie part thereof contained: Wherefoze we must beware that we deriue it not from anie thing else. It pleased the father (saith the Apostle) that all fulnesse shoulde dwell in the Sonne, and in him to recapitulate and as it were to bying into a summe all points of saluation, that in him all the faithfull may be fulfilled. For if saluation be sought, then euen by his very name are we taught that saluation is in his power. For hee is called Iesus, that is a sauour. If we desire the holy spirite of God & his sundry gifts, we shall finde them also in the annoiunting of Christ. For he is called Christ, the annoynted I saye, the holie of holies, and the sanctifier, or else the annoynter of vs with his spirite. If any man haue need of strength and might, of power and deliuerance, well hee hath to looke for it in Christ his dominion. For Christ is Lorde of all. In the same Christ we finde redemption. For he hath redeemed vs that were

solde vnder Sathans yoake. In his conception we haue puritie, in his natiuitie we haue sufferance. For he became like to vs, that hee might suffer griefe as well as wee. For in his passion we haue forgiveness of sinnes, in his condemnation wee haue absolution, satisfactiō in his offering or cleansing sacrifice, cleansing in his blood, and an vniuersal reconciliation in his descending into hell. In his buriall we haue the mortification of our flesh, the newnesse of life, yea rather the immortalitye of the soule, and resurrection of our bodies in his glorious resurrection. We haue also the inheritance of the heauenly kingdome, with the assured sealing thereof in his ascension and sitting at the right hand of the father. And there is hee our mediator, priest and king, our safegarde and our heade, our defender and most sure rest.

From thence he poureth into vs his holy spirite, the fulnesse of all good thinges: and doeth communicate himselfe wholly to vs, ioyning vs vnto himselfe with an indissoluble knot. From thence we doe with confidence and ioy looke for him to be our iudge, to bee I say our patron and deliuerer, which shall condemne and sende downe hedlong into hell all our enemies with sathan: but shall take vs and al the faithfull of euerie age vp into heauen with himselfe, there to sing a new song, and to reioyce in him for ever and ever. To him be glozie for ever. Amen.

Of the latter Articles of Christian faith contained
in the Apostles Creede.

The ninth Sermon.

The father
in Christ
hath fully
giuen vs all
heauenly
treasures.



Et vs call to our Father in heauen through our Lord Iesus Chrifte, that he wil vouchsafe to poure his grace into vs, that we may to our no smal profit, dispatch and expound the last part of the Articles of Christian beleife.

The ninth Article of faith is this, The holie Catholique Church, the communion of Saintes. After the confession of our beleif in the holy Trinitie, and in the myserie of the Sonne of God our Lord Iesus Chrif, and lastly in the holie Ghost the sanctifier and restorer of all: nowe in the fourth part is reckoned by the fruite and power, the effect and ende of faith, and what doth come to, and is bestowd on the faithfull. There cometh to them communion of God and all Saintes, sanctification remission of sinnes, the resurrection of the fleshe and life euerlasting. Of which I will speake in order as they lye so far forth as the bountifull Lord shall giue me abilitie. Nowe then here we haue to rehearse out of the eight Article this worde I beleue, we must (I meane) say, I beleue the holie Catholique Church.

Some vnlearned there are which hold opinion that in this point of our confession we should say, I beleue in the holy Church. The reason that leades them so to thinke is this, because they finde witten in the Constantinopolitan Creede. And in the holy Ghost the Lord that giueth life, who proceedeth from the father & the sonne who together with the father & the sonne is to bee worshipped and glorified, who spake by the Prophetes in one Catholique and Apostolique Church. For these wordes they doe so distinguish that

as they doe repeate out of the premises these wordes, I beleue, and make this the sense, I beleue in the holie Ghost the Lord: euen so here againe they doe repeate these wordes, I beleue, making this to be the sense, I beleue in one Catholique and Apostolique Church. But this is moze than needeth, yea and against all godlinesse doe they wrest these wordes of the Creede. For this, In one Catholique and Apostolique Church, is not referred to the Verbe, I beleue, but to the holy Ghost, because hee spake by the Prophetes in one Catholique and Apostolique Church.

For our meaning is, and we confesse that one and the same spirite did all thinges in both Testamentes, contrary to the opinion of them which imagined that there were two spirits contrarye one to the other.

Moreover, Saint Cyprian in his exposition of the Apostles Creede, sayth: He sayd not in the holy church, nor in the remission of sinnes, nor in the resurrection of the bodie. For if hee had added the preposition, In, then had the force of those clauses bene all one with the force of that that went before, For in those wordes wherein our beleife touching the Godhead is set downe we say, in God the Father, In Iesus Christ his Son, and in the holy ghost: but in the rest where the speech is not of the Godhead, but touching the creatures or mysteries, the preposition In is not added, that we may say in the holy Church, but that the holy Church is to be beleued not as we beleue in God, but as a congregation gathered together to God, and that the forgiuenesse of sinnes is to be beleued, not that we ought to beleue in the forgiuenesse of sinnes: and that the resurrection of the flesh is to

Cyprian.

The ninth
article of
our beleife.

We must
not in our
confession
say I be-
leue in the
church.

be beleueed, not that we ought to beleue in the resurrection of the fleshe. So then by this syllable, In, the Creator is discerned from the Creatures, and that that is Gods frō that that is mans. **This saith Cyprian.**

Augustine.

S. Augustine in his booke De Fide & Symbolo hath, I beleuee ~~the~~ the holie Church, not I beleuee in the holie Church. There are alledged also his wordes in his Epistle Ad Neohhytos, touching consecration Distinct. 4. cap. 1. We said not that ye had to beleuee in the Church as in God, but vnderstand how we said, y^e being conuersaunt in the holie Catholique Church should beleuee in God.

Paschasius.

Much more evidently doth **Paschasius** in the first Chap. of his first booke *De Spiritu Sancto* say, We beleuee the Church as the mother of regeneration; we do not beleuee in the Church as the authour of saluation. Hee that beleueeth in the Church, beleueeth in man. For man hath not his being of the Church, but the Church beganne by man. Leauē off therefore this blasphemous perswasion to thinke that thou hast to beleuee in anie worldly Creature, since thou mayest not beleuee neither in Angell nor Archangell. The vnskilfulnesse of some haue drawne and taken the preposition, In, from the sentence that goeth next before, and put it to that that followeth, adding thereto also too shamelesly somewhat more than needed. **This hath Paschasius** in that booke of his which **Saint Gregorie** the great Bishoppe of Rome liked verie well of.

Saint Gregorie.

Thomas Aquine.

What say ye to that moreover that **Thomas of Aquine** reasoning of faith, in the seconde booke Part. 2. Artic. 9 quæst. 1. sayth: If we say, I beleuee in the holie Church, wee must vnder-

stande that our faith is referred to the holie Ghost which sanctifieth the Church: and to make the sense to be thus: I beleuee in the holie spirite that sanctifieth the Church. But it is better and according to the common vse not to adde at all the syllable, In, but simply to say the holy Catholique church: euen as also **Pope Leo** sayeth. **Thus** **Thomas** hath **Thomas**.

Pope Leo.

So now we ye haue hearde the opinions of the auncient Doctours of the Church, Cyprian, Augustine, Gregorie, Paschasius, Pope Leo, and also of **Thomas of Aquine** which taught now in the latter times. And (dearely beloued) ye doe vnderstand by profes taken out of the Canon, call Scripture, that we must acknowledge and confesse the holy Catholique Church, but not beleuee in the holie Catholique Church.

And now we wee haue to see what that is that is called the Church, and what is called the Catholique church.

Ecclesia, which worde wee vse for the Church is properly an assembly, it is I say where the people are called out or gathered together to heare somewhat touching the affaires of the common weale. In this present treatise it is the companie, communion, congregation, multitude, or fellowship of all that professe the name of Christ. Catholique is as muche to say as, this fellowship is vniuersal, as that that is extended throught all places and ages. For the Church of Christ is not restrained into any corner among the Donatists in Aphyca: it stretcheth out it selfe throught the compasse of the worlde and vnto all ages, and doth containe all the faithfull from the first Adam euen vnto the verie last Saint that shall be remaining befoze the end of the worlde.

The Catholique Church

This

This vniuersall Church hath her particular Churches, I meane the Church of Adam & of the patriarches, the Church of Moses and of the Prophets befoze the birth of Christe, the Christian Church which is so named of Christe him selfe, and the Apostolick Church gathered together by the Apostles doctrine in the name of Christ. And finally it containeth these particular Churches, as the Church of Jerusalem, of Antioch, of Alexandria, of Rome, of Asia, of Aphyca, of Europe, of the East, of the West. &c. And yet all these Churches as it were members of one bodie vnder the only heade Christ (foz Christ alone is the head of his Church not onely triumphant, but militant also) do make one onely Catholike Church: in which there are not to be founde either heresies or schismes: and foz that cause is it called the true Church, to wit, of the right and true opinion, iudgement, faith and doctrine. Foz in the church onelie is true faith, and without the Church of God is neither anie trueth, nor yet saluation.

So then in this article wee confesse that all the faithfull dispersed throughout the whole compasse of the earth, and they also that at this time liue in heauen, as many I say as are already saued, or shal euen vntil the verte end of the world be borne to bee saued, are one bodie, hauing gotten fellowship and participation with God, & a mutual communion among themselues. And foz because no man can be made one with God, vnielie he also be holy & pure, euen as God is holy and pure, therefore we beleue that the Church is holy, that is, that it is sanctified by God the Father in the bloude of the Sonne, and the gift of the holy Ghost. We haue hearde testimonies enough

in the former Sermons. Therefore this one of Paule shall bee sufficient which he writeth to the Ephesians. Christe loued the Church and gaue him selfe for it, to sanctifye, and to cleanse it in the fountaine of Water through the worde, to make it vnto him selfe a glorious Church not hauing spot or wrinkle. &c. By which words we vnderstand that the church is called vndefiled & altogether clean, not in respect of it selfe, but because of Christ. Foz the Church of Christ is so farre forth holy as that yet euerie day it doth goe forwarde in profiting, and is neuer perfect so long as it liueth on the earth. And yet notwithstanding the holinesse of it is mosse absolutely perfect in Christe. Whereunto verilie belongeth that notable saying of the Lord, He that is washed, hath no need but to wash his feete onely, for hee is wholly cleane. Foz the faithfull are purely cleansed by Christe, who washeth them with his blood, but yet because the fleshe doeth strue with the spirite so long as life remaineth on the earth, therefore the godly haue neede with faith and the holic ghost to wash and wipe their secte, that is, the reliques and spots wherewith they are disseined by their daily conuersation in this world.

But nowe whereunto belongeth this that is added? The Communion of Saintes? These wordes are neither read in Cyprian, nor Augustine, nor yet by them expounded. Wherefoze it is likely that they were added foz the better vnderstanding of that which went befoze: foz that it might appeare that the catholique church is the fellowship or company of the faithfull, he added The Communion of Saintes, as if he should haue said, which church is a communion of Saintes. Paule called

How the Church is holy.

The true Church.

The communion of Saintes.

Wee beleue the Church to be holy.

called them *Saintes*, which for their faith are sanctified by the blood and spirit of God. Also this word *Communion* is verie evident and comfortable. For first the meaning thereof is that betwixt god & vs there is a communion, that is a fellowship & participation, and so consequently a parting betwixt vs and all god and heavenly things. And then also we vnderstand, that we are fellowes and partakers with all y^e *Saints* that are lining either in heauen or on earth. For we are members of the vnder one heade *Christ*. For the *Apostle John* saith: That which wee haue seene and heard we declare vnto you, that yee also may haue fellowship with vs, and that your fellowship may be with the father, and his sonne *Iesus Christ*. Hereunto appertayneth that trimme similitude of the bodie & members vnder one heade, which y^e *Apostle Paule* handleth at large in *oade*: but what is hee that can worthily enough set forth the great godnesse of Gods gift & benefit, in that we are made fellow partners of God, with whom we are most nêrely conioined, and haue a part in al his god & heavenly thinges? what can be more delightfull to our eares, than to heare that all the *saints* as well in heauen as in earth, are our brethren, and that we again are members, partners, and felowes with the? Blessed be God which hath so liberally bestowed his blessing on vs in *Christ* his sonne. To this place belongeth the discourse vppon the *Sacramentes*, of which, and of the *Church*, I meane at an other time more fully to intreate. This for the present time is sufficient. For this y^e I haue said doth abundantly enough expresse & set out the fruite of faith in the father, the sonne, & the holy ghost, to wit, y^e we haue participation with God, and al the *Saints*, and that

in this fellowship we are sanctified fro al filth or uncleannesse, being cleansed, and helie in *Christ* our *Lozde*.

Now followeth the tenth article of our beleefe, which is: The forgiueneffe of sinnes. The second fruit or commodity of our beleefe in God the father, the son, and the holy ghost, is here set forth, that is, the remission of sinnes, which, although it be obtained in sanctification spoken of in the last article, is in this place notwithstanding more liuely expresse. Without the *Church* as it were without the arke of *Mo* is no saluatio: but in y^e *Church*, I meane in the fellowship of *Christ*, & the *saints* is sul forgiueneffe of al offences. That this may be the better vnderstood I will diuide it into some partes.

First of al it is nêdefull to acknowledge & confesse, that we are sinners, & that by nature, and our owne proper merits, we are the children of wrath & damnation. For *S. John* doth not in vaine nor without a cause call euerie one a liar that saith he hath no sin. And God which knoweth the harts of men hath commanded vs euen till the last gaspe to pray, saying: Forgiue vs our debts. Moreover, in the Gospell wee haue two excellent examples of men openly confessing their sinns to God, the prodigall sonne, I say, and the *Publican* in *S. Luke*. Let vs therefore thinke that we are all sinners, as *Paule* also taught: yea, as he hath evidently proued in the first chap. to the *Romanes*, & let vs freely confesse to God our sinnes with *Dauid* in the 32. & 51. *Psal.* saying: My sinne haue I made knownen to thee, & mine iniquitie I haue not hid. I haue saide: I will confesse mine vnrighteousnes against my selfe, & thou hast forgiven the iniquitie of mine offence. Haue mercie on me O God, according to thy great mercy, &c. The

The tenth article of our beleefe.

The acknowledged & confessing of our sinnes.

Psalme is knowne.

Secondarily, let vs beleue that all these sins of ours are pardoned & forgiven of God, not for the acknowledging and confessing of our sinnes, but for the merit and bloud of the sonne of God: not for our owne workes or merites, but for the truth and mercie or grace of God. For we do plainly proteste, saying: I beleue the forgiveness of sins: We say not, I buy, or by gifts doe get, or by workes obtaine the forgiveness of sinnes, but I beleue the forgiveness of sinnes. And the worde remission or forgiveness doth signifie a free pardoning, by a metaphoze taken of creditors and debtors. For the creditor forgiveth the debitor, when he is not able to paye: therefore remission is a forgiving according to the saying of our Saviour in the Gospell: A certaine lender had two debtors: and when they were not able to paie, he forgave them both. Hereunto belongeth that also in the Lords prayer: And forgive vs our debtes. For our debtes are our sinnes, them doe we request to be remitted, that is, to be forgiven vs. In this sense also, saith S. Paul: To him that worketh is the reward reckoned, not of grace, but of due debt: But to him that worketh not, but beleueeth on him that iustificth the vngodlie, his faith is counted for righteousness: Euen as Dauid describeth the blessednesse of that man vnto whom God imputeth righteousness without workes, saying: Blessed are they whose vnrighthousnesse are forgiven, and whose sinnes are couered. Blessed is that man to whom the Lorde will not impute sinne. Therefore in respect of vs which haue not wherewithall to repaie, our sinnes are freely forgiven, but in respect of Gods iustice they are forgiven for the merit and satisfaction

of Christ.

Moreover, it is not the sinnes of a few men, of one or two ages, or a few and certaine number of sinnes are forgiven onely, but the sinnes of all men, of all ages, the whole multitude of sinnes, whatsoeuer is, and is called sin, whether it be originall, or actuall, or any other else, to be shott all sinnes are forgiven vs. Which we do hereby learne, because the onely sacrifice of Christ is effectuall enough to wash away all the offences of all sinners, which by faith come to the mercie seat of Gods grace. And yet by this we doe not teach men to sinne, because the Lorde hath long since made satisfaction for sinnes: but if any man doe sinne, we teach him to hope well, and not to despaire, but to flee to the throne of Grace. For there we say, that Christ sitting at the right hande of the father, is the Lambe of God that taketh away the sinnes of the worlde. And in the Creede verily it is expressly sayde: I beleue the forgiveness of sinnes, and not of sinne. For when we say of sinnes, we acknowledge that God forgiveth all sinnes. For to let passe the proofes hereof out of the 3. & 5. of Paul to the Romanes; those out of S. John the Apostle & Evangelist shall be sufficient, who in his Epistle testifieth and sayth: The bloud of Iesus Christ clenseth vs from euerie sinne. Aoe, he saith from euerie sinne. Ha, I say, that saith from euerie one, excepteth none, vnlesse it be y which y Lorde himselfe excepted, I meane the sinne against the holy ghost, for which the very same S. John forbideth vs to pray. Againe also he saith: If we acknowledge our sinnes, God is faithfull and iust, to forgive vs our sinnes, and to clense vs fro all our vnrighthousnes. The Apostle thought it not enough to say barely, To forgive vs our sinnes,

All sinnes are forgiven.

but that he might declare the thing as it is indeede so plainly, that it might easily be understood, hee addeth moze ower this saying: And to cleanse vs from al our vnrightheadnesse. Lo, here hee saith againe from all vnrightheadnesse. And for because some cauller might peradventure, make this obiection and say. This kinde of doctrine maketh men sluggish and slow to amendment. For men vnder the pretence of Gods grace will not cease to sinne: therefore John in his 2. chap. answereth their obiection and saith: Babes, these things write I to you that yee sinne not: and if anye man sinne, we haue an aduocate with the father Iesus Christ the righteous. And he is the attonement for our sins: and not for our sins onely, but also for the sinnes of al the worlde. Wherefore it is assuredly true, that by the death of Christ all sinnes are forgiven them that beleue.

Howeuer, the Lord alone forgineth sins. For it is the glorie of God alone to forgive sinnes, and of vnrighthead, to make men righteous. Therefore, whereas men are said to forgive sins, that is to be understood of their ministerie, and not of their power. The minister pronounceth to the people, that for Christ his sake their sinnes are forgiven: and in so saying hee deceyueth them not: For God in deede forgineth the sins of them that beleue: according to that saying: Whose sinnes yee forgive, they are forgiven them. And this is done so often as the woorde of the Gospel is preached, so that there be no neede to saie that auricular confession and priuate absolution at the priests hand is necessarie for the remission of sinnes. For as auricular confession was not in vse among the Saints before the coming of Christ, so we reade not that y^e Apostles heard

priuate confession, or vsed priuate absolution in the Church of Christ. It is enough for vs to confesse our sinnes to God, who because hee seeth our hartes, ought therefore most rightly to heare our confessions. It is enough if we, as S. James teacheth vs, do one to another betwixt our selues confesse our faultes and offences, and so after pardon asked, returne into mutual fauour againe. It is enough for vs to heare the Gospel, promising y^e forgiveness of our sinnes through Christ, if we beleue. Let vs therefore beleue the forgiveness of sinnes, and praye to the Lord that he wil vouchsafe to giue and increase in vs this same beleue. These things were of olde and in the Primitive Church effectually enough to obtaine pardon and full remission of sinnes: & as they were, so are they vndoubtedly at this day sufficient too.

Furthermore, the Lord doth so pardon our sinnes, not that they shoulde not be any more in vs, nor leaue their reliques behind them as a sting in our flesh, but that they shoulde not be imputed to vs to our damnation. Concupiscence ticketh fast, and sheweth it selfe in our flesh, struiuing still with the god spirite of god, euen in the holies ones so long as life lasteth on this earth. Here therefore wee haue neede of long watching and much fasting, to draw from the flesh the nourishment of euil, & often prayers to call to God for ayde, that we be not ouercome of the euill. And if any man shal hap to faile for feableness, and be subdued of temptation, let him not yeeld himself by lying still, to be caught in the diuels net, let him rise by agayne by repentance, and runne to Christ, beleuing, that by the death of Christ this fall of his shal be forgiven him. And so often shal he haue recourse to him as hee shal be

How sinnes are forgiven.

God alone
& not man
forgineth
sinnes.

vanquished by concupiscence and sin. For to this ende shote al the exhortations of the Prophets & Apostles, calling on still to returne to the Lord.

Finally, the Lorde doth so forgieue our sinnes, that he will neuer once remember them againe. For so he foretold vs by Iere. in his 31. cha. He therfore doth not punish vs. For he hath not onely forgieuen the fault, but also the punishment due for the sin. Nowe then, wheras the Lord sometime doth whip vs with his scourges, and whippeth vs for our sinnes indede: as the holic Scripture doth plainly declare, he doth it not to the intent, that with our affliction wee shoulde make satisfaction for the sinnes wee haue committed: for then shoulde the death of Christ be of none effect: but the Lord with whipping doeth chastise vs, & by whipping vs doth let vs vnderstand, that he liketh not of the sinnes which wee haue committed, and he doth freely forgieue: By whipping vs also he maketh vs examples to other: least they sinne too, and cutteth from vs all occasion of sinning, and by the Crosse doeth keepe our patience in vze. This thus farre, touching the forgieuenes of sins. Of which I haue said somewhat in my sermon of faith that iustifieth: and elsewhere.

The eleuenth Article is this. The resurrection of the fleshe. These two Articles, this and the twelfth shutte by as brieely as may be, the most excellent fruit of faith, and summe of al perfection, they wrap vp I say, the end of faith, in confessing life euerlasting, & the full & perfect saluation of the whole man. For y^e whole mā shall be saued, as well in soule as bodie. For as man by sinne did perish both in body and soule, so ought he to be restored againe both bodily and ghostly: and as he ought

so was he by Christ restored againe. The soule of man verily is a spirite and dieth not at all: the body is earthly and therefore dieth and rotteth. For which cause many holde opinion that the bodie dye, neuer to be made partakers of ioy or payne in the worlde to come. But we in this article professe the contrary, acknowledging, y^e those our bodie, & so that fleshe of ours shall rise againe, and enter into life euerlasting.

Of this word Resurrection or rising againe, I haue spoken in the exposition of that article, The third day he rose againe from the dead. But nowe this worde fleshe doth a great deale more significantly expresse the resurrection of this fleshe, than if we should say the resurrection of the body. Verily Cyprian sayth, that in some churches of the East, this article was thus pronounced: I beleue the resurrection of this fleshe. And Augustine also in the tenth chapter of his booke *De fide & Symbolo*, sayth: Wee must without doubting beleue, that this visble, which is properly called fleshe, shall rise againe. The Apostle Paul doth seeme, as it were, with his finger to point at this fleshe, when hee saith: This corruptible must put on incorruption. When hee saith: This, hee doth, as it were, put out his finger vnto this fleshe. This hath Augustine.

Moreouer, Saynt Hierome compelleth Iohn, Bishoppe of Hierusalem openly to confesse the resurrection of the fleshe, not of the bodie onely. Fleshe saith he, hath one definition, and the bodie an other. All fleshe is a body: but euerie bodie is not fleshe. That is fleshe properly, which is compact of bloud, veynes, bones, and synewes. A bodie, although it be called fleshe, yet sometimes is said to be of like substance

The resurrection of our fleshe.

Wee make not satisfaction for punishment.

The eleuenth article of our faith.

stance to the firmament, or to the aire, which is not subiect to touching or seeing: and oftentimes too, may be both touched and seene. A Wall is a bodie, but it is not flesh. Thus much out of Hierome. Let vs therefore beleue, that mens bodies which are taken off the earth, and which lining me beare about, wherein they liue, and are, which also die, and turne into dust and ashes, That those bodies (I saie) are quickened and liue againe.

But thou demaundest howe this flesh being once resolued into dust and ashes, and so into nothing, can rise againe in the former shape and substance: as when it is torne with the teeth of beastes, or consumed to nothing with the flame of fire, and when in the graue there is to be founde but a small and little quantitie of dustie powder. I referre this to the omnipotencie of God, which the Apostle spake of where he sayth: Christ hath transformed this vile bodie of ours, to make it conformable to his glorious bodie, by the power wherein hee can make all things subiect to himselfe. Wherefore he that in the beginning, when as yet there was not a man in the worlde, could bring forth man out of the dust of the earth, although the same man be againe resolued into that, out of which hee was taken, I meane into earth, as the saying is, Dust thou art, and into dust shalt thou returne againe: Yet notwithstanding, the same God againe at the ende of the worlde, is able to raise man out of the earth. For the Lord in the Gospell sayth plainly: The houre shall come wherein all they that are in the graues, shall heare the voyce of the sonne of God, and shall come forth, they that haue done good to the resurrection of life, and they that haue done euill to

the resurrection of iudgement. And now by faith wee are throughly perswaded, as the Apostle saith, that hee that hath promised is able also to performe. There are mozeouer liuelie examples of this matter, and most euident testimonies of the holy Scripture. Jonas is swallowed by of the Whale in the Syzian sea, but the 3. day after hee is cast vp againe aliuely vpon the shoare out of the beastes entrailles, which is a token, that the flesh shall verily rise againe.

Wherefore that is not hard to be beleued, that in the Apocalips is saide, & The Sea casteth vpper her dead. The force of fire had no force to hurt the three companions of Daniel, yea the rage of wilde beastes (contrarie to nature) abstained from biting Daniel himselfe: What maruell is it therefore, if at this day, neither the force of fire, nor rage of wilde beastes, is able to resist the powder of God being disposed to raise his creatures vp againe? Did not our Lord Christ raise vp Lazarus when he had lien three daies in the graue, yea and stanche too, to life againe? Did not he himself, hauing once broken the tyrannie of death, rise vp againe the thirde day from the dead: did he not rise againe in the same substance of fleshe, and forme of bodie, wherein he hanged on the Crosse, and being taken downe from the Crosse, was buried? Not without god cause do we looke backe to Christ, which is called the first begotten among the dead, so often as we thinke in what manner the resurrection of our flesh shall be. For the members shall rise againe in the same order, that the heade is risen vp before them in: We verily shall not rise againe the thirde day after our death, but in our maner and order shall wee rise at the last day, yea and

that so in the verie same body where
in now we liue.

I will adde a fewe testimonies to
proue the resurrection of our flesh.

Job confessing his faith touching the
resurrection of the dead in his great
weaknesse, affliction and sicknesse,
saith: I knowe that my redeemer li-
ueth, and that in the last daie I shall
rise out of the earth, and shall be clad
againe with my skinne, and in my flesh
I shall see God: whom euen I my selfe
shall see, and my eies shall behold and
none other. This hope is layde vp in
my bosome. This testimonie is so e-
uident as that it needeth no larger an
exposition.

No lesse euident are those testimo-
nies out of Claiue, chap. 26. Ezech. 37.
Maline 15. Bath. 22. John 5. 6. 11.
Throughout the Actes in euerie place
is often repeated the resurrection of
the dead. Saint Paul in the 15. cha. of his
first Epistle to the Corinthians, doeth
make a full discourse of this resurrec-
tion. In the fourth chapter of his 2. E-
pistle he saith: We which liue are al-
waies deliuered to death, for Iesus
sake, that the life of Iesus also might
appeare in our mortall flesh. See now
what coulde be spoken moze plainely,
than that the life of Christ shall be
made to appeare in this mortall flesh
of ours? For by and by after he sayth:
We knowe that he hath raised vp the
Lorde Iesus, shall raise vs vp also by
the meanes of Iesus. And in the fifth
chapter againe: Wee must all ap-
peare before the iudgement seate of
Christ (saith he) that euerie man may
receiue the workes of his bodie, ac-
cording to that hee hath done, whe-
ther it bee good or euill. Therefore
these verie bodies of ours shall rise a-
gain in the day of iudgement.

And nowe (dearely beloued) I haue to

declare vnto you in what manner our
bodies shall rise againe, and of what
sorte they shall be in the resurrection.
In the shutting vpp and ende of all
ages or of this world, our Lord Iesus
Christ shall come to iudgement with
great maiestie, and then whomsoever
that daie shall finde aliuie, they shall in
a moment of time be chaunged, and
first (I saye) shall all they that did
from the first Adam to the last that
shall die, rise vpp againe, and in their
owne flesh stande among the liuing
that are chaunged before the Tribu-
nall seate of Christ, looking for that
last pronounced sentence in iudge-
ment.

This doth Paul set downe in these
wordes, Loe, I tell you a mysterie, we
shall not all verily sleepe, but we shall
all be chaunged in a moment of time,
in the twinckling of an eye, at the
sounde of the last trumpe: For it shall
sounde, and the dead shall rise againe
incorruptibly, and we shall be chaun-
ged. For this corruptible must put on
incorruption; and this mortall must
put on immortalitie.

By this euident testimonie of the
Apostle, we may gather in what fa-
shion our bodies shall be in that resur-
rection: Verily our bodies shall be
none other in the resurrection than
now they be, this onely excepted, that
they shall be cleane without all corrup-
tion, and corruptible affection. For
the Apostle saith, The dead shall rise
againe: And we shalbe chaunged.

And againe pointing expressly and
precisely to these verie bodies which
here wee beare about, he saith: This
corruptible, This mortall, yea, This
bodie I saie, and no other, as Job al-
so witnessed, shall rise againe: and that
shall rise againe incorruptible, which
was corruptible: that shall rise againe

immor-

Testimonies
of the true
resurrection

In what sort
our bodies
shall rise a-
gain.

Of what fa-
shion our
bodies shall
be in the re-
surrection.

immortall, which befoze the resurrection was mortall. So then this body of ours in the resurrection shall be set free from all euill affections and passions, from all corruption: but the substance therof shall not be brought to naught, it shall not be changed into a spirite, it shall not lose the own and proper shape. And this body verily because of that purification and cleansing from those deegs, yea and rather because of these heavenly and diuine gifts, is called both a spirituall body, and also a glorious and purified body.

For Paul in the third to the Philippians sayth: Our conuersation is in heauen, from whence we looke for the sauiour the Lord Iesus Christ, who shall change our vile bodie that it maie be made like vnto his glorious body.

So here, the Apostle calleth not our resurrection from the dead, a transubstantiation, or losse of the substance of our body, but a changing: then also shewing what kinde of body that chaunged body is, he calleth it a glorious body, not without all shape, and bovd of fashion, but augmented in glozy: yea he setteth befoze vs the very body of our Lord Iesus Christ, wherein he sheweth vs what fashion our bodies shall haue being in glozy. For in plaine words he saith: He shall make our vile bodie like to his glorious body.

Let vs therefore see what kind of body our Lord had after his resurrection: it was neyther turned into a ghost, nor brought to nothing, nor yet not able to be known by the shape and figure: For shewing them his handes and fete, that were easily knowne by the poynt of the nayles wherewith he was crucified, he said:

See, for I am euen hee, to wit, cladde againe with the same body wherein I hung vpon the Crosse.

For speaking yet moze plainely, and prouing, that that bodie of his, was not a spirituall substance, he saide: A spirite hath not fleshe and bones as yee see that I haue. He hath therefore a purified body, fleshe and bones and the very same members which he had when as yet his body was not purified. And for this cause, did the same Lorde offer to Thomas his side, and the scarres of his five woundes, to be felt and handled, to the end, that we should not doubt, but that his very body was raysed by agayne. He did both eate and drinke with his Disciples, as Peter in the Acts witnesseth befoze Cornelius, that almen might knowe, that the very selfe same body, that died, rose from death agayne.

Now although this body be comprehended within a certaine limited place, not dispersed all ouer and euerie where, although it haue a iust quantity, figure, or shape, and a iust weight with the owne kinde and nature, yet notwithstanding it is free from euery passion, corruption and infirmitye. For the body of the Lorde once raysed by, was in the Gardeyne, and not in the Sepulchre, when the women came to annoynt it, it meteth them by the waye as they returne from the Sepulchre, and offereth it selfe to be scene of Magdalene in the Gardeine: it goeth in companie to Emmaus, with the two Disciples that iourneyed to Emmaus: in the meane time while he was with them in body, he was not among the other Disciples: when they twayne are returned to the eleuca, the Lorde himselfe at euening is present with them: He

goeth befoze his Disciples into Galile: presently after hee commeth into Iurie againe, where his body was taken vp from mount Oliuet into heaue. All this doth proue the certaine veritie of Christ his bodie. But because this bodie (although it be a true and very body, of the owne proper kind, place, disposition, and of the owne proper shape, and nature) is called a glorified and glorious bodie, I will saie somewhat of that glozy, which verily is incident to the true shape and substance of the body once raised vpp e againe.

First glozy in this sense is vsed for a lightsonnesse and shining brightnesse. For Paul saith, that the children of Israel for the glozy of Moses countenance, coulde not beholde with their eyes the face of Moses: so then a glorious body is a bright and shining body. A very good proue of this did our Lord shew, euen a little befoze his resurrection, whē it pleased him to giue to his Disciples a small taste of the glozy to come, and for that cause took a side certaine whom he had chosen into the top of a certaine hill, where he was transfigured befoze them, so that the fashion of his countenance did shine as the sunne, and his clothes were white & glistered as the light. The Lord verily had stil the same bodily substance, & the same members of the body, but they were transfigured.

But it is manifest, that that transfiguration was in 3 accidents: For light and brightnesse was added, so that the shape & substance of the countenance and bodie remayning as it was, the countenance and body did glister as the Sunne & the light. And although we reade not, that the body of the Lord did within those 40. daies, when he shewed himselfe alike againe to

his Disciples, make manifest & spread abroad the brightnesse which it had, and that by reason of the dispensation, whereby also he did eate with his disciples, notwithstanding that clarified bodies neede not feede or nourishment at all: yet neuerthelesse his bodie shineth now in Heauen, as John in the first of the Apocalypse witnesseth, and the sacred Scriptures laye an assured hope befoze vs, that euen our bodies also shall in the resurrection bee likewise clarified. For the Lorde himselfe in the Gospell alleadging the wordes of Daniel, saith: Then shall the righteous shine as the Sonne in his fathers kingdome. For this cause the glorious bodies are called also clarified of the clearenesse of that heauenly brightnesse, wherewith they glister and are adorned.

Secondarily, glorie and vilenesse are made contraries. For Paul saith: Hee shall change our vile bodie, to make it in fashion like to his glorious bodie. In these wordes, Vilenesse and Glorie, are set the one agaynst the other. Vilenesse comprehendeth the whole packe of miseries and infirmities, passions and affections, which for sinne was layde vppon the bodie. From all which our bodies are purged in the resurrection of life: so that then the glorious bodies are bodies deigned from the dregges of all corruption, passions and infirmities, and clad with eternitie, heauenlie feeling and glorie. For the Apostle saith: It is sown in corruption, it riseth in incorruption: it is sown in dishonour, it riseth in glorie: it is sown in infirmite, it riseth in power: it is sown a naturall bodie, it riseth a spiritual bodie. The giftes therefore of the glorious & clarified bodies are very great and manye, as incorruption, glorie, power

Glorious bodies rest free fro vilenesse

VWhat a glorious body is.

power and the quickening spirite. For the Apostle himselfe shewing what he meant by h̄ naturall & spirituall body, addeth this immediatly & saith: There is a naturall bodye, and there is a spirituall bodie: as it is written. The first man Adam was made a liuing soule, and the last Adam was made a quickening spirite. And yet agayne more plainly he sayth: Howbeit that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth earthly: the second man is the Lord frō heauen, As is the earthly, such are they that are earthly: & as is the heauenly, such are they also that are heauenly. And as we haue born the image of the earthly, so shal wee beare the image of the heauenly. So then Paul calleth that naturall bodie and earthly body, which we haue of our first father Adam, whose quickening is of the soule and by it doeth liue. And hee calleth the spiritual body, and heauenly body, which we haue of Christ, and made to the likenesse of the body of Christ, which although it bee a very body in deede, and the flesh thereof bee very flesh indeed, yet notwithstanding it is quickened & preserved by the spirit of Christ, and needeth not any power vegetatiue.

Although therefore these very bodies & members which now we beare shall after the resurrection be in Heauen, yet neuertheless because they are clarified and cleansed from all corruption, and feeling of the natural bodie, there shall not be verily any naturall or corruptible sense or affection, nor vse of the carnall body and members. And this doth the Lorde affirme agaynst the Sadduces that dreamed of marriages in Heauen, or rather by that absurditie made a mocke of the

resurrection, where hee sayeth: The sonnes of this worlde marrie wiues, and giue in marriage: but they that shal be thought worthe of that world and of the resurrection from the dead doe neither marrie wiues, nor giue in marriage: neither can they die anie more. For they are equall to the Angels, and are the sonnes of God, as one as they be the sonnes of resurrection. To which effect also Paul sayth: Flesh and bloud can not inherite the kingdom of GOD. And least peraduenture any man shoulde mistake his words, and thinke that he spake of the substance of the flesh, he addeth immediatly this for interpretation therof, & saith, Neither shall corruption inherite incorruption.

Wherefore flesh & bloud, that is to saye, the affections and lustes of the flesh, shall not bee in the Elect that liue in heauen. For the ioyes of Heauen doe differ a great deale from the ioyes of the earth, & are so farre south of another condition, that they cannot admit such corrupt creatures to be inheritours of them; & for that cause the corruptible bodies must first be purged from all corruption, & by that meanes purely clarified. The Turkes therefore are deceyued that loke for earthly ioyes.

Doe couer the bodies of the wicked shall also rise againe. For Paul in the Actes saith: I beleeue all that is written in the Lawe and the Prophetes, hoping in God that the resurrection of the dead, which they themselues looke for also, shalbe both of the iust and vniust. See here, the Apostle saith of the vniust also. But in this resurrection there shall not be taken out of their bodies, the infirmitie, corruption, dishonour and miserie: for euen then that very body rising againe and

The naturall
and spirituall
body.

Fleshe and
bloud shall
not be in
heauen.

Sensu animal.

Animalis.

The bodies
of the wicked
shall also
to rise againe.

dishonour, shall by the iudgement and power of God be surely shut in dishonour, and corruption; and so be condemned for ever to beare endless tormentes, and in death and corruption shall neither die nor yet corrupt: that euen as on earth are found certayne bodies that doe indure euen in the fire, so the cursed bodies of the wicked shall not be woone out nor broken with any torments whatsoeuer, for every minute they shall receiue new strength to suffer, and so by continuall suffering shall abide their deserued punishments for ever and ever and without all end. For the Lorde in the Gospell sayeth, They that haue done euill shall rise agayne to the resurrection of damnation, that is, to an induring & everlasting damnation. And Daniel before him sayde, And the multitude of them that sleepe in the dust of the earth shall awake, some to euerlasting life, and some to shame and perpetual contempt.

And in the Gospell agayne, the Lord sayeth: Their worne dieth not, and their fire is not quenched. And the very same wordes vsed Esay before him in his 66. Chapter. We must alwayes therefore haue that saying of the Lorde in our hearts, Feare him that can destroy both the body & the soule in hell. Thus much hitherto touching the resurrection of the flesh.

The last Article of our beliefe, which with god lucke shutteth by the rest, is this, And life euerlasting. We haue heard and vnderstood that the soules of men are immortall, and that our bodies doe rise againe in the ende of the worlde. We haue confessed that this is our beliefe. It followeth now in the latter end of the Creede, whether it is, that the immortall soule, and body raised by againe shall come, Ther-

fore in our confession we say: And life euerlasting, that is, I beleue that I shall haue life, and liue for ever both in body & soule. And that euerlastingnesse verily is perpetual & hath no end, as a little before is proued out of the holy Scriptures.

Moreouer, the soules are made partakers of this eternall life immediately after they are departed out of the bodies, as the Lord himselfe witnesseth saying, He that beleeueth in the Sonne of GOD shall not come into iudgement, but hath escaped from death to life. As for the bodies they are buried and doe putrifie, and yet so notwithstanding, that they shall not be without life for ever. But they shall then at length be receiued into eternall life, when being raysed by, they shall after the time of iudgement be caught into the ayre, there to meete Christ that they may for ever be with the Lord. For then doe the soules returne out of heauen every one to his owne bodie, that the whole, perfect, & full man may liue for ever both in soule and body. For the soule of Christ dying on the Crosse did out of hand depart into Paradise, and the thirde day after returned to the body, which rose againe and ascended into heauen. Euen as therefore, eternal life came to the head Christ, so shall it also come to al and every member of Christ.

Now, wheras Paul citing Esay, sayth: What the eye hath not seene, nor the care hearde, nor hath at any time come into the heart of man, that hath the Lord prepared for them that loue him. I suppose verily if all were sayd touching eternall life, that might be spoken by al the men of al ages that euer were or shall be, yet that scarcely the very least part thereof hath or shall be thoroughly touched.

Life euerlasting.

For how so ever the Scripture doeth with eloquent and figurative speeches; with allusions and harde Sentences most plainely shew the shadow of that life, and those ioyes, yet notwithstanding, all that is little or nothing in comparison to speake of, untill that day do come wherein we shall with unspeakable ioye, beholde God himselfe, the creator of all things in his glory, Christ our saviour in his Matelic, and finally all the blessed soules, Angels, Patriarches, Prophetes, Apostles, Martyrs, our Fathers, all nations, all the host of Heauen, and lastly the whole diuine and heauenlie glorie. Most truely therefore sayde Aurelius Augustine, *Lib. de Ciuit. Dei. 22. Cap. 29.* When it is demaunded of mee what the Saintes shall doe in that spirituall bodie? I aunswere not that which I nowe see, but that that I beleue. I say therefore that they shall see God in that spirituall bodie. And againe, If I should saie the trueth, I knowe not in what sorte that action, quietnesse and rest shall be. For the peace of God doth passe all vnderstanding.

To be short, we shall see God face to face, we shall be filled with the companie of God, and yet be neuer wearie

of him. And the face of God is not that countenance that appeareth in vs, but is a most delectable reuealing and inioying of God, which no mortall tongue can worthily declare. Goe to then (dearely beloued brethren) let vs beleue and liue, that when wee shall depart from hence wee may in verie deede haue triall of those unspeakable ioyes of the eternal life to come, which nowe we doe beleue.

Hitherto haue I throughout the foure last Articles declared vnto you the fruite and ende of Christian faith. Faith leaneth vpon one God the Father, the Sonne, and the holy Ghost, which sanctifieth y faithful, & purgeth and halloweth a Church to him selfe, which Church hath a communion with God and all Saintes. All the offences of which Church God pardoneth and forgiueth. And doeth preserve it both soule and bodie. For as the Saintes soules can not die; so God rapseth by their bodies againe, and maketh them glorious and euerlasting, to the end that the whole man may for ever liue in heauen, with

the Lord: to whom be praise.

and glory world with

out end. Amen.

Of the loue of God and our Neighbour.

The tenth Sermon.



I remaineth since I haue in some sermons discoursed of true faith, that I do nowe also adde one Sermon touching loue towards God and our neighbour. For in my fourth Sermon I promised so soone as I should haue done with the exposition of faith, that then I would speake of

loue towarde God and our neighbour: because the exposition of the Scriptures ought not to goe awrye out of faith and charitie, which are as it were the right and holy markes for it to draw vnto. Yea, as hitherto ye haue done, so cease not yet to pray, that this wholesome doctrine may bee by mee taught: as it shoulde be; and by you receiued with much increase and profit.

And

Love and
charitie.

And first of all I will not curiously put any difference betwene Charitie and Loue. I will vse them both in one and the same sense. S. Augustine *De doctrina Christiana* saith: I call Charitie a motion of the minde to delight in God for his owne sake, and to delight in himselfe and his neighbour for Gods sake. And therefore I call loue a gift giuen to man from Heauen, whereby with his hart he loueth God before and aboue all thinges, and his neighbour as himselfe. Loue therefore springeth from Heauen, from whence it is powred into our hearts: But it is enlarged and augmented partly by the remembraunce and consideration of Gods benefits, partly by often prayer, and also by the hearing & frequenting of the worde of Christ. Which thinges themselves also are the giftes of the spirite. For the Apostle Paule saith, The loue of God is powred out into our hartes by the holic Ghost which is giuen vs. For verily the loue of God wherewith he loueth vs, is the foundation & cause of our loue wherewith we loue him, and of both these ioynly consisteth the loue of our neighbour. For the Apostle sayth: We loue him because he first loued vs. And againe, Euerie one that loueth him which begot, loueth him also that is borne of him.

Love from
whence it is,

Hereby we gather againe, that this giste of loue can not be diuided or severed although it be double. For hee that loueth God truly, hateth not his neighbour: and yet neuertheless this loue, because of the double respect that it hath to God & our neighbour, standeth of two parts. And because of this double Charitie, the tables of Gods lawe are diuided into twaine: the first whereof containeth foure commandements touching the loue of God, the

Double
charitic.

seconde comprehendeth five preceptes touching the loue of our neighbour. Of which I will speake in their owne place. But at this time because the loue of God and of our neighbour are twaine, I will first speake of the loue of God, and then of the loue of our neighbour. In these two commandements, saith the Lord, hang the law and the Prophets.

With that which wee call the loue of God we loue God intirely well, we cleaue to God as the onely, chiefe and eternall goodnes, in him we do delight our selues and are well pleased, and frame our selues to his will and pleasure, hauing euermore a regarde and desire of him that we loue. With loue we loue God most heartily. But we doe heartily loue the thinges that are deare vnto vs, and the thinges that to vs seeme woorthie to be desired, and we loue them entirely in dede, not so much for our comoditie, as for because we doe desire to ioine, and as it were for euer to giue and dedicate our selues wholly to the thinge that wee so dearely loue. So verily wee desire for euer to be ioyned with God, & are in charitie fast linked vnto him: as the Apostle sayth: God is charitie, and he that dwelleth in charitie dwelleth in God, and God in him. And that is the way whereby we cleaue to God as to the onely chiefe and eternal goodnesse, in whome also we are delighted, and that not a litle. In him we rest thinking assuredly, that without him there is no god at all: and againe, that in him there is to be found all manner of goodnesse. Wherefore our heartie loue is set on no good thing but God: And in comparison of him whom we loue, we doe lightly loath and treade vnder foote all thinges else that seeme to be god in the whole world: yea verily the
loue

The loue of
God.

By the loue
of God all
euils are o-
uercome.

loue of God in vs doeth overcome all the euils which otherwise seeme inuincible. Let vs heare Paul with a vehement motion proclayming this and saying: Who shal separate vs from the loue of God? shall tribulation? or anguifhe? or persecution? or hunger? or nakednesse? or perill? or sword? (As it is written, For thy sake are wee killed al the day long, and are counted as sheepe for the slaughter.) Neuertheless, in all these things we overcome through him that loued vs. For I am sure that neither death, nor life, nor angels, nor rule, nor power, nor things present, nor things to come, nor height, nor depth, nor anie other creature shal be able to separate vs from the loue of GOD which is in Christ Iesu our Lorde. Hitherto haue I recited the words of Paul.

The loue of
God fashioneth vs to
the will and
pleasure of
God.

The loue of God woorketh in vs a will to frame our selues wholly to the will and ordinaunces of him whom we doe heartily loue. Yea, it is pleasant and sweete to him that loueth God, to doe the thing that he perceiveth is acceptable to God if it be done. He that loueth, doeth in minde reuerence him whom he loueth. His eye is neuer off him whom he loueth. He doth alwayes and in all thinges wish for his dearling whom he loueth. His onely ioy is as oft as may be to talke with God, and agayne to heare the wordes of God speaking in the Scripture. For the Lorde in the Gospell saith: If any man loue me he wil keepe my worde, he that loueth me not, doth not keepe my wordes. Agayne, Abide yee in my loue, if yee keepe my commaundementes, yee shall abide in my loue, euen as I also haue kept my Fathers commaundements and do abide in his loue. And agayne, If any man loue me, he will keepe my worde, and

my father will loue him, and wee will come to him and make our dwelling in him.

But nowe let vs heare Moses the seruaunt of God declaring and teaching vs the way and manner how to loue GOD, to wit, howe great loue ought to be in the elect. Thou shalt saith he, loue the Lord thy God, with all thy heart, with all thy soule, and with all thy strength. The very same words in a manner did our Lord in the Gospell repeate, and saide: Thou shalt loue the Lorde thy God with all thy heart, with all thy soule, with all thy strength, and with all thy minde. By this we vnderstande that the greatest loue that may be, is required at our handes to God warde: as that which challengeth man wholly how bigge soeuer he be and all the parts of man as peculiar vnto it selfe. In the mynde is mans vnderstanding. In the heart is the seate of his affections and will. The strength of man contayneth all mans abilitie, as his verie wordes, daides, counsell, riches, and his whole substance. Finally, the soule is the life of man. And we verily are commaunded to employ all these vppon the loue of God, when we are bidden to loue God with all our soule, with all our strength, with our whole minde, and our whole heart. Nothing is oversight, but all is contayned in this. We are Gods wholly & altogether, let vs altogether therefore and wholly loue God. Let nothing in all the world be dearer to vs than God, let vs not spare for Gods sake anie thing of all that which we possesse howe deare to vs or god soeuer it be, but let vs forsake, spende, and giue it for Gods sake, and as the Lord by his worde appointeth. For in doing so we loue God before and aboue all things. We are also com-
manded.

The manner
how to loue
God.

God alone
to be loued.

maunded to liue to God only & to im-
brace him alone. For to whom we doe
wholly owe al that we haue, to him is
al the whole sincerely, simply and fully
to be giuen. Here are they condem-
ned, whosoever wil not once loue God
and the world together. The Lord re-
quireth the whole heart, the whole
mynde, the whole soule, and all the
strength, finally he requireth all what-
soever we are, or haue in possession:
he leaue nothing therefore for thee
to bestowe on other. By what right
then wilt thou giue to the fleshe, the
Diuell, to other Gods, or to the world:
the thinges that properly are Gods
owne? And God verily alone is the
chiefest, eternall, greatest, mightiest,
creatoz, deliuerer, preseruer, most gen-
tle, most iust, and best of all. He alone
doth giue, hath giuen, and is able to
giue to man all that is expedient for
the safegarde of his body and soule.

God alone doth minister to man abi-
litie to liue well and blessedly: and
therefore God deserueth to be loued
alone, and that to befoze and aboue al
other thinges. This loue of God doth
bless all the haps and chances of men,
and turneth them to their profite, ac-
cording to that saying, To them that
loue God all thinges worke for the
best. This loue of God also containeth
this, that it suffereth vs not to honoz,
worship, reuerence, feare, or cal bypon
any, neither to trust in, obey, or sticke
to any other, but to the one and only
God, to whom al glozy is due.

But now befoze we speake of the
loue of our neighbour, it is requisite
that we first shewe who it is that is
our neighbour, touching which I see
some men to doubt and sticke vncer-
tainely. For some there are that take
their kinsfolkes to be their neighbors.
Other some there are that thinke that

their benefactors are their neighbors,
& iudge them strangers that doe them
any harm. But our Lord Iesus Christ
tellet vs, that euery one, yea, though
he be our enemy is neuer thelesse our
neighbour, if he stand in neede of our
aide or counsell. For he imagineth y a
Jewe, lighting among theeues and li-
yng on the high way halfe dead, and
couered with woundes and swelling
dye blowes, was not regarded of his
owne countrey men, a Leuite, and a
Priest that passed by him, but at last
was taken vp and healed by a Sama-
ritane. Now there was a deadly eni-
mitie betwaine the Jewes and the
Samaritanes: yet notwithstanding
this Samaritane doth god to the Jew
because he saw that the case and ne-
cessitie of the afflicted man did so re-
quire. Nowe therefore the Worde ap-
plying this to his owne purpose de-
maunded of him, that desired to learne
who was his neighbour, and sayeth,
which of these thre seemeth to thee to
haue bene this mans neighbour, He
answercd, He that shewed mercy.
Then said the Lord, Goe thou and
doe the like. As if he should haue said,
like as the Samaritane iudged euen
his enemy to be his neighbour, and
dealt friendly with him when he stood
in neede of his friendship: so see that
thou take euery one that needeth thy
helpe to be thy neighbour, and do him
god. Aurelius Augustine therefore, ac-
cording to the right sense of the Scrip-
ture sayde, we take him to be our
neighbour, to whom we shew mer-
cy when neede requireth, or to whom
we should shew mercy, if at any time
hee should neede. The Suinters doe
most properly expresse it, when we call
our neighbour, Den nachsten mens-
chen, that is, any man without diffe-
rence whosoever by hap thall light in

Who is our
neighbour.

The man
next to vs.

to our company. **Howeuer** in our courtrey speech wee will call our neighbour, *Der abenmensch*, namlich ein yeder der so wol ein mensch ist als wir: meaning thereby any man what soeuer whether hee be our friende or enemye. Hereunto belongeth that saying of Lactantius in the eleuenth chapter of his first booke. Why makest thou choyce of persons? why lookest thou so narrowly on the limmes? Thou must take him to bee a man, whosoever beseecheth thee, therefore that he may thinke thee to be a man, Giue to the blinde, to the impotent, to the lame, to the comfortlesse, to whome vnlesse thou be liberall, thou shalt die vndoubtedlie. Againe hee saith: If so be we will rightly be called by the name of men, then must we in any case keepe the lawe of ciuill humanitie. And what else I pray you is it to keepe humanitie but therefore to loue a man because hee is a man, and the verie same that wee our selues are. **The Lord** in the Gospell verily speaking of the loue of our neighbour saith: Loue your enemies, blesse them that curse you, doe good to them that hate you, pray for them that hurt you. And againe, Giue to euery one that asketh of thee. And if you loue them that loue you, what thanke is that to you? For sinners also loue the of whom they are loued. So then euery man who soeuer standeth in neede of our ayde, both is, and is to be counted our neighbour.

And yet all this notwithstanding there is no cause but that there ought to be an order, a measure and decent regarde in loue and well doing. For rightly sayde Saint Augustine in the 27. Chapter of his booke *De doctrina Christiana*: No sinner in that hee is a sinner is to bee loued. And in the 28. Chapter: All men are to bee loued

alike, but since thou canst not do good to all men, therefore thou must especially doe good to them, to whom thou art as it were by lot more neerely ioyned by opportunitie eyther of time, of place, or of anie other thing whatsoever. And this did Paul before Augustine teach, where he saith: Whosoever worketh not, let him not eate. And againe, while wee haue time let vs worke good to all men, but specially to them of the householde of faith. And in an other place he commandeth vs not to bestowe on others, & to lacke our selues at home. But rather he chargeth euery one to haue a godly care of his owne house. The place is knowen in the first Chapter of the first Epistle to Timothie.

Nowe since I haue declared who is our neighbour, let vs see also in what sort this neighbour of ours ought to be loued. Our neighbour must be loued simple without any coloured receipt, with the verie selfe same loue wherewith we loue our selues, or that wherewith Christ hath loued vs. For in all things we must stand our neighbour in state, & do him pleasure so far as the lawe of humanitie shalbe found to require. In this declaration there are foure things more fully to be noted.

First that loue of our neighbour that is looked for at our handes ought to be so sincere as that it bee without all manner guile, receipt and coloured craft. For there are many to be found, that haue the skill to talke to their neighbours with sugred tongues, and to make a face as though they loued them, when as in deede they doe vtterly hate them, meaning nothing else but with fauning wordes to beguile them, that thereby they may worke the thinges that they desire. Paule and Iohn therefore, the Apostles of Christ

Howe our neighbour must be loued.

The loue of our neighbour must be sincere.

Any one that is a man as well as we

An order & measure in louing.

Christ goe about earnestly to seuer hypocrisie from loue. For Paul saith, Let not your loue be feyned. Againe, The ende of the commaundement is loue of a pure heart, and a good conscience, and faith not fained. On the other side, John cryeth out saying: My babes let vs not loue in worde nor in tongue, but in deede and in veritie. Moreover, in this sinceritie wee conceive a free willing and merie chearefulness that nothing may seeme to be done unwillingly or by compulsion. For Paule saith: Let euerie man doe with a good purpose of minde, not of trouble or necessitie. For God requireth a chearefull giuer.

Secondarily, it is to be looked for of vs that we should loue our neighbour as our selues. For the Lorde hath sayde, Loue thy neighbour as thy selfe: that is, most intirely and as dearly as by any meanes thou mayest. For there is not anie affection that is of more force or vehemencie than selfe loue is. Neither was it the Lorde his minde that the loue of our neighbour should be any whit lesser than the loue that we beare to our selues: but rather by this he gaue vs to vnderstande that we ought to bestowe on others as ardent loue as may be, to wit, the verie same affection that wee beare to our selues and our owne estate, and that we ought to be readie to doe good to other, or to keepe them from harme with the same care, faith, and diligence, with the same zeale & goodwill, wherewith we prouide for our selues or our owne safetie. Whereupon the Lorde in another place saith: Whatsoeuer thou wouldest haue doone to thy selfe, that doe thou to another. And what so euer thou wouldest not haue done to thy selfe, do not thou the same to another. And herein both the

Lorde require two things at our hands, not to hurt, & to doe good. For it is not enough not to hurt a man, but also to do him good, so much as lyeth in vs to do. For we our selues desire not onely to keepe our selues from hurt, but to doe our selues good also.

But if so it be (dearly beloued) that ye doe not yet sufficiently vnderstand the manner howe we ought to loue our neighbour, then marke (I beseech you) the thirde part of my description of this loue, where I saide, That we ought to loue our neighbour with that same loue wherewith the Lorde Christ loued vs. For in the Gospell after S. John the Lorde sayth: This is my commaundement that yee loue one another, as I haue loued you. So then here ye haue the manner of our loue, wee must loue our neighbours as Christ hath loued vs. But in what sort hath Christ loued vs? Here againe in the Gospell he sayth: No man hath greater loue than this that a man bestowe his life for his friende. So then, such must the manner of our loue towarde our neighbour be, as that we shall not doubt to giue our life for our neighbour. And if so it be then, that for our neighbours sake wee owe the losse of our life, there is nothing verily that we owe him not, considering that to a man nothing is more deare than life. For sooner will hee lose all that hee hath than once to put his life in jeopardy. Whereupon the Apostle John cryeth out, and sayeth: Hereby perceiue wee loue, because he laide downe his life for vs: and we ought to lay downe our liues for the brethren. This is easie to be vnderstande by reason of the most euident example. Let vs praye earnestlie and continuallie to the Lorde that we may indeede fulfill the thing that we doe manifestly vnder-

we must
loue our
neighbour
as Christ
hath loued
vs.

we must
loue our
neighbour
as our selfe.

15 20 25

stand by the word of God, least peradventure the same Apostle condemne vs who saith: Whoso hath this worlds good and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him?

And nowe let vs also declare the fourth and last maner howe we ought to stand our neighbour in neede, & how to do him good in the wing our dutifull loue and ciuill humanitie. That hath the Worde already very finely set out, in the very same parable wherein hee taught vs who is our neighbour. For he hath briefly, and yet verie evidently touched all the pointes of the loue that we owe to our neighbour. First the Samaritane at the sight of the wounded man, was moued with pitie.

There is therefore required of vs a mercifull motion of pitie, so to regard other mennes calamities, as though they were our owne: it is looked for at our handes, that wee should be as sorrowfull minded for an other mans trouble, as he that seeth the miserie, according to that saying of the Apostle. Be mindfull of them that are in bondes, as bounde with them, and of them which suffer aduersitie, as though yee your selues also being in the bodie suffered aduersitie. Secondly, the Samaritane passeth not by, but cometh vnto him, he doth not with sorrowfull words wish health to the wounded, and so letting him lie, depart to dispatch his owne affaires: For James the Apostle saith: If a brother or sister bee naked and destitute of daily foode, and one of you say vnto them; depart in peace, be ye warmed and filled: and yet notwithstanding giue them not those thinges that are needefull to the bodie, what shall it profite? The Samaritane

therefore cometh vnto him, letteth to his hande, and sheweth the skill that he hath (which was not much ywis) to heale the saely mangled man. He doth not loath and turne his face from the illfaoured colour, bloudie matter, corrupted filth and stench of his woundes, he bindeth them by him selfe, not letting them alone for an other to doe. He maketh not his excuse, that he is no Physician: but doth what hee can in that necessitie, vsing such medicine as for the time present he had in a readinesse, till more conueniently hee might come by better. Wine and Oyle hee had taken with him when he beganne his iourney, which in that necessitie hee doeth vse, and that not verie inconueniently, because wine purgeth woundes and oyle doeth make them supple.

Moreouer, whatsoeuer he hath, that doeth he imploy to the saely mans behoufe, and to doe him ease doeth euen diseale him selfe. For hee alighteth from the backe of the beast whereon hee rode, and maketh him to serue the maimed mannes necessitie. He also with his owne handes lifteth by from the grounde the man that was too weake to stande, and setteth him on the beast. And lastly, hee himselfe becometh his guide to leade the way, not suffering anie other to take charge ouer him. For when as he could not readily bring him to his owne house, yet did he conuey him into a common Inne. Where againe he spareth not for any cost or paines taking. For he himselfe taketh charge of the miserable man, because in common Innes sicke folkes, for the most part, are slenderly looked vnto. But when his earnest businesse calleth on to make haste in his iourney, hee taketh out so much money as he doth thinke to be sufficient

ent till his returne, and giueth it to the Inkeper. And not being there-withall content, he giueth to his host an especiall charge of the sicke man: and also bindeth himselfe for him, saying: whatsoeuer more than this, thou shalt lay out about thinges necessarie for his recouerie, thou shalt not lose one mite: for at my returne, I will paie thee all againe to the vttermost farthing. So then he promiseth to returne, and therewithall declareth, that he shall not be quiet, vntill he see him thoro'ly healed of all his woundes. We haue here (dearely beloued) in this the Lordes Parable, a most godlie and absolute example of loue. For the Samaritane doth liberallie, and willingly employ his whole seruice vpon his needie neighbours necessitie: We therefore owe our selues wholly and all that we haue, to our neighbours behoufe, which if we bestowe on him, then doe we fulfill the duties of loue and ciuill humanitie.

To this we will yet adde some testimonies of the Scripture, that thereby wee may more fully vnderstande the verie innermost pith of loue, if yet peradventure anie thing may seeme to be wanting in that, which hitherto I haue alleadged. Paule therefore writing to the Corinthians, saith: Loue suffereth wrong and is courteous, loue enuieth not, loue doth not frowardly, loue swelleth not, dealeth not dishonestly, seeketh not her owne, is not prouoked to anger, thinketh not euill, reioiceth not in iniquitie, but reioiceth in the truth, suffereth all thinges, beleueth all thinges, hopeth all thinges, endureth all thinges. And againe, the same Apostle in his Epistle to the Romanes saith: Loue striueth to goe before in giuing honour to other, loue distributeth to the Saintes

necessitie, is giuen to hospitalitie, speaketh well of her persecutors, and curseth not them that persecute her, loue reioiceth with them that doe reioyce, and weepeth with them that weepe, and applieth it selfe to the weaker sortes infirmities. And againe: Owe nothing to anie man, but to loue one an other. For hee that loueth another, hath fulfilled the lawe. For this, Thou shalt not commit adulterie, Thou shalt not steale, Thou shalt not kill, Thou shalt not beare false witness, Thou shalt not lust: and if there be anie other commaundement, it is comprehended briefely in this saying: namely, Thou shalt loue thy neighbour as thy selfe, Loue worketh no ill to his neighbour, therefore the fulfilling of the law is loue or charitie.

Loue the fulfilling of the lawe.

Hitherto also pertaineth the woorks of mercie, which as they flow out of loue, so are they rehearsed of the Lord in the Gospell after Matthewe, and are especially these that followe, To feede the hungry, To giue drinke to the thirstie, To harbour the harbourlesse and straungers, To couer or clothe the naked, To visite the sicke, and to see and comfort imprisoned captiues. Hereunto Lactantius *Lib. Institut. 6. cap. 12.* hath an eye where hee saith: The chiefeft vertue is to keepe hospitalitie, and to feede the poore: To redeeme captiues also, is a great and excellent worke of righteousness: And as great a worke of Iustice is it, to saue and defend the fatherlesse and widowes, the desolate & helples, which the lawe of God doeth euerie where command. It is also a part of the chiefeft humanitie, and a great good deepe to take in hande to heale and cherish the sicke, that haue no bodie to helpe them. Finally, that last and greatest

Woorks of mercie.

duetie

The pith of charitie.

ductie of pietie, is the buriall of strangers and of the poore. Thus much hitherto touching the duety of ciuill humanity, which true loue sheweth to his neighbour in necessity.

But it is not inough (my bzyethzen) to vnderstand howe we ought to loue our neighbour (though we ought often to repeate it) but rather we must loue him exceedingly, and aboue that that I am able to say. Let vs heare the Apostle, who with a wonderfull goodly grace of speech, with a most excellent, exquisit, & holy example of Christ, doth exhort vs all to the shewing of charity to our neighbors, and saith: If therefore there be any consolatiō in Christ, if any comfort of loue, if any fellowship of the spirite, if any compassion & mercie, fulfill yee my ioy, that ye be like minded, hauing the same loue, beeing of one accorde and minde, let nothing be done through strife or vain glorie, but in meekenesse let euerie

man esteeme one the other better than himselfe, looke yee not euerie man on his owne thinges, but euerie man also on the thinges of others. For let the same mind be in you, that was in Christ Iesus, who being iu the forme of God, thought it no robberie to bee equall with God, but made him selfe of no reputation, taking on him the forme of a seruauant, and made in the likenes of men, and found in figure as a man: he humbled himselfe, made obedient vnto death, euē the death of the crosse. Wherefore God also hath highlie exalted him, and giuen him a name, which is aboue euery name, that in the name of Iesus euerie knee shoulde bowe, of things in heauen, and thinges in earth, and thinges vnder the earth, and that euerie tongue shoulde confesse, that the Lorde Iesus Christe is the glorie of God the father. To him alone bee honour and power for euer and euer, Amen.

The end of the first Decade of Sermons.

G 2

The

The seconde Decade of Sermons, written

by Henric Bullinger.

Of Lawes, and of the lawe of Nature, then
of the lawes of men.

The first Sermon.



HE summe of all lawes is the loue of GOD, and our neighboz, of which and euerie parte whereof, because I haue already spokē in my last sermon,

the next is, that now also I make a particular discourse of Lawes, and euerie part and kind thereof. Let vs therefore call to God, who is the cause & beginning of lawes, that he through our Lord Iesus Christ will vouchsafe with his spirite alwayes to direct vs in the way of trueth and righteousness.

A Heathen wyter, no base authoz ywis, made this definition of lawe, that it is an especiall reason placed in nature, commaunding what is to be done, and forbidding the contrarye. And verily the lawe is nothing but a declaration of Gods will, appoynting what thou hast to doe, and what thou oughtest to leaue vndone. The beginning and cause of lawes is God himselfe, who is the fountayne of all godnesse, equitie, truth, and righteousness. Therefore all good and iust Lawes come from God himselfe, although they be, for the most parte, published and brought to light by men. Touching the lawes of men, we must haue a peculiar consideration of them by themselves. For of lawes, some are of God, some of Nature, and some of

Men. As concerning Gods law, I will speake of it in my second Sermon: at this present I will touch first the lawe of Nature, and then the law of Men.

The law of Nature is an instruction of the conscience, and as it were a certaine direction placed by God himselfe, in the minds and hearts of me, to teach them what they haue to do, and what to eschue.

And the conscience verily is the knowledge, iudgement, and reason of a man, whereby euerie man in himselfe, and in his owne mynde being made priuy to euery thing that hee either hath committed, or not committed, both either condemne or else acquite himselfe. And this reason proceedeth from God, who both prompteth and writeth his iudgements in the hearts & minds of men.

Howeuer, that which we call Nature, is the proper disposition or inclination of euery thing. But the disposition of mankind being flatly corrupted by sinne, as it is blinde, so also is it in all points euil & naughty. It knoweth not God, it worshippeth not God, neither doth it loue the neighbour, but rather is affected with selfloue toward it selfe, and seeketh still for the owne aduantage.

For which cause the Apostle saide: That we by nature are the children of wrath. Wherefore the lawe of nature is not called the lawe of nature, because in the nature & disposition of man there

The law of nature.

Conscience.

Nature.

What law is.

The diuision of lawes.

there is of, or by it selfe that reason of light exhorting to the best things, and that holie working: but for because God hath imprinted or ingrauen in our mindes some knowledge, and certaine generall principles of religion, iustice and godnesse, which because they be grafted in vs and bozne together with vs, doe therefore seeme to be naturally in vs.

Let vs heare the Apostle Paule, who beareth witness to this, & sayth: When the Gentiles which haue not the lawe, do of nature the things contained in the law: they hauing not the law, are a law vnto themselues, which shewe the workes of the lawe written in their heartes, their conscience bearing them witness, and their thoughts, accusing one an other, or excusing in that same daie, when the Lorde shall iudge the secrets of men by Iesus Christ according to my gospell. By two arguments here doth the Apostle very evidently proue, that the Gentiles are sinners. For first of all, least peradventure they might make this excuse, and say that they haue no law, he sheweth that they haue a law, and that, because they transgresse this law, they are become sinners. For although they had not the written law of Moses, yet notwithstanding they did by nature the things contained in the law. The office of the law is to disclose the wil of God, and to teach thee what thou hast to doe, and what to leaue vndone. This haue they by nature, y is, this knowe they by the lawe of nature. For that which followeth maketh this more plaine: They, when they haue no law, are to themselues a law. That is, they haue in themselues that which is written in the law. But in what sort haue they it in themselues? This againe is made manifest by that which followeth.

For they shewe the worke of the law written in their heartes. But who is he that writeth in their hearts, but God alone who is the searcher of all hearts? And what I pray you writeth he there? The law of nature forsooth, the lawe I saie it selfe, commaunding god and forbidding euill, so that without the written lawe by the instruction of nature, that is, by the knowledge imprinted of God in nature, they may vnderstande what is god, and what is euill, what is to be desired, and what is to be shunned. By these wordes of the Apostle, we doe vnderstande, that the lawe of nature is set against the written lawe of God, and that therefore it is called the law of nature, because it seemeth to be, as it were, placed or grafted in nature. We vnderstande, that the lawe of nature, not the written lawe, but that which is grafted in man hath the same office that the written lawe hath, I meane to direct men, & to teach them, and also to discern betwixt good and euill, and to be able to iudge of sinne. We vnderstande, that the beginning of this lawe, is not of the corrupt disposition of mankind, but of God himselfe, who with his finger writeth in our hearts, fastneth in our nature, and planteth in vs a rule to knowe iustice, equitie and godnesse.

Then also the Apostle maketh his second argument, whereby he proueth the Gentiles to be guiltie of sinne, and this argument he fetcheth from the witness bearing of their conscience. For the conscience being instructed by the lawe of nature, doeth accuse and condemne the euill committed: because this conscience onely and alone is in steede of a thousande witnesses. And againe, it excuseth, that is, it absolueth and acquitteth them if nothing

be committed contrarie to the lawe. But although in his present life we see set light by the iudgement of our conscience, yet verily we may not the despise or lightly passe ouer the consciences accusations, when the Lorde shall come with iustice and equitie to iudge the worlde. So then, by all this it followeth, that all nations are sinners, whome vnesse the Sonne of God, the common and onely Saviour and deliuerer of all the worlde doe cleanse from their offences. it can not be but that al nations must needes perish in their sinnes.

But now we come againe to the lawe of nature, of which there are two pointes especially, for you to be put in minde of. The first is, Acknowledge God and worshippe him. The second is, Kepe or maintaine societie and friendship among me. Touching the first, we haue these wordes of Christ his Apostle: Whatsoeuer may be knowne of God, is manifest among them (to wit, among the Gentiles) for God hath shewed it to them. For his inuisible thinges being vnderstoode by his workes, through the creation of the worlde are seene, that is, both his eternall power and God-head, so that they are without excuse: because that when they knewe God (notwithstanding) they glorified him not as God, neither were thankfull, &c.

So then the Gentiles knewe God, yea, they knewe whatsoeuer might be knowen of God. But what teacher had they, or what maister? They had God to their maister. In what order taught he them, or out of what booke? Not out of the written bookes of Moses, or the Prophetes, but out of that great and large booke of Nature. For the thinges that are not

scene of God, in which sort are his euerlasting eternitie, his vertue, power, maiestie, godnesse and godhead, those hee woulde haue to be esteemed of according to the visible thinges, that is, the thinges which he hath created. For Gods eternal Godhead is known by mans creation, by the continuall mouing of heauen and the perpetuall course of riuers. For it must needes be, that he is most mightie which sustaineth all these thinges, which moueth, strengtheneth, and keepeth all things from decay, and which with his becke shakes the whole worlde. Finally, who doeth not see the godnesse of him which suffereth the sunne to rise vpon the good and the euill? But to what intent reuealeth he these thinges to the Gentiles? To the intent forthwith, that they may acknowledge him to be God, that they may glorifie and worshippe him as God, and be thankfull to such a benefactor. When therfore they doe not this, they are inexcusable and perish deservedly for their vbeliefe and vnthankfulness sake. So then it is manifest, that the lawe of Nature doeth expressly teach that there is a God, which is to be acknowledged, and reuerently worshipped.

Touching the latter of these two especiall pointes, that is, for the preseruing of friendship and societie among men, the Lorde in the Gospell saith: Whatsoeuer yee would that men shoulde doe to you, doe yee the same to them. This sentence did Alexander Seuerus the Emperour turne and expresse thus: Whatsoeuer thou wouldest not haue doone to thy selfe, that doe not thou to an other. Which saying he loued so well, that he commaunded it to be written by in his Palace, and common houses of

Friendship and societie of men to be preferred.

off. ce.

Two especiall points of the law of nature.

The Gentiles knew God.

office. Moreover, to that generall lawe belong these that followe, Liue honestly, Hurt not an other, Giue euery man his owne, Prouide things necessary for life, and keepe it from distresse. But now, because the law of Nature is made opposite to the written lawe of God, it is requisite, that it be answerable also to the lawe of God: let vs therfore see what the wise men & lawe-giuers of the Gentiles haue left in writing, to counteruaile the ten Commandments, and howe farre their writings are answerable to the lawe of God.

Pythagoras in S. Cyrils first booke *Contra Iulianum*, writeth thus of God. God verily is one: and hee too is not as some doe imagine, without the gouernment of the worlde, but beyng wholly in euery place of it, doeth view all the generations in the whole compasse thereof, and is himselfe the moderation of all ages, the light of his owne vertues, the beginning of all workes, the light in heauen, the father of all things, the life and quickening of all things, and lastly, the moouing of all the circles. See here Pythagoras confelleth, that there is but one God, who is the maker, preseruer, and gouernour of all things, the father of all, and the light and life of all things. Zaleucus in the preface of his lawes writeth as followeth, It is necessarie that all men, which inhabite anie city or region whatsoever, be thoroughly persuaded, that there are Gods: which is euident to be seene by the contemplation of heauen, and all the world, and by the goodly disposition and order of that that is therein. For it is not conuenient to thinke that these are the workes of Fortune or mans abilitye. Then also the Gods must be worshipped and honoured, as they

that are the causes of all good things that are done to vs by any manner of meanes. Euery one therefore must do his best to haue his mind purely cleansed from all euill. For God is not honored of a wicked man, he is not worshipped with sumptuous cost, neither is he delighted with the sight of solene tragedies as a wicked man is, but his delight is in vertue, and in a mind that purposeth to doe good woorkes and righteoufnesse. Wherefore euery one must indeuour himselfe as much as he may, both to doe well, and wil well, if hee desire to haue God to his friend, &c. Cicero in his second booke. *De natura Deorum*, saith: The best worshiping of the Gods, and the most holie and pure religion is alwaies to honour them with a pure, perfect, and vncorrupted minde and voice. Seneca also in his fifth booke *Ad Lucil*. saith:

Our vsuall Custome is to teache men howe the Gods are to be worshipped. Let vs giue commaundement, that on holie dayes, no man sette pearchers or taper light before the Gods, for they are as much delighted with lightes, as men halfe smouldered haue pleasure in smoake. Let vs forbid these morning greetings, and solenne kneelinges at the Temple dores. This more than needing fiddle faddle smacks somwhat of ambition. He worshippeth God that knoweth God. Let vs forbid to bring napkins and rubbans to Iupiter, & to holde a looking glasse to Iuno. God seeketh not such seruice. Why so? Because he himselfe forsooth doth serue and supply all mens necessities. He is present euery where, and at hand with all men. Let euery mā heare therefore how he ought to worshippe God as he should. He shal neuer verily be sufficiently cleare from troublesome superstitions, vnlesse he in his minde

thinke of God as he should do, that is, that he hath all things, that hee giueth all thinges, and that he bestoweth benefites, freely, not looking for anie recompence at all. What is the cause that the Gods doe good? Their nature forsooth. He is deceiued who soeuer thinketh, that they either will, or possibly can doe harme: they can neither take wrong, nor yet doe wrong. For to doe harme and to suffer harme: are coupled together. The chiefeft and most excellent nature of all, is the nature of them, which are themselues exempt from perill, and are not by nature hurtfull to others. The first point of worship due to the Gods, is to belecue, that there are Gods: than to giue them the maiestie due vnto them, and to ascribe to them their goodnesse, without the which their maiestie is none at all. To confesse, that they are they that gouerne the worlde: that they rule all thinges as their owne, that they doe generally looke to the safegardes of all mankinde, and sometime too, are carefull for peculiar men. They neither doe nor haue anie cuill at al. But some they chastise, keepe vnder, and punishe sometime by whipping, in hope to make them good. Wilt thou please the Gods and make them thy friends? Be good thy selfe then. He hath sufficiently worshipped them, whosoever hath imitated them in goodnesse.

The Ethnikes sentēces are in some places maymed.

In these wordes of Seneca, although notable in vantage, and agréable to true religion, I finde default notwithstanding of two thinges. The first is, because not so seldome as once hee maketh mention of Gods, when as neuertheless in an other place hee doth frankly confesse, that God is one in substance & no more. Neither dare I undertake for him that hee spake

after the manner of the Scripture, which calleth God Elohim, as if you shoulde say Gods, because of the mysterie of the most reuerend Trinitie. And yet I knowe verie well that learned men of our religion, haue gone about to proue euen by the testimonie of the Gentiles, that the Gentiles also did acknowledge the mysterie of the Trinitie. The second is that (for as much as I can see) Seneca with the other wise men of the Gentiles, doth not expressely set downe, and teach the sound trust, and confidence that should be had in God.

Howeuer, there was not among the Romanes any image of God in any temple that they had for the space of 170. yeeres after Rome was buyled. For Plutarck in the life of Numa Pompilius sayth: As for the decrees that Numa made touching Images of the immortall Gods, how like are they almost in euerie poynt to the doctrine of Pythagoras? Pythagoras thought that that first beginning (hee meaneth God) is not subiect to sense or any troublesome affection, but is an inuisible and vncreated spirite, And on the other side, Numa forbad the Romaines to thinke, that the shape of God hath the likenesse of a man, or else the figure or similitude of anie liuing thing. Neither was there among them of the olde time any painted or fashioned Image of God, but in the first 170. yeeres they builded Temples, and set vp houses for seruice to be done in vnto the Gods, but bodily similitudes they did not make, euen as if it were a detestable thing to liken the better vnto the worse, & although God could not otherwise be perceiued, but by reason and knowledge onely.

³
The Gētilē
against idol

The very same doth Marcus Varro, testify

tellify touching the Romanes in the 31. chap. of Augustines booke *De ciuitate Dei*. For hee sayeth: That the Romanes worshipped the Gods 170 yeares without any Images at all: and going further hee addeth this: Which if it had endured till nowe, the Gods verily shoulde haue bene more purely reuerenced. Neither doubteth hee to conclude that place with these wordes, and to saye: That they which firste brought in Images among the people, diminished deuout feare, & augmented foolish errour in the Cities where they gouerned: Wisely iudging thereby that the Gods may easily be despised vnder the fondnesse of imagined likenesses, &c.

Howe as concerning the name of God, howe much the Gentiles did set by it, it is euident to bee seene by the great religion that they had in taking or giuing an othe. There is extant to be seene a notable discourse of this in the 18. chap. of the 7. booke of Gellius: where among the rest this is to bee founde writtten. An othe among the Romans hath bene had and kept holy and vncorrupted: which is declared by many lawes and customes. And if so bee that among the Gentiles any man shoulde speake opprobriously against God, hee was reputed faultie: most sharply to be punished.

Furthermoze the Gentiles had their Religion, their festiuall dayes, ceremonies, and priestes of their religion. Melchisedech and Jetho were notable priestes of the Gentiles. And although Paule doeth flatly say, that the things which the Gentiles offered were not offered to God but to diuels: yet notwithstanding, because they had in reuerence religion and holy ceremonies, they did thereby declare that God had printed in the mindes of men

a familiar knowledg of reuerence and religion, which afterwarde is corrupted by false doctrine and wrong opinions, touching God and his holye seruice.

For the honouring of Parents and Magistrates, for the bringing vp of children, and touchinge the due tie of children, there are excellent Precepts and sentences of the wiser sorte of Gentiles. Hierocles among his other writings, saith: If any man shal cal his Parentes, certaine seconde, or earthly Gods, hee shall not doe amisse, considering that for the nigh affinitie betwixt vs, they ought to be (if it be lawfull so to say) more to be honored of vs thā the Gods themselues. And it is necessarie to be perswaded that we must with a continuall readinesse of minde doe our endeuour, to repay the benefites receiued at their handes with the like againe. And although we shall do very much for them, yet notwithstanding, all will be too little in comparison of that wee ought to doe. And so forth as followeth: For soner will the time sayle me, than that I can conueniently rehearse this and the like: belonging hereunto out of Heathen writers: neyther did I purpose to reckon by all.

Against murther, wrong, iniurie, berie seuerelawes haue bene made by the Gentiles. From them also came the Lawe called Lex Iulia, against adultery and detestable buggery. They ordained excellent Lawes for the contracting and obseruing of matrimony. And the worde of truth both expressly declare, that the Chanantites were wiped away because of their incest in marriage and horrible lustes, Leuit. 18. Pyurgus also, Solon, and the Romans, did publish Lawes for the restraint of outragious expences, in ris-

5
The honouring of parents.

6
Murder & adulteries.

103

3
The name of God highly esteemed.

4
The Gentils, keepers of religion.

tous persons. And here, of purpose, I ouerpasse that which is naturally ingrafted in all men, the begetting (I meane) and nourishing of their issue & offspring.

Against theft, deceit, and vsurie, for the lawfull getting and possessing of goods, for the distributing of riches, and for bargaining, the Gentiles haue very commendable lawes. What saying of Ausonius is notably knowne.

If greedy gaping after gaine
to get another groate,
Makes vsurie dispatch apace
to cut the poore mans throate.

All the Gentiles in their writings doe worthily commend the trueth: and do by all meanes they can, crie out on, and condemne lying, flaundering, and all such kinde of knauerie. The lawe of the twelue tables is that a false witness should bee cast headlong downe from the top of Tarpey. Charondas Catanacus, among other excellent sayings of his owne hath this also. Let euery one (saith he) loue honestie and trueth, and hate dishonestie and lying. For they are the markes wherby vertue is knowne from vice. We must therefore beginne with children while as yet they are little ones, & enure our selues to chastise them, if they delight to lie, and to make much of them for telling the trueth, and thereby the best and fruitfullest branch of vertue may bee grafted in euery seuerall mind, and so be turned as it were into their nature.

The wiser sort of the Gentiles doe vtterly condemne concupiscence and euill affections: which the Poet in his Satyres blameth as the roote of all mischiefe, where he sayth:

From thence, almost, comes euery cause

of mischiefe, for no vice
That reignes in man, so many times
could franticke heads intice,
To mingle poison priuily
to stop anothers breath,
Or else in armour openly
to worke his riuals death,
As beastly raging lust hath done.

So then by all this we may easily gather, that euen in the Gentiles mindes also were grauen a certayne knowledge of God and some precepts, whereby they knewe what to desire and what to eschue: which notwithstanding they did corrupt, and make somewhat mysty with the euill affections and corrupt iudgements of the flesh. For which cause God also beside the Lawe of nature did ordeine other meanes to declare his will, I meane, the liuely tradition of the Fathers, the aunsweres of Angels, the voyces of Prophets, wonderfull myracles, and written Lawes which he published by wise and verie deuout Patriarches. All these did God ordeine to be a helpe to the lawe of nature. What soeuer therefore is to be found among the Gentiles agreeable to trueth and honestie, that is to bee referred to God the authour of all godnesse: and on the other side, whatsoever is contrary to the trueth, that must be attributed to the corrupt nature and euill affections of mankinde. In all this that I haue saide, ye haue to note especially that here I speake of, knowledge and not of abilitie. The knowledge of the lawe is after a sorte manifest in the Gentiles, but the consent, the will, and abilitie to fulfill the lawe is weake and not easie to bee found in them. Wherefore as we affirme that the vnderstanding of the lawe must bee inspired from heauen, so also we say

3
Theft.

9
Lies.
False witness.

A hill in
Rome.
Catana a
Towne in
Cicilie.

10
Concupiscence.

say that abilitie to fulfill the lawe must of necessitie be giuen of God alone. Nature without grace, is here in without force and effecte. But whereas some of the Gentiles beare the name and praise of righteousness, as Melchizedech, Job, Iethro & other more, they haue that not of their owne abilitie, but of the grace of God: as by the historie of Job, we may evidently gather by probable argumentes.

Wherefore if any of the Gentiles be saued, then are they saued, not by the workes of nature, or their owne desertes, but by the mercy of God in our Lorde Iesus Christ.

Howeuer, the lawe of nature is not graffed of God in man, to the intent that it without grace and Christ should worke mans saluation, but rather to teache vs what is good and what is euill, thereby to conuince vs to be sinners, and without excuse before the Lorde. Paule verily, prouing that the Gentiles by the lawe of Nature are guiltie of sinne, as well as the Jewes by Moses lawe, doth shew that in Christ alone the sonne of God, is iustification, life, and all good else. Thus farre touching the lawe of Nature.

The lawes of men (for my promise was, that in my seconde part I would speake of them) are those which are by men ordeined and published to the preservation of the common weale and Church of God. Touching these they are of diuers kindes. For there are politique lawes, there are ecclesiasticall lawes, and mens traditions. Politique lawes are those which the magistrate according to the state of times places, and persons, doth ordeyne for the preferuing of publike peace and ciuilitie.

Of this sorte there are an innumerable companie of examples in

the ciuill law and constitutions of the Emperours, especially of Iustinian. All which ought to come as neare as may be to the lawes of God and Nature, and not to be contrarie to them, or to haue any smacke of impietic or cruell tyranie. To such lawes Saint Peter willeth vs to obey, where he sayth: Submit your selues vnto al manner ordinaunce of man for the Lordes sake, whether it be to the king, as hauing the preeminence, or vnto rulers as they that are sent by him for the punishment of euill doers, but for the praise of them that doe well. For although the Apostle by ordinaunces or mens constitutions doth inclusiue-ly meane the kinges and magistrats: them selues, as in the seconde clause of the sentence, he doth immediately declare, yet notwithstanding, he doth bidde vs therefore obeye good lawes and iust, because by them the Magistrates support and rule the common weale.

Howeuer, iust and honest politike lawes are an helpe to loue and tranquillitie, doe preserve fellowly societie among men, do defende the good, bring inordinate persons into better order, and lastly doe not make a little onely to the setting forward of religion, but doe also abrogate euill customes, and utterly bannish vnlawfull mischiefes.

Hereof we haue examples in the daedes of Nabuchodonosor, Cyrus, Darius, Artaxerxes, and other Princes more. But touching the Magistrates power, his lawes, and office, I will speake of them in an other place.

Ecclesiasticall lawes are those which being taken out of the worde of God, and applyed to the state of men, times and places, are receiued & haue authozitie in y church among y people

Ecclesiasticall lawes.

Nature with
out grace of
none effect.

Lawes of
men.

Lawes of
politic.

of God. I call these ecclesiasticall lawes and not traditions of men, because, being take out of the holy scriptures, and not invented or brought to light by the wit of man, they are used of that Church which heareth the voyce of the Shepherde alone and knoweth not a strangers tongue. The congregation cometh together to heare the worde of God, and unto common prayers, at Morning, at Evening, and at such appointed houres as are most convenient for everie place and everie people, and that the church holdeth as a lawe. The Church hath solemne prayer times, holy daies, and fasting dayes, which it doth keepe by certaine lawes. The Church at certaine times, in a certaine place, and appointed order, doeth celebrate the Sacramentes according to the lawes and received custome of the Church. The Church baptiseth infanten: it forbiddeth not women to come to the Lordes Supper: and that it holdeth as a lawe. The Church, by Judges conveniently appointed, doth iudge in causes of matrimonie, and hath certaine lawes to direct them in such cases. But it deriueth these and all other like to these, out of the Scriptures, and doth for edification apply them to the estate of men, times, and places: so that in diuers Churches ye may see some diuersitie in deede, but no discord or repugnancie at all.

Furthermore, Ecclesiasticall lawes haue their measure & certaine marks, beyond which they may not passe, to wit, that nothing be done or received contrarie or differing in any iote from the worde of God, sounding against charitie and comelinesse, eyther in litle or much: that lastly this rule of the Apostle may be effectually obserued. Let all thinges be doone decently

according vnto order and to the edification of the Church. If therefore any man shall goe about vnder a coloured pretence of ecclesiasticall lawes to bring in & pop into the mouthes of the godly, any superstitious, busie, and vnsomely traditions of men, which withall do differ from the Scriptures, their part shall be, first to trie that deceit of theirs by the rule of Gods worde, and then to reiect it.

There remaine now the traditions of men, which haue their beginning, are made and invented of men at their owne choyce, of some foolish intent, or some fonde affection of mankinde, contrarie or without the holy Scriptures, of which sorte you shall finde an infinite number of examples, I meane the sectes, the dominion, and single life of spirituall men, the rites and sundrie fashioned customes used in their Church. Touching all which the Lord in the Gospell, citing the Prophet Elay, sayeth: Why transgresse ye the Lordes commandement for your own tradition? ye hypocrites, rightly did Elaias prophesie of you, where he saith, This people commeth nigh vnto mee with their mouth, and with their lippes they honour me, but their heart is farre from mee: but they worship mee in vaine, teaching doctrines the precepts of men. The blessed Martyr Cyprian alluding to these wordes of Christ, *Epistolarum lib. 1. epi. 8.* saith: It is corrupt, wicked and roberie to the glorie of God, what soeuer is ordeyned by the giddie madnesse of mens heades, to the violating of Gods disposition. Depart as farre as may be from the infectiue contagiousnes of such fellowes, and seeke by flight to shunne their talke, as warely as an eating cancker, or infecting pestilence, for the Lorde forewarneth

Superstitious lawes.

Mens traditions.

and telleth you that they are blynde leaders of the blinde . Paul also in his Epistle to Titus, saith : Rebuke them sharply, that they may be sound in the faith, not taking heede to Lewishe fables , and commaundementes of men , turning from the trueth. I do of purpose here let passe the wordes of Paul in his second chapter to the Colossians, because the place is knowen of all men.

I will not trouble you (deere beloved) with too large and busie an exposition hereof. For I suppose that this little that I haue sayde touching the lawes of nature and of men, I meane lawes politique, Ecclesiasticall, and

meere traditions of men, are sufficient to the attentiu and faithfull hearers, who at their coming home, do more diligently thinke of euery poynt by the selues, and also reade the places of Scripture often cited by me, and deuoutly expounded. The Lord for his mercie graunt that we doe neuer despise the admonitions of nature's law graffed in our heartes, nor yet be intangled in mens traditions, but that wee in walking lawfully in vpright politike lawes and holy Ecclesiasticall ordinaunces, maye serue the Lord.

To whom be all glory, honour and dominion, for euer and euer. Amen.

Of Gods lawe, and of the two first commaundementes of the first Table.

g The second Sermon.



The lawe of God openly published & proclaimed by the Lorde our God him selfe, setteth down ordinarie rules for vs to knowe what

we haue to doe, and what to leaue vndone, requiring obedience and threatening vtter destruction to disobedient rebels. This lawe is diuided into the Morall, Ceremoniall, and Iudiciall lawes. All which partes and euerie point wherof Moses hath very exquisitely witten, and diligently expounded. The morall lawe is that which teacheth men manners, and layeth downe befoze vs the shape of vertue, declaring therewithall howe great righteousnesse, godlinesse, obedience, and perfectnesse God loketh for at the handes of vs moztall men. The Ce-

remoniall lawes, are they which are geuen concerning the order of holy and Ecclesiasticall rites and ceremonies, and also touching the ministers and things assigned to the ministerie and other holy vses. Last of all, the Iudiciall lawes giue rules concerning matters to be iudged of betwæne man and man, for the preservation of publike peace, equity, and ciuill honesty. Touching the two latter of these, I will speake of them in place conuenient. At this time I meane to discourse vpon the Morall law.

First of all therefore, let no man thinke that befoze Moses time there was no lawe, and that the lawe was by Moses first of all published. For the selfe same especiall poyntes of the Morall lawe, which Moses setteth downe in the ten Commaundements, were very well knowne to the Patriarches

The Ceremoniall lawe.

The Iudiciall Lawe.

The Lawe was, eue befoze Moses time.

What the Law of God is.

The morall lawe.

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arches euen from the beginning of the worlde. For they worshipped the one true God alone for their God, whome they reuerenced, and called vpon him. Iacob tooke away with him the Spi-
an Idoles of Laban out of his house, and hid them in Bethel vnder an oke or Terebinth tree which was nigh to Sichem. Abraham in taking an othe vsed alwayes a reuerend feare, and a spiced conscience, whereby it followeth that to him the name of the Lorde was holy and not lightly taken. All the holpe Fathers did both diligently and deuoutlye solemnize and obserue holy rytes and sacrifices. Chā hath his fathers curse, because hee did vnreuerently behaue himselfe towarde his father. Cain is reposed for murdering his brother, Doe giueth commaundement not to shed bloude. Joseph is highlye commended for refusing to lye with another mans wife, I meane the wife of his master. Ruben is rebuked because he did with incest defile his Fathers bed. Iacob was not angrie without a cause with Laban his father in Lawe, when he suspected him of theft. All the Patriarches haue vtterly condemned lyars & false witnesses, as well as euill lusts & concupiscence. Wherefore the patriarchs euer from the beginning of the world euen vntill Moses time, were not without the precepts of the tenne commaundements: although they had them not grauen in tables, or witten in parchments. For the Lorde with his finger wrot them in their heartes, which the liuely tradition of the Fathers did exquisitely garnish & reuerently teache. The Lawe is euery where the same and the will of God is alwayes one, because God is but one and is neuer chaunged. Neuerthelesse, the commaundementes were first of all sette

downe in tables by God, who was the beginner and wyter of them, and after that againe, were witten into booke by Moses.

Likewise also the olde and holpe Patriarches that were besore Moses, did not want the ceremoniall and iudiciall Lawes. For they had their Priestes, I say their fathers of euery kindred or household, they had their ceremonies, their altars, and sacrifices, they had their solenne assemblies, and purifications. They had their Lawes for succession in heritage, for the diuision and possession of goods, for bargaining and contractes, and for the punishing of euill doers. All which, Moses gathered together, into a certayne number of decreed Lawes: setting downe many thinges moze plainely than they were besore, and ordeining many thinges which the Patriarches were eyther altogether without, or else had vsed in another order. Of which sorte were, the Tabernacle, the holy vesselles, the Ark of the couenant, the table, the Candlesticke, the Altar for burnt offeringes and for incense, the Leviticall Priesthode, the holy vestmentes, with the feastes and holy dayes: and what so euer else is like to this: all which verily are abrogated by Christ, as in place conuenient I meane to declare. But for because manners can not consist if the tenne commaundementes be broken, therefore the Hooll Lawe, although it haue properly the name of a Lawe, is notwithstanding not abrogated or broken. For the tenne Commaundementes, are the very absolute and euerlasting rule of true righteousness, and all vertues set downe for all places, men and ages, to frame themselves by. For the summe of the ten Commaundements is this: To shew
our

The Patriarches besore Moses had the Ceremoniall & Iudiciall Lawes.

The morall Lawe endureth still.

our loue to God, and one loue another: and this doth the Lorde require at all times, and euerie where of all kinde of men.

Moreover, this is to be noted touching the dignitie of the Morall lawe conteyned in the tenne commaundementes, that whereas all the Ceremoniall and Iudiciall lawes were revealed of God to Moses by the Angels, and by Moses to the people, and that againe by Moses, at Gods commaundement, they were inserted into wyitten booke: yet notwithstanding the Morall lawe of the tenne Commaundementes was not revealed by man, or anie meanes of man, but by God him selfe at the Mount Sina, who there among other mightie and marvellous wonders, did openly in a publique and innumerable assembly of men and Angels, rehearse them word for worde, as they are now to be seene. Furthermoze, they were wyitten not by the hande of Moses, but with the finger of God in tables, not made of matter easie to be dissolved, but made of stone to indure for euer. Whose tables also were kept as the most precious treasure in that Arke, which of y tables of y couenant (cōteining in the the chiefe articles of y eternal league) was named the Arke of the couenant. Which Arke againe was laide by in the holie of holiest: All which circumstances tend to nothing else, but to cōmend vnto vs the excellencie of the ten Commaundements, and to warne vs to reuerence that God which published this Morall law, as him that is y Lord of heauen and earth, and which at his owne will and pleasure doth order the disposition of all the elements against disobedient rebels: these circumstances also do admonish vs, that euen now in our time also, we haue to esteeme of

the ten Commaundements, as of the dearest iewels to be found in al y world. For y holy reliques y are remaining in the church of Christ, are y 10. commaundements, the Apostles Creed, the Lordes prayer, & lastly, the whole contents of the sacred Bible. Touching y proclamation of first edition of the ten Commaundements, we haue a wonderful & large discourse of Moses, Exo. 19. & Deut. 4. & 5. chap. Now the tables, wherinto the 10. Commandements of Gods lawe be disposed, are in number two. Whereof the first containeth 4. Commaundements, & the latter 6. For the last commaundement which some diuide into twaine, is in verie deed but one alone and vndiuided. For first the Lord doth generally commaund & say, Thou shalt not couet: & the he descendeth particularly, & doth by enumeration reckon by y things y we must not couet, to wit, our neighbours wife, his house, his landes, his cattell & his substance Beside that too, this doth argue that it is so, because accordyng to y hebzue disposition, this commaundement is altogether one whole verse not diuided into twaine. With this diuision of ours agree Ioseph Antiqui. li. 6. ca. 3. Origenes in Exod. Homilia 8. Ambros. in 6. cap. Epist. ad Ephe. But the maister of sentences hauing diuided this last commaundement into twaine, doth therefoze place in y first table 3. commaundements & no moze. He did peradventure folow Augustine herein, who *Questio. in Exo. 71. & Epistola ad Iannarium 119.* doeth also reckon by but thre Commaundements of the first table alone, which he did in respect of the mysticall Trinitie. And yet this notwithstanding he doeth not ouerslippe the commaundement for abandoning and not worshipping of images: for vndoubtedly, he had alwayes in his minde those

Two tables of gods law.

He putteth 3. in the first table, and 7. in the last, which added together doe make vp tenne.

The maiesty and digniry of the morall Lawe.

Sancti sanctorum the most holy place in the temple of God.

wordes of the Lorde in the Gospell where he sayth: Verily I say vnto you though heauen and earth doe passe, one iote or tittle of the lawe shall not passe, till all be fulfilled. Whosoeuer therefore shall breake one of the least of these commaundementes and shall teach men so, hec shall be called the least in the kingdome of heauen. The same Augustine againe, in *Questionibus veteris & noui testamenti, lib. 1. cap. 7.* maketh foure commandements of the first table, and sixe of the seconde. And againe, he differeth not much from the same order in his thirde booke, *Ad Bonifacium, &c.*

Howe touching these commaundementes, the Lord hath diuided them into two seuerall orders or tables, because of the seuerall difference of matters handled in either of them. For the first of the two appertayneth to God, the seconde vnto man. The first teacheth vs what we haue to thinke concerning God, and the worship due vnto him, that is, it teacheth vs the perfect way to liue byrightly and honestly in the sight of God. The second is, the rule whereby wee haue to learne our duetie towarde our neighbour, which also teacheth vs humanitie, directing vs in the way to liue peaceably & ciuilly one with another. And in these two tables, are so nearely conteinced all and euery dutie looked for at mens handes, that there can not so much as one iote be added moze by all the wise men of the world, concerning a godly life and ciuill behauiour, which is not conteyned in these tenne commaundementes.

The first commaundement of the tenne, hath the Lord himselfe expressly spoken in these verie wordes that followe: I am the Lorde thy God, which brought thee out of the lande

of Egypt, out of the house of bondage, thou shalt haue none other Gods before me. This commaundement standeth of two branches. The verie first whereof also conteineth diuers matters. For first of all God doth simply offer himselfe to vs, and precisely set downe what he will be to vs ward, thereby declaring what he is to all men. Whereupon we againe doe gather what he on the other side doth looke for at our handes, and what our duetie is to him. Thirdly and last of all he addeth an euident profe of that, where he sayde that he is our God.

In the beginning, hee cryeth out and sayeth: I am the Lorde thy God. Wherein he declareth what he is, and what he will be vnto all men. These wordes are like to the wordes of the couenaunt which God made with Abraham, and in Abraham with all faithfull belouers. I am, sayeth the Lorde, a strong God, and I am Schaddai, as who should say, Saturnus a saturando, which is to fill: For God is the abundant fulnesse that satisfieth all men and al thinges, he is the euerlasting well of all god thinges which neuer is drawen drie. And that doth Ieremie declare at large in the seconde chapter of his prophesie. All which verilie, God in effect comprehendeth in these fewe wordes: I am the Lorde thy God. I, I say, which speake to thee from within the fire, I and none other. Here is expressement, the vnitie of God. We are here taught to acknowledge one God, and no more, to stickie to one, and not to suffer our heartes phantastically to dreame of many. I am thy Lorde, I am thy God. He is a Lorde, because he alone hath the rule ouer all creatures, all thinges are subiect to him as to their Lorde, all thinges do bende and

The sense is this, I am a strong God, and the fulnes of al thinges.

obey

What the two tables of the lawe do containe

The first commandment.

What this
commande-
ment
requireth
of vs.

obey him, if once he do but berke. Hee as Lord alone, doth governe and byholde all things that are. So then, in this one word is contained the wisdom of God, his vertue, his power, and infinite maiestie. *Deus*, which word wee vse for God, is (peradventure) deriued of the Hebrewe worde, *Daij*, which signifieth sufficiencie or full abilitie. For God alone of him selfe, is vnto himselfe most perfect blessednesse and absolute felicitie: hee is also sufficiently able to minister all things most abundantly to all them, that seeke after him in truth sincerely, being of himselfe most liberally wealthy, to all that call vpon his name. Wherefore in this braunch the sufficient and full abilitie, the liberalitie, the godnesse and mercie of God, are to be noted: but most especially in this that he saith, *I am thy God, thy God, I say*. For God is not good to himselfe alone, but euen vnto vs also. He desireth to poure and bestowe him selfe wholie, with all his goodnesse and giffes of grace, vpon the faithfull and sincere beleeuers. He is no niggard, he is not enuious, hee reioycest & is glad to bestowe and diuide himselfe among vs abundantly, and to our comfort, to fill vs with the enioying of himselfe at all times and seasons, but especially, in time of our necessitie. And God verily saith expressly. *Thy God, and not your God*, that thereby euerie one of vs may vnderstande, that the eternall, most mightie, and holie God both is, and wilbe, the God and Lord of euerie particular man, that is, that he is, and wilbe, the keeper, deliuerer, redeemer, the vnmeasurable mountaine, and bottomlesse sea of all good giffes of bodie and soule, to all them that elther are, or else euer shall be.

By this nowe in the second place

we haue to gather, what the good and gracious Lord requireth againe at our hands, and what our dutie to him both is & ought to be. For this where he saith, *Thy God*, be tokeneth an euident relation. For if he will bee mine, then I againe of dutie must be his. He will be my Lord and my God, therefore must I againe of ductie make account of, and worshippe him as my Lord and my God. Wherefore in this commaundement there is required at our handes, that we do not onely acknowledge the true God to bee the true God, and so to stay there, but also that we do take and account him for our God, our Lord, our King, our creator, our preseruer, and our Father, and that we doe attribute to him his propretie, to wit, that hee is one alone, the onely fountaine and giuer of all good things, that he liueth and is eternall, righteous, true, holie, happie, mercifull, mightie, most excellent and chiefe of all. Let vs therefore sticke to him alone, let vs obey him in all thinges, let vs put our trust in him, let vs call on him alone, let vs repute him to be the giuer of all good things, and craue all good giffs of him, let vs thanke him for all benefites whatsoeuer we receiue, let vs reuerence him, and lastly, honour him in feare sincerely, in loue most ardently, and in hope as constantly as may bee. For here vnto belong those sentences in the bookes of Moses, and the holie gospel. *Thou shalt honour the Lord thy God, and him alone shalt thou serue. And againe, Folowe ye the Lord your God, feare him, keepe his commandements, hearken to his voyce, serue him, and sticke to him. The Lord himselfe also in the Psalme crieth out, and saith: Offer to the lord the sacrifice of praise, and pay thy vowes vnto the highest.*

H

And

And call vpon mee, in the day of trouble, &c.

And now touching the demonstration, whereby hee declareth, that hee hath beene, is, and will bee the God and Lord of vs all, of our fathers, and of our children that come after vs, the prooue thereof is most euident by our deliuerie out of Egypt. There, in are contained all the vertues of God, his wisdom, his goodnesse, his righteousnesse, his truth, his power, and what not? Hee declareth, that hee is the Lord in heaven and in earth, in all elements and all creatures. His people the Israelites doth hee graciously deliuer, defend, with sundrie giftes adorne, and mightily preserve, euen in despight and maner all the heads of the whole Egyptian kingdome.

And on the other side, hee doth by sundrie meanes verie ferribly, yet notwithstanding iustly punish the Egyptians, and last of all together with their king, hee ouerwhelmeth them in the red sea. By this one miracle of the Lords, the Israelites might haue gathered, as God is almightie, and the mightiest of all, so also that hee would be their God, as heretofore he had beene the God of their fathers. For by this wonder, hee did declare what hee was then, and of how great power and goodnes hee is euen at this day among vs, and also what he will be in all ages, euen vnto the end. To vs that liue in these dayes the deliuerance which we haue obtained by Iesus Christ our Lord, is farre more fresh in memorie, who hath not deliuered vs from the bondage of anie Egyptian kingdome, nor from the tyrannous handes of any earthly Pharao, but hath set vs free from the power of darkenesse, of sinne, death, and

the diuell. Whereby we gather, that as the eternall, true, excellent, high, and holie God is most mightie, so also he is our God, that hee willeth well to vs, and that hee careth for and loueth vs according to that saying of the Apostle, Who spared not his owne son, but gaue him for vs all, howe can it bee, but that with him hee will giue vs all things? Merily the myserie of our redemption by our Lord Iesus Christ, is manifestly contained in the first precept of the tenne commaundements. For it is euident that the Israelites free departure out of Egypt, was a type or figure of the deliuerie of the whole compasse of the earth, and of all the kingdomes of the worlde, which should be wrought by Christ our Lord, who hath now already set, all the worlde free from the bondage of sinne and hell. But if any man dout of this, let him diligently consider with himselfe the meaning of the ceremonie and Sacrament of that bodily deliuerance, I meane the verie Pascheouer. For what is he that knoweth not, that the Paschall lambe did in a figure represent Christ our redeemer? Are Pauls wordes vnknewe, who saith, Christ our Pascheouer is offered vp? Haue not all the Apostles and John Baptist called our Lord, the lambe of God which taketh away the sinnes of the worlde? The wordes of the Prophet Esay also in his 52. chap. are apparantly knowe, where he compareth the deliuerie of Israel out of Egypt, with the redemption of all the world wrought by Christ from the slauerie of sinne. Wherefore in this first precept of the tenne commaundements, is contained the myserie of Christ our Lord, and our saluation: So that as often as those wordes of God shall be recited in our

cares,

The true
God is our
God.

The myserie
of our
redemption
by Christ
contained
in the first
commaundement.

eares, we ought not so much to set our
 eyes and mindes vpon the auncient
 deliuerie of Israel out of Egypt, as
 vpon the new and latter redemption,
 which we haue by Christ Iesus, ther-
 by to quicken our hope, and not to des-
 paire, but that the most excellent and
 mightie God, both is, & wil be our god,
 as heretofore he hath been theirs. The
 latter bzaunch of this first commaun-
 dement flatly forbiddeth vs, and euery
 one of vs, to haue anie strange Gods,
 that is, it taketh from vs all extraor-
 dinarie meanes, to seeke the safegarde
 of our liues where the working finger
 of God is not, & whatsoever else may
 be either deuillishly deuised, or vnad-
 uisely chosen beside the verie word of
 God. And therefore the Worde vseth a
 most behemēt or earnest kind of spea-
 king. For, saith hee, Thou shalt not
 haue anie other Gods before me. See,
 he saith, Thou shalt not haue, & thou
 shalt not haue before me, or before my
 face, or with me, or by me. What Ger-
 manes say, Zu mir, oder nabend mir.
 Oder laß mich nit sehen ver minen
 ougē. For so do fathers speake in their
 anger, when they doe earnestly forbid
 a wicked & hainous thing. See say they
 that thou do it not before mine eyes for
 me to see it. But nowe God is present
 euerie where, God seeth all thinges,
 yea he beholdeth our harts and hidden
 secrets of our hearts. We must not
 therefore in any case, either openly or
 priuily haue any strange Gods: that
 is, none of vs must make account of a-
 ny creature either in heauen or earth,
 as of our God: none of vs must attri-
 bute gods properties to his creatures,
 nor yet the thinges which we owe due-
 tie do owe to God himselfe. The proper-
 ties of God are these, to bee all ouer,
 and euerie where, to see all, to knowe
 all, to be able to do all, to giue life, to

deliuer and cleanse from sinnes, to
 saue, preserve, to iustifie, to sanctifie
 and whatsoever else is like to these.
 On the other side our due-tye to him is,
 to reuerence God, to call on God, to
 feare God, to worship God, to hope in
 God, to sticke to God, to heare God, to
 beleaue God, and to obey God.

The strange God therefore is that
 which is not God properly and by na-
 ture, yea it is whatsoever wee doe
 make to our selues to be our God, be-
 side the verie liuing, and eternal God,
 wherein we trust, wherein we hope,
 whereon we call, which we doe loue,
 and feare, whereon wee settle and fa-
 shen our mindes, whereupon we doe
 depend, whereof wee make account as
 of our treasure, helpe and safegarde
 both in prosperitie and our aduersitie.
 When Rabel asketh children of Ja-
 cob, he hath this answer at his hand.
 Am I God which haue made thee
 barren? And again, when Tozani King
 of Israel had by Paaman receiued
 letters from Benhadad king of Sy-
 ria, requesting to cleanse the leprosse,
 hee rent his clothes for anger, and
 cried out, saying, Am I God, that I
 can kill and restore to life againe?
 Let God alone therefore be our God,
 that is, our life and safegarde, our
 helpe and refuge, our protection and
 deliuerance, our hope and loue, our
 feare, our dread, our trembling and al.
 These if we doe attribute to others,
 and not to God alone, then shall wee
 make other Gods to our selues.

Moreover, whatsoever is not ordai-
 ned by God himselfe, is in the Scrip-
 tures many times called straunge, or
 other. In that sense it is saide, that
 strange fire was carried into the
 Tabernacle, to wit, not that fire
 which God had commanded for to kin-
 dle. In the Proverbes, she is called a

Strange
 gods what
 they are.

Strange woman, whose company the Lozde hath not allowed the to vse. They therefore are strange Gods, whom we haue made to our selues to hang on, and to seeke aide of, when God, notwithstanding, hath not appointed them to haue the charge ouer vs. Wherefore the verie Sainctes themselues triumphant now in heauen with Christ our King, shall be reputed for strange Gods, the Sainctes themselues, I say, not in respect of themselues, but to vs they shall be strange Gods in respect of vs, which iudge verie fondly of them, and bestow on them the honour due to God, in worshipping & calling vpon them, as we should worship and call vpon our tutors and defenders. The verie deuils and deuillish men shall be strange Gods, if wee for feare shall stande in awe of them moze than of God, to who indeede our feare is due. The starres, the planets, and signes in the firmament shall be strange Gods; if wee being deceiued with the Mathematicals shall wholie hang on them, and in all our doings euermoze haue regarde to the impressions of the skie, directing euerie minute of our lines to the course of the starres. Likewise, if we shall honour and loue money or men, with honour or loue due vnto God, then shall this mony and men of ours be imputed to vs for strange Gods. King Aza is blamed 2. Paral. 7. for putting too much confidence in Physicke and Physitians. Physicke and Physitians therefore may bee abused, and made strange Gods. The Jewes are rebuked by the Lord in Esay chap. 30. for trusting too much in the Egyptians their confederates: Confederates therefore may be abused, and made strange Gods. But most of all are condemned here the leagues and

couenauntes made with the deuill by witchcraft, to haue him at commaundement. These blessings also which of right, ought rather to be called curses, I meane, superstitious exercises, or coniurations, are vtterly to be reiected, wherein also this is blame-worthy, that the name of the most high God is horribly abused and taken in vaine. But what is he that can exactly recko by euery particular thing wherein this first commaundement is transgressed, considering that in it is taught the perfect rule of godlinesse, which is the inwarde worshippe done to God, so wit, to acknowledge God, to beleue him, to thinke rightly of him, to call vpon him, to cleaue vnto him, and in all thinges to obey him:

The second precept of the ten commaundementes, is, Thou shalt not make to thy selfe any grauen image, nor anie likenesse of those thinges, which are in heauen aboue, or in the earth beneath, or in the water vnder the earth: thou shalt not bow downe to them, nor worship them: I am the Lord thy God, strong, and ieaalous, visiting the fathers sinnes in the children, vnto the third and fourth generation of them that hate mee, and shewing mercie vnto thousandes to them that loue mee, and keepe my commaundementes. In the first commaundement, the Lozde did teach and drawe out before our eyes, the paterne of his inward worshippe and religio: now, here in the second hee amendeth that which might be amisse in the outward rites and ceremonies. If wee coulde haue rightly iudged of God, and haue kept (as devoutly as wee shoulde) the first commaundement, then shoulde there haue bene no neede of the second: but because God knew our disposition & nature, he doth therefore

Coniurers and witches.

The second commaundement of God.

therefoze expzeſly ſozbid the thing that otherwiſe we would haue done. For many there are which thinke, that God ought to bee poꝛtrated in ſome ſimilitude oꝛ likeneſſe, and to be woꝛſhipped with ſome bodily oꝛ viſible reuerence, in offering gold, ſiluer, pearls, yuoꝛle and pꝛecious thinges of pꝛice. Wherefoze the generall ende of this commandement is, to dꝛawe them from thoſe groſſe imaginations and carnal woꝛſhippings of God, who as hee is an incomprehenſible power, and an eternall ſpirit, ſo can he not be reſembled to anie coꝛruptible ſimilitude: he will be woꝛſhipped in ſpirite and holineſſe. Under the name of the Idole oꝛ imagined likeneſſe, is contained all the outward reuerence doone thereunto: when therefoze the Idols are ſozbidden, together with them is alſo ſozbidden all outward honour irreligiouſly exhibited to the true and verie God. For whereſoeuer an idoll is, there muſt the idolaters ſet him by a pillour, place him in a ſeate, erect him an altar, and builde him a temple. And all theſe againe require keepers and ouerſeers, Miniſters, oꝛ Pꝛieſts, ſacrifices, and offerings, ceremonies, furnitures, holie daies, coſt and labour that will neuer be ended. In this ſenſe did the Pꝛophets ſaie, that idolatrous Images were endles labours and infinite miſeries. For after images are once receiued, there is no end oꝛ meature of expences and toile. This doeth experience teach to be true.

Now to proceede, this commandement ſtandeth of three ſeverall parts. For firſt of all, God flatly ſozbiddeth to make a grauen image oꝛ other kind of idoll: that is, God doeth vtterly ſozbid to ſet by oꝛ hallowe to him anie image, of what ſhape oꝛ ſubſtance

ſoeuer it be. For as God will not, ſo in deede he can not bee expzeſly repreſented in anie manner of likeneſſe.

Nowe, in this commaundement are reckoned, by in a manner, all the ſimilitudes of thoſe thinges, wherunto we are wont in poꝛtraying, to liken our pictures. Thou ſhalt not, ſayth he, faſhion like vnto God anie ſhape oꝛ figure of thoſe thinges which are in heauen, which are, I ſay, aboue vs. Aboue vs are the celeſtiall bodies, the Sunne, the Moone, the Planets, the Starres, and diuers birdes of ſundꝛy faſhions. In all which figures and ſhapes, almoſt, no ſmall number of the Gentiles did ſolemnly honour, and reuerently woꝛſhip the name of God. Thou ſhalt not liken vnto God, ſayth he, any ſhape oꝛ faſhion of thoſe thinges that are in y^e earth. In the earth are men, beaſtes, hearbes, Myꝛrubes, trées, and ſuch like. Now it is manifeſt, that the Gentiles woꝛſhipped God vnder the likenes of men and beaſtes. Coꝛnelius Tacitus wyting of the Germanes, ſayth: But by the greatneſſe of the viſible celeſtiall bodies, they doe coniecture and verilie thinke, that the Gods are neither incloſed in walles, nor yet in fauour reſembling mens viſages, and therefore doe they hallow woodes and groues, calling that hidden myſterie by the name of the Gods, which with outward eyes they ſee not, but with inward reuerence alone. Loe here our aunceſters woꝛſhipped God in the likeneſſe of trées and woods: which neuertheleſſe, men are ſozbidden here to doe, euen as alſo we are prohibited to woꝛſhip our God in the likeneſſe of anie thing, that is in, oꝛ vnder the waſter. The Philiftines woꝛſhipped God in the image of a fiſh. For Dagon their God bare the ſhape of a fiſh. Egypt honoured God in the ſimilitude

That is the
Sunne,
Moone, and
Starres.

The ende
of the com-
maunde-
ment is to
raue vs
from ſtráge
and forrain
woꝛſhip-
ings.

God for-
biddeth a
grauen I-
mage.

of Serpents. All which and manie o^r ther, Paule knitteth vp together in the first to the Romees, where hee argueth against the Gentiles, and saith: Their foolish heart was blinded: when they counted them selues wise they became fooles, & turned the glorie of the incorruptible God vnto the likenesse, not onely of a mortall man, but also of birdes, and of fourefooted beasts, and of creeping beasts. Against this madnes is y^e first part of the law directly giuen.

But now the cause why God will not be represented in any visible o^r sensible Image is this. God is a spirit God is unmeasurable, incomprehensible, vnspokeable, al ouer and euery where, filling heauen and earth, eternal, liuing, giuing life vnto and preseruing all things, and lastly, of a glorious maiestie exalted aboue the heauens. But what is hee that can portray a spirite in any Image o^r substance? God is an incomprehensible power, quickning and preseruing all and euerie thing. But Dauid describing Images, saith: The Idolles of the heathen are siluer and golde, the workes of meus handes. They haue eares and heare not, noses haue they and smell not. They haue handes and handle not, feete haue they and walke not, neither is there anie voice in the throate of them. Wherefore, if these bee compared to God, howe like I beseeche you are they vnto him? To goe about therefore to expresse God in anie visible likenesse, is the next way to dishonour God, and to bring him into contempt. Gods eye beholdeth all thinges, Idolles see nothing. Gods eares heare all thinges, Idolles heare nothing. By God all thinges liue, moue, and are preserued: the Idolles them selues neither liue,

nor moue, and vnlesse they be vphelde by the men that make them, they fall and are dasht in peeces. An Idol breareth not: God giueth to other a breathing spirit. Howe then, and whereint are these twains alike? In substance o^r in shape? If ye say in substance, I answer, is God then of gold, of siluer, o^r of wood? If in shape, mine answer is, hath the inuisible power of God then put on visible and mortall members? Howe greatly therefore did the Antheopomorphites offende herein? If then there be no similitude of God, howe commeth it to passe (I beseeche you) that Images and Idolles be called the likenesse and Pictures of God?

Among vs, he that calleth an other an Idoll o^r an Image, doth seeme to haue spoken it too despitesfully in reproch of the other. For wee knowe, that Idolles are counterfaites of men, and not men in daede: and therefore doe wee call him an image, that is a sottie, a foole, a dolt, an idiothe, and one that hath no witte, nor knoweth any more than he heareth of other. Why then henceforwarde shoulde wee anie more call images the likenesse of God? God is liuing: Images are monuments of deade men, as Solomon the authour of the booke of Wisdom saith: God is glorious, and Heauen and earth are full of the glorie of his maiestie: but Idolles are without all glorie, and subiect to the scoffes and mockes of men. Images are tokens of absent friendes. But God is present alwaies and euerie where. And the signes o^r tokens which God vidd of olde ordaine, and giue to his people, were not simply the signes and images of God, but tokens of Gods presence, signifying, that God, who by nature is a spirite, and inuisible, incom-

They were heretikes, affirming that God hath members like to mortall men

The cause why God will not be likened to any thing.

prehens

prehensible and vne measurable, is present still among them. Such a token was the cloud, the smoake, the fire, and finally, the verie Arke of the couenaunt, which also the Cherubin did couer with their wings, signifying thereby, that no mortall man coulde looke God in the face: and that therefore the soule, and the minde and spirite ought, by contemplation to be lifted vp into heauen there to beholde him. For to Moses, who notwithstanding is saide to haue seene God face to face, it was saide: No man shal see me and liue. **W**he once we are deceased, then shall we see him as he is, according to the sayings of the blessed Euangelist John. So then, these I say are the causes why the Lord will not haue himselfe represented or portrayed in any matter or likenesse.

Hereunto now we doe appertaine the places of Scripture, and testimonies of the men that are the chiefest pillars of true religion and godlinesse, of Moses, Esay, and Paul. Moses in Deut. saith: The Lorde spake vnto you from the middes of the fire: and a voice of wordes yee heard, but likenesse sawe yee none, but heard the voyce onely. Take good heede therefore vnto your selues, as pertaining vnto your soules (for ye sawe no manner of image in that day) least ye marre your selues by making you a grauen image, the likenesse of anie manner of figure whether it be the picture of man or woman: the likenesse of anie manner of beast that is on the earth; or the likenesse of anie manner of feathered fowle that flieth in the ayre: or the likenesse of anie manner of worme that creepeth on the earth: or the likenesse of anie manner of fish that is in the waters beneath the earth. Yea, and least thou list vpe

thine eies vnto heauen, and when thou seest the Sunne, the Moone, and the Starres, with all the host of heauen, thou shouldest beginne to worshippe them and reuerence them, and shouldest worshippe and serue the thinges, which the Lorde thy God hath made to serue all nations vnder the whole heauen. Take heede therefore that yee forget not the appointment of the Lorde your God, which he hath made with you, and that yee make you no grauen Image, nor the likenesse of any thing that the Lorde thy God hath forbidden thee. This hath Moses thus farre.

Esaias also in his fourtie Chapter saith: Beholde all people (to witte, compared to God) are in comparison of him as a droppe of a bucket full- and are counted as a little dust sticking on the balaunce, and weying nothing at all. Yea, the Isles are to him as a verie little thing. Libanus is not sufficient to minister fire to his offering, and all the beastes thereof are not inough for one sacrifice. All people in comparison of God are reckoned as nothing, in respect of him they are lesse than nothing, and as that that is not. To whome then will yee liken God? or what similitude will ye set vp to him? Shall the Caruer make him an image? and shall the Goldsmith couer it with golde or cast it into a forme of siluer plates.

Moreouer, shall the poore man, that he may haue somewhat to set vp, choose a tree that is not rotten, and seeke out a cunning workeman, to carue there out an Image, that moueth not? Know ye not this? heard ye neuer of it? And againe, It is he that sitteth vpon the circle of the worlde, whose inhabitours are, in comparison of him, but as Grasshoppers, It is hee

that spreadeth out the Heauens like a curtaine, hee stretcheth them out as a Tent to dwell in: It is he that bringeth princes to nothing, and maketh the iudges of the earth as though they were not. To whom nowe will ye liken me, and to whom shall I be like, saith the holy one? Lift vp your eies on high and consider who hath made those thinges, which come out by so great heapes, and he calleth them al by their names. And so sayth. Thus much out of Esaias.

Moreouer, Paule the Apostle of Christ, disputing at Athens of true religion saith: God that made the world, and all that therein is, seeing that hee is Lord of heauen and earth, dwelleth not in Temples made with handes, neither is worshipped with mens handes, as though he needed any thing since he himself giueth life and breath to all and euerie where, and hath made of one bloud all nations of men, to dwell on all the face of the earth, and hath determined the times before appointed, and also the limites of their habitation, that they shoulde seeke the Lorde, if perhaps they might haue felt and found him: though hee bee not farr from euerie one of vs. For by him we liue, and moue, and haue our being, as certaine of your owne Poets haue saide, for we are also his offspring. For as much then as wee are the offspring of God, we ought not to think that the Godhead is like to golde, or siluer, or stone grauen by Arte or mans deuice. These testimonies are so eident, and do so plainly declare that which I purposed, that I neede not for the further exposition of them to say any more. They were great causes therefore that moued S. Augustine precisely to pronounce it to be horrible Sacrilege, for anie man to

place in the Church the Image of God the Father, sitting in a throne with bended hammes. because it is detestable for a man so much as to conceiue such a likenesse in his mind. His verie wordes I haue rehearsed in the eight Sermon of my first Decade, where I had occasion to speake of the right hand of the father, and to teach you what it is to sitte at the fathers right hand.

Nowe touching other images also which men erect to creatures or to the heathē Gods they are no lesse forbidden than the pictures of God himselfe. For if we may not hallow an image to the true and verie God, much lesse shall it be lawfull for vs to erect or consecrate an Idoll to a strange or foraine God. Man in his minde doth chose himselfe a God, and of his owne inuention deuise a shape or figure for it, which lastly he frameth with the workmanship of his handes: so that it may truly be saide, that the minde conceiueth an Idoll, and the hand doeth bring it forth. But the Lord in the first commaundement forbade vs so haue anie Strange Gods: Nowe hee that neuer hath choseth to himselfe anie Strange or foraine Gods, both not in his imagination deuise anie shape for them, and so consequently erecteth no Images. For he thinketh it a detestable thing, to make an image to the true and verie God, hee is perswaded that it is a wicked thing to chose himselfe a foraine God, and therefore he iudgeth it to bee most abhominable to place the picture of a foraine God in the Church or Temple of the true and verie God. And that is the cause that in the Church before Christ his time, we doe not reade, that anie images were erected to anie Saintes, whereof at that time there were a great

All other images are forbidden to be worshipped.

great number, (suppose) of patriarchs, Judges, Kings, Priests, Prophetes, & whole troupes of Martyrs, Patrons, and modest widowes. The primitive Church also of Christ his Apostles had no images, eyther of Christ himselfe or of other Saints set vp in their places of publique prayer, nor in their Churches. The deede of Epiphanius is verie well knowne which he committed at Anablacha in Syria. It is written in Græke in an Epistle to John Bishoppe of Jerusalem, and translated into Latin by S. Hierome: Hee rent the vaille that hang in the Temple, bearing in it the image of Christ or some other Saint, testifying therewithall that it is against Christ's an religion, for the picture of a man, to hang in the Church of God. Saint Augustine in Catalogo hæresium maketh mention of one Marcella a follower of Carpocrates his sect, which worshipped the image of Iesu, Paul Homer, and Pythagoras, with falling downe prostrate befoze them and offering incense vnto them. Verie well and wisely therefore did Erasmus of Roterdame being deeply scorne in the woorkes of Ecclesiasticall writers; when hee had wittily spoken manie thinges touching the vse of images in Churches, at the last also adde this, and say: There is no decree, no not so much as of men, which commandeth that images shoulde bee in Churches. For as it is more easie, so is it lesse perillous, to take all images quite and cleane out of the Churches, than to be able to bring to passe that in keeping them still, measure shoulde not be exceeded, nor superstition covertly cloaked, For admit that (as some say) the minde be cleane from all superstition, yet notwithstanding, it is not without a shewe of superstition, for

him that prayeth to fall downe prostrate befoze a wooden Idoll, to haue his eyes stedfastly bent vppon that alone, to speake to that, to kisse that, & not to pray at all but befoze an Idoll. And this I adde, that who so euer doe imagine God to be anie other than in deede he is, they contrarie to this precept, do worchip grauen images. And againe in the same Catechisme hee sayeth: Euen vntill the time of Hierome there were men of sounde religion, which suffered not in the church any Image to stand, neither painted, nor grauen, nor woauen, no not so much as of Christ, because (as I suppose) of the Anthropomorphites. But afterwarde the vse of Images by little and little crept vp and came into the Churches. This hath Erasmus,

Furthermoze, for Christ our Lorde and verie God, though hee haue taken on him the nature of vs men, yet that notwithstanding, there ought no Image to be erected. For he did not become man to that intent. But hee drew vs by his humanitie into heauen, and therewithall gaue vs a charge, that so often as we pray, wee should lift vp the eyes of our mindes and bodies into heauen above. Moreover, being once ascended, he sent his spirit in steade of him selfe, vnto the Church wherein he hath a spiritual kingdome, and needeth not any bodily or corruptible thinges. For he commanded that if he would bestow any thing on him or for his sake, we should bestow it on the pooze, and not on his picture or image. And nowe, since without all controuersie, our Christ is the verie true God, and that the verie true God doth forbid to hallow to him anie likeness of man, that is, to represent God in the shape of a man, it foloweth con-

No image
must be
made for
Christ.

sequently that to Christ no image is to be dedicated, because he is the true and verie God and life everlasting.

In the second part of this commaundement, wee are taught howe farre fourth it is vnlawfull, for vs to make any Image of God, or else of sayned Gods, and if so it be that any make or cause them to be made, how and after what sort then wee ought to behaue our selues toward them. Images ought not in anie case to be made for men to worship or other wise, to vse as meanes or instrumentes to worship God in. But if so it happen, that any man make them to the intent to haue them worshipped, then must the zealous and godly disposed, despise, neglect, not worship nor honoꝝ them, nor yet by any meanes bee brought to doe them seruice.

For in this precept are two thinges set downe especially to bee noted. The first is, Thou shalt not bowe downe to them. To bowe downe, is to cary and to knee, to ducke with the heade, and bende the bodie, to fall downe, to honour, to worship, and to reuerence. The Saintes of olde did vse to bowe downe (that is to bende the knee, to vncouer the heade, and to fall downe) to the Magistrates, the Prophetes, the Princes, and teachers of the people, and vnto all sortes of reuerende men. And that they did partly, because God had so commaunded, who vseth their ministry to common mens commoditie: and partly againe, because men are the liuely image of God him selfe. But deafe, dumbe, and blinde Idoles are wood and stone, whereunto we are forbidden to bend or bow downe, how so euer wee are made to beleue, that they doe beare the likenesse of God. The latter is, Thou shalt not worship them, or else, Thou shalt not doe

any seruice vnto them. In this clause is forbidden all the outwarde and vnlawfull honour done to God, or to the Gods in the way of Religion, nay rather in the way of superstition, and deuillish hallowing of Churches, reliques, holy dayes, and such like trash and trumperie.

For to serue, is to worship, to reuerence, to attribute some maiestie and diuine authoritie to that which we doe worship, to haue affiaunce in, to burne incense, to offer giffes, and to shewe our selues dutifull seruiceable to that which wee worship. There is no man that knoweth not what it is to serue, and what is meant by seruice in matters of Religion. We are forbidden therefore to runne in Dilgrimage to Idoles, yea, though they be the Images of God him selfe. Wee are forbidden to doe them any seruice, in offering giffes or attributing vnto them anie one iote of Gods preeminence, thereby to binde our selues to mainteine and vpholde their vnlawfull honour, in mingling such superstitions with better pointes of true religion. This therefore considered (since we may not attribute to Images anie seruiceable honour) I do not see how we can ascribe to them the office of teaching, admonishing, and exhorting, which are the offices and benefites of Gods holy spirit and worde: For Abacuck the Prophet, of whose writings Paul did make no small account, hath left in writing wordes worth remembryng. What profiteth (sayth he) the Image: for the maker of it hath made it an image and a teacher of lies, though he that made it trusteth therein, when hee maketh dumbe Idoles. Woe vnto him that sayeth to the wood, awake, and to the senselesse stone, arise, Should that teach thee?

Beholde,

How farre fourth it is not lawfull to make Images.

To bowe downe, what it is.

To serue, what it is.

Idoles teach not.

Beholde, it is covered with golde, and siluer, and there is no breath in it. But the Lord is in his holy temple, let all the earth keepe silence before him. What could bee sayde moze playnely and agreeable to the trueth? Images (sayth he) are meere and verie lies. But howe can that teach the trueth, which of it self is nought else but a lie. There is no mouing, there is no life, there is no breath in a picture or Image. But the Lord sitteth in his holy temple, where he reigneth and teacheth by inspiratio, and the preaching of his woꝛde the summe of godlinesse, and where hee liueth for euer in the heartes of al his Saints and seruants. Let therefore all the tongues in the whole woꝛld be stopt of them that go about to mainteine and vphold superstitious Idolatry, against the true and liuing God.

Nowe againe in the thirde part of this commaundement, the Lord doth chiefly knit by the pitby handling of sundꝛy things. For first he sheweth y men haue no iust or lawfull cause, in turning from God, cyther to make them straunge Gods; or else to worship God, other wise than they ought to doe.

I am (sayth he) the Lord thy God, a strong God. If I be the Lord, then shouldst thou of due tie serue me, honour me, obey me, and worship me, so as thou dost vnderstande that I do desire to bee worshipped and honoured. If I be God, then am I of sufficient ability, to minister to all men what so euer they lacke: What canst thou want therefore, that thou mayest not finde in mee? Why then shouldst thou turne to straunge Gods? Thou hast no cause at all, vndoubtedly, to turne from mee. I am, mozeouer, a strong God, a mightie, yea, an Almighty

God and Lord. Thou hast no cause to seeke a mightier or welthier pꝛince than me, by him to be deliuered out of my handes, and by his liberalitie to be farther enriched, than thou shalt be by my god giftes and blessinges. For I am that true and eternall God, the invisible, and Almighty Pꝛince of the woꝛld, the true and onely helper and deliuerer, the liberall and bountifull giuer of all god giftes or benefites. I am also the Lord, and thy God.

Those gods of mine are thine. For I am thine; yea, I am the helper and deliuerer, out of al aduersities and afflictions. Thou art mine. I haue created thee. I liue in thee, I doe preserue thee. Why then shouldst thou turne away from mee, and seeke after anie straunge God what so euer? What needest thou any moze hereafter, to hunt after senselesse Idoles? Thou art the Church and Temple of God. Doest thou not feele and perceiue within thy selfe, that I doe dwell in thee, and haue thine heart in possession? And what I pray thee bath the Temple of God to doe with godlesse Images?

Then also he descendeth and doth verie seuerely, yet notwithstanding iustly, threaten extreme and terrible reuengement. I am (sayth he) a ielous God. This may be taken two wayes verie well, and not amisse. For first the sense may bee thus, I will not haue thee to seeke anie other Gods but mee, neyther will I haue thee admit or receiue any foꝛeine or vnlawfull worshipping of me.

The cause is, I am a ielous God, enuious against my riual, not suffering mine equal, nor by any meanes abyding to haue a mate. I alone will be loued, I alone will bee worshipped, and that too, not after any other fashion

See haue
o cause
o chose
raunge
iods.

God suffereth not a mate.

fashion, than I my selfe haue appointed to be obserued. For no man is so ignorant, but that he knoweth, howe God in the Scripture doth by the parable of wedlocke, figuratiuely set downe the assurance and bond, wherein by faith we are bound to God. God is our husband & bydegrome: we are his wife and chosen spouse. A chaste and faithful wife, giueth eare alone to her husbands voice, him alone she loueth, him alone she doth obey, & him excepted she loueth no man at al. Againe on the other side, a shamelesse, faithlesse, adulteresse, and whozish strumpet, not woorthie to be called a wife, seemeth outwardly to sticke and cleaue to her husbande, but priuily she maketh her bodie common to manie men, and loueth other moze than her husbande, and for the most part burneth on the being colde enough to him ward. But God is a iealous God, and will be loued, and worshipped alone, without any partener to robbe him thereof. What is spirituall adulterie & whoze hunting, when men doe partly loue and worship God, and yet notwithstanding, doe therewithall giue reuerence to straunge and other Gods.

Against this faithlesse and double dealing, al the Prophets crie out most vehemently, with words that represent a tyrannous and cruell reuengement. For of all other sinnes that is most detestable. I would to God at this day so many were not perswaded that this kinde of honour is the worshipp that God maketh most account of. Dellese otherwise y sense of those wordes may be thus: I will not haue thee to seeke any other Gods but mee, I will not haue thy worshipp mee according to thine owne inuentions. The cause is, I am a iealous God, that is, I am easie to be prouoked, and will not suf-

fer my selfe, and mine honour to be reiected, without due punishment for the contempt. And to this sense hee seemeth to drawe where he goeth forward, and doeth at large expound how he is iealous: for I visite, sayth he, the fathers iniquitie in the childzen vnto the third and fourth generation of the that hate me: God therefore is a sharp reuenger, and a iust iudge against the that followe after straunge Gods, or serue God vnlawfully or irreligiouly, & also against all them that swarue from the lawe of God. For hee thrusteth out this bitter punishment, especially against Idolaters, but therewithall inclusiuely hee threatneth it to them, which breake the rest of his commandements. For that which the Lord vttereth here, is generally spoken, and is of force and effect against all impietic, and vnrighteousnesse of all mankind. But for because Gods case is far moze excellent than mans, they therefore doe moze hainously offend which breake the first table, than they that sinne against the second: and thereby do deserue a farre moze grievous paine and heauie punishment.

Now, whereas we see that the Lord sayth that he will visite, and by inquisition punish the sinnes of the fathers in the childzen, vnto the thirde and fourth generation: wee must not by and by thinke that God is vniust and punisheth another mans fault in afflictting the innocent, that is, in whipping him that did not offende: as the Iewes in Ezechiel did wickedly taunt and cauill with God, saying: The Fathers haue eaten sower grapes, and the childrens teerh are set on edge. But it is not so. For euerie man shall beare his owne offences, neither shall the sonne beare or abide the fathers sinne, nor the father the sonnes iniquitie.

Howe God doth visite the fathers sins in the children.

quitic. This doth the most true God verie often and earnestly beate into our heads throughout Ezechiel, and the whole scripture beside. If therefore the children or childers children shall abide in the crooked steppes of their fathers, and shall, as their fathers did, doe seruice to Idoles, and shall thinke that they shall bee safe and remaine unpunished, because they learned it of their fathers, euen as their fathers also were Idolaters, and yet flourished in wealth and prosperitie: then I say, I will punish the sinne of the fathers in the children, that is, I will sharply reuenge the sinne, that the children haue learned of the fathers, and wherein they willy stande and abide, being encouraged thereunto by their fathers example and good fortune, although for the verie same sin, I did not once touch their fathers before them. And for that cause is this expressly added, Of them that hate me. Hereof haue we verie many and very euident examples, in the bookes of Kinges. The house of Zeroboam is vnterly destroyed, because Zeroboam did erect in Israel Idolatrie and superstition. Immediately after, the whole stocke of King Baasa is cleane cut off: and Achabs house is pulled vp by the rootes. At length, the Israelites are made slaues to serue the Assyrians. Solomon the most mighty, welthy, wise, and happy king of Iuda because of his Idolatrie and straunge superstition, is of a soudeine, made a wretch of all other. There is none, vnlesse he neuer reade the holy Scriptures, but doth knowe what hapned to his son Roboam, to Foram the son of Iosaphat, to Ahas, Manasses, Zehemiah & Zedechias, because of idolatry, & forreine worshipping of God. Let vs therefore firmly hold and beleene that

the threatinnges of God are true in effect, & God that is both a seuerer, and iust reuenger, and punisher of Idolaters, and wicked superstitious men, and finally, of all and euerie wicked act doone by euerie man. Although God do sundrie times seeme to wicked men to slumber, and not to see them, yet notwithstanding, hee doth awake when he thinks god, and payeth home the wicked for all their offences doone and past. Although he be long suffering, yet the righteous Lord doth not alwayes neglect the godly and oppressed, neyther doth he alwayes winke at vngodlinesse, and let the wicked be unpunished for euer. But hee giueth them time to repent in, which who soeuer doe neglect, they doe at length seele the greater paines and sharper punishment: according to the saying of the Apostle. What doest thou despise the riches of Gods goodnesse, suffering, and gentlenessse, not knowing that Gods goodnesse calleth thee to repentance? But according to thy hardnesse & heart that can not repent, thou heapest vp to thy selfe wrath, against the day of wrath, wherein shall be made manifest the iust iudgement of God, who shall repay to euerie one according to his deedes. &c.

Again, the bountifull Lord promiseth great and large rewardes, to them that worship him, and stedfastly perseuere in true godlinesse, and perfect religion. I am God, sayth he, the living mercie, or giuing bountifullly vnto thousandes. Here note, that his mercy is greater than his vengeance. For where he is angrie, there hee punisheth vnto the thirde and fourth generation: but where he is mercifully liberall, there hee is bountifull vnto many thousandes. For of his goodnesse and bounties, there is no measure or

A most large promise is made to the godly worshippers of the Lord.

end: & the mercy of God is farre aboue all his workes. Here yet againe he ad- doeth two things moze, To the (sayth he) that loue me & keepe my comma- dementes. Here, I say, he requireth two things at there handes that are his. The first is, That they loue God, and make account of, and take him to be their God: which if they doe, then shall there no rōme be left in the god- ly for straunge or foraine Gods. The seconde is, that they obey God, and walke in his commaundements: which if they doe, then are all Idoles and straunge worshippinges vtterly at an ende, then doth the Lorde by his worde, reigne in the hart of euerie godly man, whom the bountifull Lorde doth libe- rally blesse, with all kinde of blessings and good gifts. And this clause verily, doeth especially belong to this com- maundement, but inclusiuely also, it

is referred to all the rest, as by the ve- rie wordes of God we may easily ga- ther. Let vs holde, and verily thinke therfoze, that the infinite & vnspaka- ble benefites of God are prepared for them, that walke in the lawe of the Lorde.

Thus much had I to speak of these two commaundementes of the first ta- ble, which I can not now againe reca- pitulate, because an honre and an halfe is already spent, and so; that I hope that I haue so orderly proceeded in e- uery point, and taught euerie thing so euidently and plainly, that there is nothing which yee doe not verie well perceiue and vnderstand. Let vs now praise the Lorde, and thanke him for his godnes, for shewing vs his waies, and let vs praye, that wee walking rightly in them, may at the last, come to his eternall ioyes. Amen.

Of the thirde precept of the tenne Commaunde- mentes, and of Swearing.

The thirde Sermon.

The third
comman-
dement of
God.



The thirde Com- mandement of the first Table, is thus worde for worde:

Thou shalt not take the name of the Lorde thy God in vaine. Because the Lorde will not let him goe unpunished, that taketh the name of the Lorde his GOD in vaine. In the seconde Commaunde- ment, the Lorde did set down the wor- ship that hee woulde not haue, that he misliked of, and did flatly forbid, to wit, a worldly, earthly, and carnall kinde of honour, a base and vile kinde of worshippinge, a seruice that is directly contrary to the spirite, nature and

maiestie of God, that is, to thinke that God will in shape resemble a man, or any other creature made of earth or corruptible stuffe or matter, and then againe to worshippinge him vnder those shapes and figures, with corruptible thinges that were first ordeyned, and created for the vse and behoufe of men, and not of God. For God is an eter- nall spirite, which goeth all ouer and preserueth euerie thing, whom all the most excellent creatures of the whole world, if they were ioyned together in one, are not able to resemble, nor yet to represent the least iote of excellen- cie in the liuing God. God is so farre from lacking any corruptible thinges, that hee himselfe supplyeth the want

of all our necessities. It is a more solie therefore to set by a percher, a taper, or a smoakie torch before the maker and giuer of light. It is a very toy to offer flesh of beastes to the eternall spirite, who in the Psalmes sayth: All the beastes of the wood are mine, and the cattell in a thousand hilles. I know all birdes vpon the mountaines, and in my power are all the beastes of the field: if I bee hungrie, I neede not to tel thee, since the world is mine, and all that is therein. Nowe therefore in this thirde Commaundement, the Lord doth verie exquisitely, although verie briefly, declare the manner how he will be worshipped, that is, in holy reuerencing of his holy name. The names whereby god is called, are Gods, Gods maiestie, Gods trueth, Gods power, & Gods iustice. Now the charge of this commaundement is, not to abuse the name of God, and not to vse it in light and trifling matters: but to speake, to thinke and iudge honourably, reuerently, holily, and purely of God and godly things. But the pith and effect almost of the whole, lyeth herein that he sayeth, the name of the Lord thy god, to wit, which is thy chief goodnes & felicitie, thy creator, thy redeemer & thy tender father. Now note that the Lord doth not barely forbid to vse his name, but hee chargeth not to vse it lightly or in vaine, that is, beyond necessarie vse or our behoufe, and beside the honour and glorie of God. Let vs see therefore how we ought to sanctifie the Lodes name, and how wee may deuoutly vse the name of God, and last of all, so worship him, as he himselfe hath appointed vs to do.

First of all, wee haue to thinke of God, as of the chief felicitie, and infinite treasure of all good things, who loueth vs exceedingly with a fatherly

affection, alwayes wishing, and by all meanes desiring to haue vs me saued, and to come to the perfect knowledge of the very trueth: whose iudgements are true and iust, whose woorkes for their excellencie are wonderfull, and whose woords are most true, and truth it selfe. Then must this holy name of God continually be called vpon in praies, needs, and requests. By that alone, we must looke to obtaine whatsoeuer is needful for our bodies or souls. We must neuer cease to giue thanks to that, for all the good benefites that we do or shall receiue. For what good soeuer men haue and inioy, that haue they not from else where, than from God the fountaine and giuer of all. This glozy must euer be giue to God. If we be nipped with any aduersitie, let vs not by an by murmure against Gods good pleasure, and his secreete iudgements, but rather suffering, and submitting our selues vnder his mighty and fatherly hand, let vs say with the Prophet David: It is good for me Lorde that thou hast chastened mee. Let not vs appoint God what he shall doe, but wholly & alwayes submit our selues to his good will and holy pleasure. Let vs in al things giue God the glozy, in prayung openly, and plainly professing his name and doctrine before Kings and Princes, yea, and in sight of all the world, so often as occasion shall be giuen, and the glorie of God shall seeme to require. Let vs not be ashamed of God our father, of his truth and true religion. Let vs not be ashamed of Christ our redeemer, nor yet of his crosse. But let vs bee ashamed of errors, idolatrie, of the world and vanitie, of lies and iniquitie. Let vs holily, reuerently, and deuoutly, both speake and thinke of God, his woorkes, and his woord. Let the law of
God

God be holy to vs, let his Gospell bee reuerend in our eyes, & let the doctrine of the Patriarches, Prophetes, and Apostles bee esteemed of vs, as that which came from God himselfe.

Let vs not take the name of h Lord our God into our mouthes, vnlesse it be in a matter of weight. Let vs not blaspheme, curse, nor lie in the name of the Lord: Let vs not vse, nay, rather abuse the name or woꝛde of God in coniuring, iugling, or sozcerie. For in these thinges, the name of God is most of all abused. Let vs precisely and holily keepe the othe which wee haue made by the name of the liuing and eternall God. Let vs in al things tell truth and lie not, that when this woꝛld that will not see, shall be informed to see so great a reuerence and deuotion in vs to the name of our God, it may be compelled thereby to glorifie our father which is in heauen. And this, verily, is the godly vsing of the Lordes name, and the religion wherin our God is verie well pleased.

Howe the name of God is abused.

Howe we note by the way, that there are sundrie waies, whereby we abuse the name of God, and first of all we abuse it as often as our hearts are without all reuerence to God himselfe, when we doe vnreuerently, filthily, wickedly, and blasphemously speake of God, of his iudgements, of his woꝛd and of his lawes: when we doe with scoffing allusions, applie Gods woꝛds to light matters and trifles, by that meanes turning and drawing the Scriptures into a pꝛophane and vn-honest meaning. Moreover, we do disgrace the name of the Lord our God, when we call not vpon his name, but turne our selues rather to, I knowe not what sort of Gods, to mans skill & succour, to things forbidden, to Idols, and coniurers, which we fall a doing

then especially, when being wrapped in miserie and calamities, either for our sinnes, or else because God will trie vs, wee doe presently beginne to murmure against God, and to accuse his iudgements, hardly abstaining from open blasphemie, in grudging to beare the things, that for our desertes we doe woꝛthily suffer. Hereunto belongeth the abuse of beastly knaues, which doe not sticke to vse the holy name of God in obtaining their filthy lustes, which they call loue, and also the naughtinesse of them, that thereby seeke to finde and recouer the things that are lost, or else are stolne from them. Wee doe vnhalowe the name of the Lord our God, when wee giue not to him all honour and gloꝛie. We shall peradventure doe some good deede, there is perhaps in vs something woꝛthy to be pꝛayled: if we therefore shall challenge the pꝛaise thereof to our selues, or at the least, shall pare out a peece of that gloꝛy for our owne share, and giue the rest to God, not referring it al and whole to God the author of all, then doe we therein defile the name of God, which ought alone to be pꝛaised for euer and euer. Furthermore, if wee denie the Lord, or blush at, and bee ashamed of his holy Gospell, because of this wicked woꝛlde and the naughtie men therein: if also wee doe spot our selues with a filthie and vncleane life, which is to the slander of Gods name, and the offence of our neighbour, then doe we take the Lordes name in vaine, yea, we abuse it to his dishonour and reproch. We doe abuse the name of the Lord, if we take a solemne othe in a trifle or matter of no effect, or if wee doe not keepe and performe the othe if we haue swoꝛne. In our daily talke, verie often, and almost about godlesse matters, wee

are wont to cal and take to witnes the dreadful name of God, hauing learned it of an ill continuance and custome, or else being stirred vp by some euil motion of our naughtie minde: we haue an innumerable sort of deep and terrible othes, as wounds, blood, crosse, and passion of the Lord, heauen, earth, sacraments, euerie saint in heauen, and all the diuels of hel. Beside al this, we abuse the name of God also sundrie & diuers waies in telling of lies. The preacher or teacher of the Church lieth, when he crieth: Thus saith the Lord: whereas the Lord indeede saith nothing so. He maketh the name of God a cloke and a colour to hide his deceit, and doth beguile poore simple soules. The Magistrate crieth out: All power is of God: and so vnder pretence of Gods name, doth his subjects iniurie in playing the tyzant and not the Magistrate. The common people deceiue one another, vnder the name of the Lord, in contracts and bargaining. And the sturdie roag vnworthe of almes, will not sicke to stande and make Gods name an idle occupation for to get a pennie. But who can reckon vp all the things wherein Gods name is fowly abused? We must all therfore haue an eie that we defile not the name of God, but rather blesse it, and holily worship it.

For it followeth in the wordes of the Lord, what punishment abideth for them that so disgrace his name, Bicause, saith he, the Lord will not let him go unpunished, that taketh his name in vaine. And although this commination of the Lord is very horrible indeede, and of it selfe effectually ynough to make the godlie sort affraide to pollute the name of God, yet neuer thelesse, I will adde one example or twaine of them, whom the Lord hath

punished for defiling his name. David crieth out and saith: The vnrighteous shall not stand in thy sight, O Lord: thou hatest them that worke iniquitie: thou shalt destroy all them that speake lies. But how much moze like lie is it, that the Lord will destroy all them that speak blasphemie, and abuse his holie name? Saule verily bicause he called not vpon the Lord in his extreme necessitie, but asked counsell of the Pythonisse, was compelled to kill himselfe with his owne hand, after he had scene his people dolwne right slain by the Philistines his enimies, and his sonnes lie dead in the mids of the people. Ananias lieth to the holy ghost and defileth the name of the Lord, and falling dolwne suddenly dead to the grounde, dolwne he goeth with shame ynough to the diuell of hell. Sanherib blasphemed the name of the eternall God befoze the walles of Jerusalem, but anon after, he is for his laboꝝ bereft of his puissant armie, and in his owne gods temple is shot through by his owne sonnes. Jehoiachim and Zedechias both kings of Iuda, and blasphemers of Gods name, are taken captiues, and slaine by Nabuchodonozor king of Babylon. Achab, Isebel, and the Priests of Baal are vtterly wipte out by king Jehu, bicause they vnder the colour of God and godlines, blasphemed the name of God, and persecuted the true religion. In the 24. of Leuiticus, he that blasphemed the name of God was ouerwhelmed with stones to death.

And therfore the Emperoz Justinian *In Nouellis constitu.* 77. writing to the citizens of Constantinople, saith: Moreouer, bicause besides vnspcakable lusts, som men lash out cursings & othes of God, thereby prouoking him to anger, we therefore exhort

A paine for blasphemers decreede by an Emperoz.

them to abstaine from cursings and othes by his haire and head, and such other words like vnto these. For if reproches done vnto men are not left vnreuedged, much more is he woorthy to be punished, that stirreth God to anger with his villanie. And for such offences as these, doe so manie dearths, earthquakes, and plagues come vnto men. We therefore admonish them to abstaine from those crimes, for whosoever after this admonition of ours shal be found faultie therein, they shal first see wth themselves vnwoorthie to be beloued of men, & after that too, suffer such punishment as the law shal appoint. For we haue giuen in charge to the right honorable the Lieftenant of our roiall citie, to apprehend the guiltie, & to punish them extremely: least peradventure at length for such sinners contempt, and such heinous offences not only this city, but also the whole commonweale be iustly destroyed by Gods iust vengeance. Thus much writeth he. Now by this we may gather, that not the least part of our calamities at these daies doe happen vnto vs, bicause of our detestable cursings, and horrible blasphemies, which very few magistrates, or none almost at all, doe go about to redresse, or punish as they shuld do. The name of the liuing God is blasphemed, with passing deepe and horrible othes of all sorts, of all kindes, and all ages, so that I thinke verily, that from the beginning of the worlde there neuer was such a blasphemous people, as are in this cursed age of ours. And therfore are we vexed with unspeakable and endlesse calamities. For God is true, and cannot lie, which saith that they shal not scape scot-free that take his name in vaine. The men of our time do not only take

it in vaine, but doe of malice also blasphemously defile it. I would to God the magistrates would moze sincerely set forth the worship of God among the people: or else, if this may not be obtained at their handes, yet then at least, that they woulde be no worse nor godlesse than Caiphas, who when he hearde (as he thought) blasphemie against the name of God, did rent his clothes, and crie, that the blasphemer was woorthie to die. For surely vnles our Christian magistrates do become moze sharpe and seuerer against blaspheming villains, I do not see but that they must needs be a great deale worse than the wicked knaue Caiphas. Undoubtedly the Lorde is true (as euerie one of you must seuerally think with in your selues) and he verily will punish in al men the defiling of his name but much moze the malicious blaspheming of the same.

This verie matter and place doe now require, that I also speake some what here of taking an oth, or swearing, which is done by calling and taking to witness of Gods name. Now in the handling of this matter, manie things are to be thought of and considered. For first of all I see that some there are, which doubt whether it be lawfull to take an othe or no: bicause in Matthew the Lorde hath said: Yee haue heard what was saide of olde, Thou shalt not forswear thy selfe, but shalt performe thine othes vnto the Lorde, but I say vnto you, swear not at all, &c. But the Lords minde in Matthew, was not to take cleane away the true and ancient lawe, but to interpret it, and to bring it to a sounder sense, bicause it was before corrupted and marred by diuers forged and counterfet glosses of the Pharisees. For the people being taught by

Of an oth.

Whether it be lawfull to swear.

them,

them, had euer moze an eie to keepe their mouthes from periurie, but fouching superfluous, vnprofitable & needlesse othes, they had no care at all, not thinking that it was amisse to sweare by heauen and by earth: wherfoze the Lozde expounding his fathers lawe, saith: That al othes generally are forbidden, to wit, those wherin the name of the Lozde is taken in vaine, and wherby we sweare when there is no neede at all. In the meane while, he neither condemned noz yet toke cleane awaie the solenne and lawfull oth. Now there is great differēce betwēen a solenne othe, and our dailie othes, which are nothing else but deap swearings, not only needlesse, but also hurtfull. But a solenne othe is both profitable and needfull. The lawe of God and wordes of Christ, doe not forbid things profitable and needfull, and therfoze they condemne not a solenne and lawfull othe. Yea in the lawe too, is permitted a solenne othe, where there is forbidden alone, the vnprofitable vsing of the Lozdes name. And Christ our Lozde came not to breake the lawe, but to fulfill the lawe. And therfoze he in Saint Matthew did not condemne an othe: vnlesse a man shoulde go about to proue, that the Sonne taught a doctrine cleane contrarie to the doctrine of his heauenlie father, which is a blasphemie against the father and the sonne, not to be suffered. Moreouer, God himselfe also sweareth, which vndoubtedly he would not doe, if an othe coulde not be taken without any sin. For after a long exposition of the law, he saith: Be ye holie, for I am holie: be ye perfect, euen as your heauenlie father is perfect.

We read also, that the holiest men of both the Testaments, by calling and taking to witness the name of

God in matters of weight, did sweare, and that they sware without any sin. An othe therfoze in the law of Christ is not forbidden, and it is lawfull for a Christian man both to exact, and also to take an othe. I rather verily doe not see how that man is worthy to be called a Christian, which being lawfully required to sweare, will seem to refuse it. But of this I haue moze fully disputed in another place against the Anabaptists. Secondarily, we haue to consider for what causes we ought to sweare. In manie common-weales, it is an vsual and receiued custome to take an othe vpon euery light occasion, and for that cause we see, that an oth is lightly set by, and verie little esteemed. For what is this, but to take the name of God in vaine? Let magistrates therfoze learne and knowe, that an oth ought not to be required, but in earnest affaires, as when it standeth for the glozy of God, for the safetie of our neighbor, and for the publike weale. We must marke therfoze, when and why the people of God haue sware in the scriptures. Abraham sware when he made the league and confederacie with Abimelech. The people of God doth verie often sweare vnder their kings, in making a couenant with God, for the keeping of true religion. They of old time did cleere themselves of heinous suspicions by taking of an othe. In Exodus we reade, If anie man shall giue to his neighbor a beast to keep, and it shall die, or bee stolen awaie, no man seeing it, then shal an oth by the Lord go betwixt the twaine, that he hath not laid his hand on his neighbors thing: which oth the owner of the thing shall take, & the other shall not restore it. For Paule in the first to the Hebrewes, saith: Men verily

For what causes we ought to sweare.

swear by the greater, and an oth for confirmation, is to them an end of all strife: To this ende therefore let Magistrates applie the vse of an othe, and let them haue an especiall regarde, in giuing an oth to doe it reuerently: let the pæres of the people keepe inuiolable that which they sweare, and let them take heed, that they do not rashly require an oth of light headed selowes, let them not cõpare any thing, or thinke any thing to be equal to an oth, but let them reuerently, and last of all, haue their recourse to that, as to the utmost remedie to finde out the truth, and therewithall, let them vse sharpe punishment against periured persons. But woe to the peoples princes, if through their wicked negligẽce, an oth be not esteẽmed. For he, without doubt, will punish them sharply for it, who saith, Because I will not suffer him to goe unpunished, that taketh the Lords name in vaine.

Thirdlie, I will tell you what an oth is, and what it is to sweare. An oth is the calling, or taking to witness of Gods name, to confirme the truth of that we saie. There is difference betwixt an oth, and that deepe kinde of swearing, whereby God is blasphemed & foene in pæces. There is difference too, betwixt an oth & these bitter spæches, wherewith we vse to curse & ban our neighbors. They are not woorthy doubtlesse to bee called othes. But for because this word *Iuramentum* is ouer largely vsed for anie kind of oth, as wel in the worse as better part, therefore the godly & lawfull othes, are wisely called by the name of *Iusurandum*. For by adding *Ius* (which signifieth the law) we are admonished that that kind of oth is lawfull & righteous. Now this taking of gods name to witnesse, hath ioined to it a calling

on, and a bowing our selues to Gods curse and vengeance. For this is the maner of an oth and order of swearing. I will say or do it truly in deed, & without deceit, so God may help me. Therefore we put our selues in danger of gods wrath and vengeance, vnlesse we do truly & in deed, both speake and do the thing, that we promised to do or speake. A very deepe and solemne promise making is this, than the which verily there is not a greater to be found in the world. Here also must be considered the circumstances and ceremonies in swearing. For our auncesters of olde were wont to lift their hande by vnto heauen, and to sweare by the name of the Lord. The Lord our God dwelleth in heauen. We therefore do manifestly declare, that as in the iudges cies we lift our hande to heauen, euen so in our mindes we do ascend & sweare in the presence & sight of God, yea, we giue our hand, and plight our faith to God there, in taking an oth by the name of God. This ceremonie vsed Abraham the singular friend of God, & father of the faithfull, when he was wont to sweare. I neede not therefore to procede any further, for to declare whether we ought to swear by the name of God alone, or else by the names of saints, or else by laying the hand vpon the holie Gospel? For it is manifest that the faithfull must sweare by the onely eternall and most high God. Touching which thing we haue most euident precepts, commanding vs to sweare by the name of the Lord, and againe, forbidding vs to swear by the names of strange Gods. Of the first sort are these: Thou shalt feare the Lord thy God; thou shalt serue him, and sweare by his name, Deut. six and ten Chapter. Also the Lord himselfe in Esai, saith:

Circumstances and ceremonies in swearing.

How wee ought to swear.

To me shall euerie knee bend, and by me shall euerie tongue sweare. And againe, in the 65. chapter the same Prophet saith, He that will blesse himselfe, shall blesse in the Lord, and he that will sweare, shall sweare by the true & very God. Of the latter sort too, are these testimonies of the holie Scriptures, **Exod. 23.** All that I haue saide keepe yee, and doe yee not once so much as thinke of the names of straunge Gods, neither let them be heard out of your mouth. And **Josue** in the 23. chapter saith, When yee shall come in among these nations, see that yee sweare not by the name of their Gods, and looke that yee neyther worship nor yet bow downe vnto them. In the 5. of **Jeremie** the **Lord** sayth, Thy sonnes haue forsaken mee, and sworne by other Gods which are no Gods in deede: I haue filled them, and they haue gone a whoring, &c. Moreover, the Prophet **Sophonie** bringeth in the **Lord** speaking and saying; I will cut off those that worship and sweare by the **Lord**, and sweare by **Malchom**, that is, by their king and defender. And no maruaile though hee doe threaten destruction, to them that sweare by the names of creatures. For an othe is the chiefe and especiall honour done to God, which therefore can not be diuided to other. For we sweare by the highest, whome we beleue to be the chiefest goodnesse, the giuer of all good things, and the punishing renenger of euerie euil deed. But and if we sweare by the names of other Gods, then verily shall wee make them equall to God himselfe, and attribute to them the honour due to him. And for this cause the blessed martyrs of **Christ** **Polycarpus**, chose rather the names of fire, than to sweare by the power and estate of **Cesar**. The storie is to bee

saene in the fourth booke and fiftieth chapter of **Eusebins**.

Fourthly, we haue to consider how we ought to sweare, and what the conditions of a iust, a lawfull, and an honest othe are. **Jeremie** therefore saith: Thou shalt sweare, the **Lord** liueth, in trueth, in iudgement, and righteoufnesse. And the nations shall blesse themselues in him, and in him shall they glorie. There are therefore foure conditions of a iust and a lawfull othe. The first is, Thou shalt sweare, **The Lord** liueth. Here now againe is repeated that which hath so manie times bene beaten into our heads, that we ought to sweare by the name of the liuing God. The patterne of our auncestors othe was this, **The Lord** liueth, as it is euident by the writings of the Prophetes. Let vs not sweare therefore by any other but by God. The second condition is, Thou shalt sweare in trueth. So then, it is required, that not only the tongue, but also the minde shoulde sweare, least happily we say, **The tong** indeede did sweare, but the mind sware not at all. Let vs bee true and faithfull therefore without deceit or guile, let vs not lie, nor goe about with subtiltie to shift off the othe that once we haue made. **Ualerianus** expresse this well when we saie, **On alle gward**. Or else, **On gward**. That is, I will not vse any double dealing, but will simple and in good faith performe that I promise. There is an excellent patterne of a false and a deceitfull othe in **Ant** **Gelij** lib. *not.* *Att. 7. cap. 18.* The third condition is, Thou shalt sweare in, or with iudgement, that is, aduisedly, with great discretion, not rashly, nor lightly, but with consideration of euerie thing and circumstance, in great necessitie, and cases of publique com-

The conditions of an holic othe.

An othe is the speciall honor done to God.

inobedie. The fourth condition is, thou shalt sweare in iustice, or righteousnesse, least peradventure our othe be against right and equitie, that is, least wee sinne against righteousnesse or iustice, which attributeth that which is theirs both to God and man, so that our othe doe not directly tend against the loue of God and our neighbour. Here (dearely beloued) ye haue heard me expresse in fewe words (which God himselfe hath also taught vs) how we must sweare, of what sort and fashion our lawefull and allowable othes ought to be, and vnder what conditions they are contained. But now if we shall sweare against these conditions appointed vs by God, then shall our othes and swearings be altogether vnlawfull: and furthermore, if we shall goe about to performe those vnlawfull & vnable othes, then shall we therewithall purchase and incurre the heauie wrath of the reuenging Lord.

Now in these dayes it is vsually of custome demaunded, whether wee ought to keepe or performe wicked or vngodlie, vniust or euill howes, or othes: as if for example, thy othe or howe shoulde directly tende against God, against true religion, against the worde of God, or the health of thy neighbour?

I will heare alleadge and rehearse the vsuall accustomed aunswere, which notwithstanding is verie true, and grounded vpon examples of holie Scriptures, as that that squareth not from the trueth the narrowe breadth of one small haire. The aunswere therefore is this: if anie man shall sweare against the faith and charitie, so that the keeping of his othe may tend to the worse, then it is better for him to chaunge his othe, than to ful-

fill it. Whereupon Saint Ambrose saith, It is somtime contrary to a mans ductie to performe the othe, that hee hath promised, as Herode did. Iudoze also saith, In euill promises breake thine othe, in a naughtie vowe change thy purpose. The thing thou hast vndoubtedly vowed, doe not performe. The promise is wicked that is finished with mischiefe. And againe, That othe must not be kept, whereby anie euill is vnwarily promised.

As if for example, one shoulde giue his faith to an adulteresse, to abide in naughtinesse with her for euer: vndoubtedly it is more tollerable, not to keepe promise, than to remaine in whordome still. Beda moreouer saith: If it shall happen that we at vnawares shall with an othe promise anie thing, and that the keeping of that othe shall be the cause of further euill, then let vs thinke it best vpon better aduice to chaunge our othe without hurt to our conscience: and that it is better vpon such a necessitie for vs to be forsworne, than for auoiding of periurie, to fall into an other sinne tenne times worse than that. Dauid sware by God, that hee would kill the foolish fellowe Naball, but at the first intercession that his wife Abigall, wiser than himselfe did make, hee ceased to threaten him, hee sheathed his sworde againe, and did not finde himselfe any whit grieued for breaking his hastie othe.

Augustine also sayeth: Whereas Dauid did not by shedding of blood performe his promise bounde with an othe, therein his godlinesse was the greater. Dauid sware rashly, but vpon better and godly aduice, he performed not the thing hee had sworne. By this and the like it is declared, that many othes are not to be obserued.

It is best to breake an ill othe.

Now

Whether wicked othes must be performed.

Now hee that sweareth so, doth sinne: but in chaunging his othe, hee doeth verie well. Hee that changeth not such an othe, committeth a double sinne, first, for swearing as hee ought not, and then for doing that he should not. Thus much hitherto haue I rehearsed of other mens wordes, which ai men verily acknowledge to be true, and so indeede. Nowe by this ye doe easily vnderstande (dearely beloved) what ye haue to thinke of those monastickall bowes and Priestes othes, which promise chastitie, (no farther yllis by their leaue, than mans fraile weakenesse wil suffer them.) For it is better, saith the Apostle, to marry than to burne. And moze commendable is it, not to perfoyme those foolish, hurtfull, and vnpure promises, that dzine them perforce to filthy vncleanenesse, than vnder the colour of keeping an othe truely, to lie and to liue vnchastly, God wot.

Fiftly and lastly, I haue byesly to put you in mynde, that ye endeavour your selues, by al the meanes ye may, deuoutly to keep that which ye swore: and therewithall in fewe wordes to let you vnderstand what rewarde is prepared for them, that doe religiously and holly keepe and obserue the holye othe once solemnly taken. If we loue God, if we desire to sanctifie his name, if we take the true God for the verie true God, and for our God, if we will haue him to be gentle and mercifull to vs warde, and to be our present deliuerer and ayder at all asayes, then will we haue a most diligent care to sweare with feare deuoutly, and holly to keepe and perfoyme the oathe that we deuoutly make. But vnlesse we doe this, then terrible threathninges and sharpe reuengement of Gods iust iudgement,

are thundred from heauen against vs transgressours. The very heathens shall rise by and condemne vs in the daye of iudgement. For the Saguntines, the Numantines, and they of Betulia, chose rather to die with fire and famine, than breake or violate their promise once bound with an oth. Moreover, the lawes of all wise and ciuill Princes and people, doe adiudge periured persons to die the death.

How great offences, how great corruptions, howe great and many mischiefes, I pray you, doe rise through periuries? They intangle, trouble, disgrace, marre, and ouerthrowe the estates both ciuill and Ecclesiastickall. Whosoever therefore doeth loue the common weale and safegarde of his countrie: whosoever doeth loue the Church and god estate thereof, he wil aboue all thinges haue an especial regard, to keepe religiously the promise of his othe. Nowe to those that holly doe keepe their othes, the Lord doth promise a large rewarde. For Ieremie saith: And the nations shall blesse themselves in him, & in him shall they glorie. As if he should say, If the people of Iuda shall sweare holly and keepe their othes, then will the Lord poure out vpon them so great felicitie and abundant plenty of al god thinges, that when as hereafter one shall blesse or wish well to an other, he shall saie, The Lorde shew thee his blessing, as of olde he did to the Iewes. And whosoener shall praise an other, hee shall say: That hee is like to the Iraelites. It is therefore assuredly certayne, that they shall be enriched with all god thinges, and worthy of all manner prayse, whosoever shall iudicially keepe their othes and promises.

Let vs endeavour our selues my brethren

Monastickall
rowes.

How religiously we
ought to
keepe our
oathes.

A large rewarde
promised to such
as keepe
their othes

then I beseeche you, to sanctifie the Lords name, and to adde to this thirde commandment your earnest and continual prayers, saying as our Lord Je-

sus hath taught vs, O heauely father hallowed be thy name, or let thy name be holily worshipped. To him be glorie for euer and euer. Amen.

Of the fourth precept of the first table, that is, of the order and keeping of the Sabbath day.

g The fourth Sermon.

The 4. precept.



The fourth Commandment of the first table, is word for word as followeth, Remēber that thou keep holy the Sabbath day. Sixe dayes thou shalt labour and doe all thy workes, but on the seueneth day is the Sabbath of the Lorde thy God, in which thou shalt not doe any manner of worke, neither thou nor thy sonne, nor thy daughter, nor thy man seruuant, nor thy maid seruant, nor thy cattell, nor thy stranger, which is within thy gates. Because in sixe dayes the Lorde made heauen, and earth, the sea and all that is therein, and rested the seueneth daie, Therefore the Lorde blessed the sabboth day, and hallowed it.

The order of the Lord his commandments.

The order which the Lorde vseth in giuing these commaundementes, is naturall and verie excellent. In the first precept, the Lorde did teach vs faith and loue to God ward. In the second, he removed from vs Idols, and all foraine kinde of worship. In the third, he began to instruct vs in true and lawfull worship of GOD: which worship standeth in the sanctifying of his holy name, for vs to call thereon, & holily and freely to praise it, & to thinke and speake of it as religiously as

hee shall giue vs grace.

The fourth Commandment teacheth vs also the worship due to God, and the hallowing of his holye name, but yet it bendeth somewhat to the outward honour, although neuertheless, it frameth to the inward religion. For the Sabbath doth belong both to the inward and outward seruice of God. Let vs see therefore what wee haue to thinke, that the Sabbath is, how farre forth the vse thereof extendeth, and after what sort wee haue to worship our God, in obseruing the sabboth. Sabbath doeth signifie rest and reassing from seruite worke. And this here I think worthy to be noted, that the Lorde saith not simply, Sanctifie the Sabbath, but, Remember that thou keepe holye the Sabbath day: meaning thereby, that the Sabbath was of olde ordayned, and given first of al to the auncient fathers, and then againe renewed by the Lorde, and beate into the memorie of the people of Israel. But the summe of the whole Commaundement is, Keepe holie the sabboth daye. This summe doeth the Lorde by and by more largely amplifie, by reckoning by the verie dayes, and particular rehearsing of the whole houtholde, to whom the keeping of the sabboth is giuen in charge.

The Sabbath.

The Sab-
oth is spi-
rituall,

The Sabbath it selfe hath sundrie significations. For first of al the Scriptures maketh mention of a certayne spirituall and continuall Sabbath. In this Sabbath we rest from seruite worke, in absteyning from sinne, and doing our best, not to haue our owne will founde in our selues, or to worke our owne workes, but in ceasing from these, to suffer God to worke in vs, & wholly to submit our bodies to the gouernment of his good spirit. After this Sabbath foloweth that eternall Sabbath and euerlasting rest, of which C. saie in his 58. and 66. Chapters, speaketh very much, and Paul also in the fourth to the Hebrewes. But God is truly worshipped, when we ceasing from euill, and obeying Gods holie spirit, do exercise our selues in the study of god workes. At this time I haue no leasure, neither doe I thinke it is greatly profitable for me to reason as largely or as exquisitely as I could, of the allegoricall Sabbath, or spiritual rest. Let vs rather (my brethren) in these our mortall bodies, doe our indour with an vnwearied god wil of holines, to sanctifie the Sabbath, that pleaseth the Lord so well.

The Sab-
both is the
outward in-
stitution of
religion.

Secondarily, the Sabbath is the outwarde institution of our religion. For it pleased the Lord in this commandement, to teach vs an outwarde religion and kinde of worship, where in he would haue vs all to be exercised. Nowe for because the worshiping of God cannot be without a time: Therefore hath the Lord appointed a certayne time wherein we should absteyne from outwarde or bodily workes, but so yet that we should haue leasure to attende vpon our spirituall businesse. For, for that cause is the outward rest commaunded, that the spirituall worke should not be hindered

by the bodilie businesse. Moreover, that spiritnall labour among our fathers, was chiefly spent about foure things, to wit, about publique reading and expounding of the scriptures, and so consequently, about the hearing of the same, about publique prayers, and common petitions, about sacrifices, or the administration of the Sacraments, and lastly, about the gathering of euery mans beneuolence. In these consisteth the outward religion of the Sabbath. For the people kept holie day, and met together in holy assemblies: where the Prophetes read to them the word of the Lord, expounding it, and instructing the hearers in the true religion. Then did the faithfull ioyntly make their common prayers, and supplications, for al things necessarie for their behoufe. They praised the name of the Lord, and gaue him thanks for all his good benefites bestowed vpon them. Furthermore, they did offer sacrifices as the Lord commaunded them, celebrating the mysteries and Sacraments of Christ their redemer, and keeping their faith exercised and in vze, they were ioynd in one with these sacraments, and also warned of their duetic, which is to offer themselues a liuely sacrifice to the Lord their God. Lastly, they did in the congregation liberally bestow the giffes of their god will, to the vse of the Church. They gathered euery mans beneuolence, therewith to supply the Churches necessity, to mayntaine the ministers, and to relieue the poore and needy. These were the holy workes of God, which while they hauing their heartes instructed in faith and loue) did fulfill, they did therein rightly sanctifie the Sabbath, and the name of the Lord: that is, they did on the Sabbath those kinde workes, which

do both sanctifie the name of God, become his worshippers, and also are the workes in deeds that are holy and pleasing in the sight of God. If any man require a substantiall and euident example of the Sabbath or holy daye, thus holily celebrated, he shall finde it in the eight Chapter of the booke of Nehemias. For there the Priestes doe reade and expounde the worde of God, they prayse the name of the lord, they pray with the people, they offer sacrifice, they shew their liberalitie, and do in all poynts behaue themselves holily & deuoutly as they should.

Now least any peradventure might make this obiection & saie, Ease breedeth vice: Or else I must labour with my hands to get my liuing, least I die with hunger, and my familie perish: he aunswere, The Lord alloweth thee time sufficient for thy labour, for thee to worke in to get a liuing for thy selfe and thy houthold. For sixe dayes thou maist worke, but the seventh day doth the Lord chalenge and require to be consecrated to him and his holy rest. Euerie weeke hath seuen daies: But of those seuen the Lord requireth but one for himself: Who then can rightly complaine, I beseech you, or say that he hath iniurie done vnto him? More time is allowed to worke in, than to keepe holy the Sabbath. And he that requireth to haue this Sabbath kept, is God y maker, y father & Lord of al mankind.

Furthermore, the Lord doth precisely commaund and giue a charge to plant, and bring in this holy rest, this discipline and outwarde worship, into the whole familie of euery seuerall house. Whereby we gather, what the dutie of a god houtholder is, to wit, to haue a care to see all his familie keepe holie the Sabbath day, that is, to doe on the

Sabboth day those god workes, which I haue befoze rehearsed. And for because the Lord doth know that mans naturall disposition is, where it hath the maistrice, there for the most part to rule and reigne ouer hautilly and too Princelike: therefore, least peradventure the fathers or maisters should deale too hardly or rigorously with their houtholds, or hinder them in obseruing of the Sabbath, hee doth in expresse wordes & requisite steps of enuumeration, commaund them to allowe their family, and euery one in their family a resting time, to accomplish his holy seruice. Hee doeth not exempt or except so much as the straunger. Hee will not suffer nor allow among them the example of such dulheads as say: Let faith and religion bee free to all, let no man be compelled to any religiõ. For he commaundeth to binde the stranger within the gates of Gods people, that is, the stranger that dwelleth in their iurisdiction, to the holy obseruing of the Sabbath day. Now this ease or rest is not commaunded in respect of it self, (for Idlenessse alwaies hath bin found fault withal) but it is ordeined for the aforesayd especiall causes. Gods pleasure is, that there shoulde bee a place and time reserued for religion: which time & place are not open to them that are busie about bodily and outwarde workes. Hee is not conuersant in the congregation, he heareth not the word of God, he praieeth not with the church, neyther is he partaker of the Sacramentes, which at his maisters commaundement taketh a iourney, or in the market selleth his wares, or in the barne doeth theshe or winnowe his corne, or in y field doth hedge or ditch, or doth stand at home beating the awuite, or else sitteth still selwing shewes or hosen. Faith therefore and religion bid

There is time enough allowed to labour in.

Ease or rest

The maister of the house must teach all his familye the keeping of the Sabbath day.

bid thee to giue rest to thy seruantes and familie, yea, they commaund thee to egge and compell them, if they bee slow to the holy and profitable worke of the Lorde. Moreover, the Lordes mind is, that they which labour should also refresh and recreate them selues.

For things that lacke a resting time, can neuer long indure.

Wherfore the bountifull Lord, whose minde is to preserve his creatures, doth teach a waie to keepe them, and doth diligently provide, that his creatures be not too much afflicted, by the hard handling or couetousnes of their owners. Moses in Deuteronomie addeth the pitifull affection of mercie, saying: Remember that once thou thy self wast a seruant in the land of Egypt. Charitie, therfore and ciuill humanity do craue a measure to be kept, so that we do not with endlesse labours, ouerlade & wearie our household seruants. Moreover, it is manifest, that the goodman of the house by planting godlines in his familie, doeth not a little aduance and set forwarde his private profite, & owne commoditie. For wicked seruants are for the most part pickers, & deceitful, whereas on the other side the goodlie are faithfull, whom in his absence he may trust to gouerne his house. In the reckoning vp of the household also is mentio made of beasts and cattell, which is done, not so much because their owner is a man, & ought therfore to vse them remissely & moderately, as for because beasts can not be laboured, without y^e working hand of men to guide them. So then men are drawen from the solemnizing of y^e sabboth day by helping their cattell: wherfore to the intent that they should not be drawen aside, we are here precisely commaunded to allowe our cattell that resting time.

Last of al, y^e Lord doth adde his own example, wherby he teacheth vs to keepe holy the sabboth day. Because (saith he) in sixe dayes the Lorde made heauen and earth, the sea, and all that in them is, and rested the seuenth day. Therefore the Lorde blessed the seuenth day and hallowed it. The Lorde our God wrought sixe dayes, in creating heauen and earth, the sea, & al that in them is, & the seuenth day he rested, & ordeined that to be an appointed time for vs to rest in. On the seuenth day, we must thinke of the workes that God did in the sixe daies, the children of God must cal to remembrance what & howe great benefites they haue receiued y^e whole waie, for which they must thanke God, for which they must praise God, & by which they must learne God. We must then dedicate to him our whole body & soule, we must consecrate to him all our words & our dooeds. As that day the Lord did rest from creating, but he ceased not still to preserve: so we vpon that day must rest fro handie & bodilie workes, but we must not cease fro the workes of well doing & worthipping of god. Furthermore, y^e heauely rest was no prejudice at all to y^e things created: neither shal y^e holy day or sabboth spent in gods seruice be any let or hinderance to our affaires or busines. For y^e Lord blessed the sabboth day, & therfore shall he blesse thee, & thy house, al thy affairs & businesse, if he shall see thee to haue a care to sanctifie his sabboth, y^e is, to doe those workes which he hath comaunded to be don on y^e sabboth day. They therfore do erre fro y^e truth, as far as heauen is wide, whosoouer do despise the religion & holy rest of the sabboth day, calling it an idle ease, & doe labour on the sabboth day, as they doe on working daies, vnder the presence of care for their familie and necessitie sake.

The Lord did keepe the Sabbath day.

The Lord blessed the Sabbath day.

The Christ.
an sabboth.

For all these things must wee apply to our selues, and our churches. It is most sure, that to Christians the spirituall sabboth is giuen in charge, especially and aboue all things. Neither is it to bee doubted, but that the good Lordes will is, that euen in our Churches at this day, as well as of the Iewes of olde, there shoulde bee kept and appointed order in all things but especially in the exercising of outward religion. We knowe that the sabboth is ceremoniall, so farre soorth as it is ioyned to sacrifices and other Iewish ceremonies, and so farre soorth as it is tyed to a certaine time: but in respect that on the sabboth day, religion and true godlinesse are exercised and published, that a iust and seemely order is kept in the Church, and that the loue of our neighbour is thereby preserved, therein I say it is perpetual and not ceremoniall. Euen at this daie verily wee must ease and beare with our family, and euen at this day we must instruct our familie, in the true religion and feare of God.

Christ our Lord did nowhere scatter abroad the holy congregations, but did as much as he could, gather them together. Nowe, as there ought to be an appointed place, so likewise must there be a prescribed time for the outward exercise of religion, and so consequently an holie rest. They of the primitive Church therefore did chaunge the Sabbath day, least peradventure, they shoulde haue seemed to haue imitated the Iewes, and still to haue reteyned their order and ceremonies: and made their assemblies and holy restings to be on the first day of Sabbathes, which Iohn calleth Sunday, or the Lords day, because of the Lordes glorious resurrection vpon that day. And although we doe not in

The Sunday

any parte of the Apostles writings, find any mention made that this Sunday, was commaunded vs to be kept holy, yet for because in this fourth precept of the first table: we are commaunded to haue a care of religion, and the exercising of outward godlinesse, it would be against al godlinesse and Christian charitie, if wee shoulde denie to sanctifie the Sunday: especially, since the outward worship of god can not consist without an appointed time and space of holy rest. I suppose also, that we ought to thinke the same of those fewe feastes and holy dayes, which wee keepe holie to Christ our Lord, in memorie of his Patiuitie or Incarnation, of his Circumcision, of his Passion, of the Resurrection and Ascension of Iesus Christ our Lord into heauen, and of his sending of the holie Ghost vpon his disciples. For Christian libertie is not a licentious power, and dissoluing of godly Ecclesiasticall ordinances, which aduance and set forward the glorie of God and loue of our neighbor. But for because the Lord will haue holie dayes to be solemnized and kept to himselfe alone, I doe not therefore like of the festiuall dayes, that are held in honour of anie creatures. This glorie and worship is due to God alone. Paul saith: I would not that anie man shoulde iudge you in part of an holie day or of the Sabbathes, which are a shadowe of things to come. And againe, Yee obserue dayes, and monethes, and yeares, and times, I feare least I haue laboured in you in vaine. And therefore we at this daie, that are in the Church of Christ, haue nothing to doe with the Iewish obseruation, we haue only to with & indeuour to haue the Christian obseruation, and exercise of Christian religion, to be freely kept and obserued.

Christmas
day, New-
yeares day,
Good Fri-
day, Ascen-
sion day,
Whitsun-
day.

And

And yet as the hallowing of the Jew with sabboth, so also the sanctifying or exercise of our Sunday, must be spent & occupied about foure things, which ought to be found in the holy congregation of Christians, if their Sunday be truly sanctified and kept holy as it should be. first let all the godly saints assemble them selues together in the congregation. Let there, in that congregation so assembled, be preached the word of God, let the Gospell there be read, that the hearers may learne thereby what they haue to thinke of God, what the dutie and office is of them that worship God, and how they ought to sanctifie the name of the lord. Then let there in that congregation be made prayers, & supplications, for all the necessities of all people. Let the Lord be praised for his godnes, & thanked for his vnestimable benefits which he daylie bestoweth. Then if time, occasion, and custome of the Church do so require, let the sacramentes of the Church be religiously ministred. For nothing is moze required in this fourth commandement, than that wee shoulde holilie obserue, and deuoutlie exercise the Sacramentes: and holy, lawfull, profitable, and necessary rites and ceremonies of the church. Last of all, let entire humanitie and liberality haue a place in the saints assembly, let all learne to giue almes puiately, and relieue the poze daily, and to do it frankly and openly, so often as opportunity of time and causes of need shall so require. And these are the duties wherein the Lords sabboth is kept holie euen in the Church of Christians, and so much the rather, if to these be added an earnest god will, to doe no euill all the day long.

This discipline now we must be brought in and established by euery

householder in al our seuerall houses, with as great diligence as it was with the Jewes. Touching which thing, I haue nothing to say heer since I haue befoze so plainly handled this point, as that ye perceiue that it agreeth euen to the Church of vs that are Christians. This one thing I adde moze, that it is the dutie of a Christian Magistrate, or at leastwise of a god householder, to compell to amendment the breakers & contemners of Gods Sabbaoth and worship. The peeres of Israell, and all the people of God, did stone to death (as the Lord commaunded them) the man that disobediently did gather stikes on the sabboth daie. Why then should it not be lawfull for a Christian Magistrate to punish by bodily imprisonment, by losse of goods, or by death, the despisers of religion, of the true and lawfull worship done to God, and of the sabboth day? Verilie, though the foolish and vndiscrete Magistrate, in this corrupted age doe slacklie loke to his office & dutie, yet notwithstanding, let euery householder do his indeuor to keepe his seuerall family from that vngodly naughtines: let him punish them of his householde, by such meanes as he lawfully may. For if any one householder dwel among idolaters, which neither haue, nor yet desire to haue or frequent the Christian or lawfull congregations, then may he in his own seuerall house, gather a peculiar assembly to praise the Lorde, as it is manifest that Lot did among the Sodomites, Abraham, Isaac, and Jacob, in the land of Chanaan and in Egypt. But it is a heinous sin and a detestable schisme, if the congregation be assembled, either in cities or villages, for the then to seek out by waies, to hide thy self and not to come there, but to contemn the church of God and

Num. 15.

assem

The sanctification of the Christian Sabbath.

The office of euery householder.

The abuses
of the Sab-
both daie.

assembly of saints: as the Anabaptists haue taken an vse to do. Here therefore I haue to reckon vpon the abuses of the sabboth day, or the sins committed against this commaundment. They transgresse this commaundment, that cease not from euill woorks, but abuse the sabbthes rest, to the prouoking of fleshlie pleasures. For they keepe the sabboth to God, but woork to the diuel, in dicing, in drinking, in dauncing, & feeding their humors with the vanities of this world, wherby we are not onely drawen from the company of the holte congregation, but doe also defile our bodie, which we ought rather to sanctifie & keepe holy. They sin against this precept, which either exercise any handy occupation on the sabboth day, or else lie wrapt in bed, & fast a sleep til the day be almost spent, not once thinking to make one of Gods congregati- on. They offende in this precept, that awe their seruants to woрке, & by appointing them to other busines, doe draw them from the worship of God, preferring other stinking thinges, be- fore the honor due to God. And they aboute al other offend herein, which do not only, not keepe holy the sabboth day themselves, but do also with their un- godly scoffes and euil examples, cause other to despise & set light by religion: when they do disdain and mock at the holie rites and ceremonies at the my- nistrerie, ministers, sacred churches, & godly exercises. And herein too, do both the god men and godwiues offend, if they be slacke in their owne houses to call vpon, and to see their families keepe holy the sabboth day. Who so euer do contemne the holines of the sabboth day, they giue a flat and euident testi- monie of their vngodlinesse, and light regard of Gods mightie power. Fur- thermoze the keeping or despising of

the sabboth, doth alwaies carry with it, either ample rewardes, or terrible threats. For the prouise whereof, I will recite vnto you (dearely beloued) the words of Ieremie in his 7. chap. Thus hath the Lord said vnto me, saith he, Go and stand vnder the gate of the sons of the people, through which the kings of Iuda go in and out, and vnder al the gates of Ierusalem, and say vnto them, Take heede for your liues that ye carry no burthen vpon you on the sabboth day, to bring it through the gates of Ierusalem, and that ye bear no burthen out of your houses on the sabboth day, look that ye do no labor therin, but keep holy the sabboth day, as I commaunded your fathers. Howbeit they obeyed me not, neither harkened they vnto me, but were obstinate & stubborn, and would not receiue any corre- cti- on. Neuerthelesse, if ye wil heare me, saith the Lord, and beare no burthen through this gate vpon the sabboth, but hallow the sabboth, so that yee do no worke therein: then shal there go through the gates of this citie kings and princes, that shall sit vpon the throne of Dauid, they shal be car- ried vpon chariots & ride vpon hor- ses, both they & their princes: there shal come men from the cities of Iu- da, and the land of Benjamin which shal bring sacrifices and shal offer in- cense & thankefgiuing, in the house of the Lord. But if ye wil not be obe- dient vnto me to hallow the sabboth so that yee will beare your burthens through the gates vpon the sabboth- day, then wil I set fire vpon the gates of Ierusalem, which shall burn vp the great houses therof, and shall not be quenched. Very iustly therefore did God deuout princes Leo and Anthemius, writing to Arsemius their Lieftenant

Promises and
threatnings
added to the
Sabboth day.

The Empe-
rours law
for the kee-
ping of the
Sabboth.

in these wordes giue charge. That the holy daies ordeined in honoꝝ of y^e high Gods maiestie, shuld not be spent in any voluptuous pleasures, nor be vnhal- lowed with troublefom exactions. We therefore do decree & ordeine, that the Lords day or sunday, as it hath alwaies been accounted well of, so it shal stil be had in estimation, so that vpon that day no office of the lawe shal be executed, no man shal be summoned, no mā arested for suretiship, no man attached, no pleading shal be heard, nor any iudgement pronounced, &c. And by and by after againe, Neither do we in giuing this rest of the holy day, suffer any man to wal- low in any kind of wanton pleasures at al. For on that day stage plaies are not admitted, nor fensers prises, nor beare baitings: yea to, & if it happen that the solemnising of our birth day fal vpon the sunday, then shal it be deferred till the next day after. And wee haue determined, that hee shal sustain the losse of his dignity, & haue his patrimony confiscate, who- soeuer shall on the sabboth day, be present at any sight or play, or what sommoner soeuer of any iudge what soeuer, shal vnder the pretcēe of any busines, either publike or priuate, do any thing to infringe the statutes in this law enacted.

The Sabboth
made for
man and not
man for the
Sabboth.

And yet neuerthelesse, they that are Christians, do not forget the words of Christ in the Gospeill where he saith: The sabboth was made for man, and not man for the sabboth, & that the sonne of man too, is Lord of the sab- both. The godly do very well know, that God ordeined the sabboth for the preservation, and not for the destruc- tion of mankind, and that therfore he doth dispence with vs for the sabboth, as often as any vrgent necessitie, or

sauiug of a man shall seeme to require it. Touching which matter our sauioz Christ himselfe hath fully satisfied the faithfull, in the 12. of Matth. and the 6. and 13. chap. after S. Luke, in such things verily christians may vse their libertie, to occupie themselues in, on the sabboth day. Since the priests and Levites are held excused, which do in the temple openly both kil, slay, burne & boile beasts, in making their sacrifices, so y^e they are not thought to break the sabboth day, bicause they may without offence to God euen on the sabbothes dresse and make readie the things seruing to y^e outward woꝝship of the Lord: so likewise may we on the sabboth dresse & make ready meat and other necessaries, which our bodie can not lacke. We may also minister physick to the sick, visite the weak, and helpe the needie, that so we may pre- serue the creature of God. Herein did our sauioz giue vs an example to fol- low, who did on the sabboth woꝝk the deedes of charitie and mercy, we haue more thā one example of his to be seen in y^e gospel, but especially in Luke 6. & 13. and John the 5. cha. If then on the sabboth it be lawfull to draw out of a pit a shep or an ore in danger of drown- ing, why shuld it not be lawfull like- wise on the sabboth to vnder set with props a ruinous house that is ready to fall: why should it not be lawfull on the sabboth day to gather in, & keepe from spoiling the hay or coꝝn, which by rea- son of vnrasonable wether, hath lain too long abroad, and likely to be woꝝse, if it stay any longer: The holy Empe- roz Constantine, writing to Elpidius saith, Let all iudges in courts of law, & citizens of al occupations rest vpon the sunday, and keep it holy with reuerence and deuotion. But they that inhabite the coutrie, may freely and

and at liberty attend on their tillage vpon the saboth day. For oftentimes it falleth out, that they cannot vpon another day so commodiously sowe their seed, or plant their vines, and so by letting passe the opportunity of a litle time, they may hap to loose the profit giuen of God for our prouision. Thus saith the emperoz. Now we must consider that he doth not licence husbandmen, by all kinde of toile, continually to defile the saboth day. For of the countrie men as well as of the towne men, are looked for due honour done to GOD, and the keeping of the fourth commaundement: onelie this must be remembzed, that libertie is granted in causes of necessitie. But a godlie minde and charitie, shall be excellent dispensers & mistresses to leade vs in such cases as these, least vnder the coloured pretence of libertie and necessitie, we do daedes not to be borne withall on the saboth day, and exercise the works of grieuie couetousnes, and not of sincere holinesse. And thus much had I to say, touching the second vble of the saboth day.

Thirdly, the saboth hath a verie ample or large signification. For it is a perpetual signe, that God alone is he that sanctifieth those that worship his name. For thus saith the Lord to Moses: Yee shall keepe my saboths, because it is a signe betwixt me & you

to them that com after you, to know that I am the Lorde, which sanctifie you. And so shortly, as it is to be sene in the 31. of Exodus, and is againe repeated in the 20. of Ezechiel. And to this end doth the Lorde mutually apply himselfe as is befoze saide, in the declaration of the saboths second vble and signification. For God doth by his holie spirit, sanctifie his faithfull folke and constant belæuers: which he declareth vnto the Church, by the preaching of the Gospell, bearing witness thereunto, and sealing it with his Sacraments, so that he commandeth vs with continuall prayers, incessantly to craue of him that glorious sanctification. All which things, verily, are practiced and put in vze, vpon the saboth daies especially, to the intent that we may be sanctified of God, who is the onely sanctifier of vs all.

Hitherto haue I declared vnto you (dearly beloved) as briefly as I coude, the first table of Gods commaundements, wherein we haue verie exquisitely laide downe befoze vs, the worship due to the name of God. But for because they are not the children of God which know his minde, but they that doe it, let vs beseech our heavenly father, so to illuminate our minds that we may faithfully and indeed, worship our Lord and God, who is to be praised world without end: Amen.

Of the fift precept of the second table, which is in order the fift of the tenne Commandements, touching the honour due to parents.

The fift Sermon.

Now foloweth the 2. table of gods law, which (by the helpe of Gods holie spirit) I will declare as briefly to you, as I haue already gon through the first. And as the first cōteined the loue of

God, so doth the 2. teach vs the charitie due to our neighboz, instructing al men what they shew every one to his neighboz, & how we may in this world liue honestly, ciuilly, and in quiet peace among

mong our selues. For our good God woulde haue vs to liue well and quietly. But we that will not know how to liue well, nor yet obey his good commaundements, doe with our sins and iniquities, neuer cease to heape vppon our owne pates, an infinite multitude of miserable calamities. This table containeth six commaundements, the first whereof is, Honour thy father and thy mother, that thy daies may be long in the lande which the Lorde thy God shall giue thee. Merie well and rightly doth the Lorde begin the second table, with the honoring of our parents. For after our dutie to God, the next is the reuerend lone that we owe to our parents, of whom, next after God, we haue our life, & by whom we are from our infancie brought vp with incredible care and exceeding great labour. Now the very order of nature doth require, that the most excellent & dearest thinges should alwayes haue the first and chiefest place. And that this commaundement may the more easily be vnderstood, I meane to diuide my treatise therof into thre parts. In the first whereof, I will declare what degrees and kindes of men are comprehended vnder y name of parents. Secondly, I will search out what kinde of honour that is, and howe farre it extendeth, which the Lorde commaundeth to giue to our parentes. And lastly, I will both touch the promise made to godlie children, and thereupon coniecture & gather the punishment appointed for the vngodly and disobedient offspring. There is none so ignoraunt, but knoweth what parentes are. The Lorde our God hath giuen vs them for vs to take of them our beginning of life, that they might nourish and bring vs vp, and that of rude and almost brutish things, they might make vs verie

men. Greater are the good turnes that parents doe for their children, greater is the cost and labour that they bestow on them, & greater is the care, grieffe, & trouble which they take for them, than anie man, howe eloquent soeuer he be, is able to expresse. And here is not the name of the father onelie, but also the name of the mother in expresse words set downe in the lawe, least the peradventure shoulde seeme & be contemptible without any offence to god, because of the weakenes of her fraile sexe. The godlie & vertuous mothers do seele and abide more paine & grieffe in y bearing, bringing vp, & nourishing of their children, than the fathers do. For no small cause therfore haue we y name of the mother, precisely exprest in this commaundement. We do also comprehend herein the grandfather, and grandmother, y great grandsire & great granddame, & all other like to these. In the second place we do contain euery mans countrie wherein he was bozne, which fed, fostered, adozned, & defended him. Thirdly, we take Princes and Magistrats into the name and title. For the Senators and Princes, are in the holie Scriptures called the fathers & pastors of the people. Xenophon was perswaded, that a good Prince did differ nothing from a good father. Fourthly, there are to be reckned vnder y name of parents those gardians, which are vsually called ouersers of fatherlesse children, or orphans. For they supplie the place of departed parents, taking vpo them the charge & defence of their children, whom they must (for that affection ought to be in them) bring vp, defend, & aduance euen as they would do to their owne, & those that they the selues did once beget. Among whome also we must make account of such maisters and workmen as teach them

Our naturie
countrie.

Magistrates
or Rulers.

Gardians
or ouersers
of fatherlesse
children.

The fifth
precept.

What is
meant by
the name of
parents.

an Art or occupation. For of the yong men and striplings learne some honest science, for euerie one to get his liuing honestly, and by them they are taught god manners, being thereby, after a certaine sojourn, out of rude vnpolished stiffe, made perfect seemely men. First, the ministers, doctors, & pastors of the Churches, are taken for parents, whom Dauid him selfe did call by the name of fathers, not so much for the care & loue wherewith they are affected toward the disciples & sheepe of Christ his flocke, as for because we are by the through the gospel begotten in Christ. In the first place, wee must thinke of our cousins and kinnsfolks, brother and sister, nephues, and néces, mother in lawe, and daughter in lawe, father in lawe, and sonne in law, who are by alliance knit together, as the members of the bodie are fastned with sinewes. Finally, in the last place, olde folkes & widowes, fatherlesse children and impotent weake persons, must be reputed among our parents: whose cause and tuition, the Lorde hath in more places than one commended vnto vs. So then (my brethren) heere ye haue heard who they bee that in this first precept of the second table, we haue to take for our parentes, and who and howe manie are comprehended and commended to vs vnder that name: and nowe shall ye heare what honour we owe to them, and what the honour is that we shuld attribute vnto them.

To honour, in the scriptures is diuersly taken, but in this treatise it signifieth to magnifie, to worshippe, to esteeme well, and to doe reuerence, as to a thing ordeined by God: and also to acknowledge, to loue, & to giue praise as for a benefit receiued at gods hand, and as for a thing giuen from heauen that is both holy, profitable, and neces-

sarie. To honour, is to be dutifull & to obey, & to obey, as if it were to God himselfe, by whom we know that our obedience is commaunded, & to whom we are sure, that our seruice is acceptable. Otherwise we haue not in any cause to obey either our parents or magistrates, if they themselues shal do or els command vs to do the things that are wicked and vniust. For still the latter commandements haue a relation to those y went before. In the second commandement we learned, that God would visit the sins of y fathers in the children, & therefore children ought not to obey their parents, if they command any thing contrary to God, or preiudiciall to his lawe, Jonathan obeyed not his father Sauls commandement, who charged him to persecute Dauid: and therefore is he worthily comended in y holy scriptures. The 3. companions of Daniel obeyed Nabuchodonozor in all that he said, they loued him, & reuerenced him as a most mightie, puissant, & bountifull king, but so sone once as he charged them to fall to idolatrie, they set not a button by his commaundement. And S. Peter, who taught vs the honor & obedience y we owe to our parents & magistrates, whē he was commaunded by y princes & fathers of y people, not to preach Christ crucified to y people any more, did answer them, that we ought to obey God more than men. But what neede I thus to stand reckoning by this, whē the Lorde him selfe in one short sentence, hath knit by this, & all other like to this: If any man (saith he) cometh to me, & hateth not his father & mother, his wife, his children, his brethren and sisters, yea, and his owne life, hee cannot be my disciple. Furthermore, thou dost honor thy parents, when thou dost not contemptuously despise the, vnthankfully neg-

The honour
of God go-
eth alwaies
before.

Ministers
& pastours
of the
Church.

Cousins &
kinsfolke.

Aged per-
sons or olde
folkes.

To honour
what it is.

let them, nor shamelesly think scoorne of them, if peradventure they happen to fall into aduersity. Thou honourest thy parents, when with thine helpe & counsel, thou aidest the in their old age, & untwely crookednes, whē thou easest the in time of their need, or succourest them otherwise in any case else. For y indeed is the true & proper honour due to our parents, the Lord himselfe bearing witness therunto in the 15. of Mat. & concluding, y we ought to prouide & haue a care for our parents, to saue & defend the, & wholly to giue our selues & hazard our liues in their behalf. And now that this that I haue said may be moze easily & evidently vnderstande, I wil confer & apply this honoꝝ to those 7. severall kinds of men, which we doe comprehend vnder y name of parents, y therby euerie one may see what & how much honoꝝ he ought to bestow vppon his parents, his country, y magistrates therein, & those sortz of people y are afoze named. Whereas of duty we ought to honoꝝ our parents, that duty is payd if we do so worshipfully esteeme of the, as to thinke that they are giuen to vs of God, to y end y we should reuerce, loue, & alwaies haue an eye to the, although for nothing els, yet only for the Lords sake, who is, & doth thinke himself despised, so long as we go on to contemne our parents, & to think vilely of them. Neither doth it make anie matter to vs, whether they be worthy or vntworthy, who the Lord commandeth vs to honoꝝ. For be they as they may be, yet notwithstanding, they did not without the prouidence of God, chance to be our parentes, in respect of which parentage the law giuer himselfe will haue the to be honoured. Whatsoeuer therfoze children shal haue occasion to speake to their parentes, let it alwaies sauour of humble reuerence & childely

affection: & let them with such affection & reuerence obey their parents. If they seeme to vs to be somewhat bitter & vngentle, yet let vs wisely winke at it, & not seeme to know it, by litle & litle stil declining from the euill, which by force they seeme to compell vs vnto, & let vs so discretly handle the matter, y we may giue the as small occasion as may be to be offended at vs. We haue Ionathas the son of Saul, to be an example to vs of a godly & obediēt child. He did with great grieffe & trouble of mind, behold his fathers madnesse vpon David & wrongfull dealing against himself, yet did he for that present discretly sustain, & wisely dissemble it, finding occasion at an other time, and in a place coueniēt to tel him of it, he neuer aided his father in any conceiued mischief, he claue alway to the iust man, & righteous causes, he bewailed his fathers stubbornnesse, & sought not ouerboldly to resist him and striue against him, when he offered to deale by violent extremity with him, but saued himself by flying away, & yet for all this, he loued his father neuer y worse, but praied stil to God for his health, & welfare, shewing himselfe in al things an obedient sonne to his crabbed father. This verily is the duty of a godly son. This ought euerie one of vs most diligently to folow in doing our duty and humble obeisance vnto our parents, how froward or crooked soeuer they be. Let none giue a rough answer stubbornly, yea let none so much as maile an answer or mutter against his parents. Let none curse or speake euil of his father or mother, vlesse he wil perforce seek the way & means, to make high & mighty Gods curse hang ouer & light vpon his pate. If happily our parentes be poze, if mishapen in lims, or otherwise diseased with any infirmity, let

The honor
due to pa-
rents.

none of vs therefore in mockery scoute at, or disdainfully despise them.

Let vs not shew our selues bathankfull to them, to whom for their good deedes to vs warde, wee are of duety bound for euer. Let vs nourishe, cherish, and ayde them in all their necessities: yea, let vs wholly bestow our selues, and all that wee haue, to doe them good withall. For all that wee possesse vndoubtedly is theirs: and all that we haue, we enjoy by them, for if they were not, then should not we be: Let vs here call to remembraunce the charge that the Lorde in Matthew giueth vs, touching this commaundement. Let vs consider what is meant by the Gentiles *ἀγαπάειν*, which is, to requite one god turne with an other, and especially to nourishe and cherish them, by whom thou thy selfe in thy youth, wast brought vp, and tendered. There is among the Gentiles a lawe extant, worthy to be called the mistresse of pietie, whereby it is enacted, that the children should either nourish their parentes, or else lie fast fettered in prison. This lawe many men do carelesly neglect, which the Storke alone among all liuing creatures doth keepe most precisely. For other creatures do hard & scarcely know or loke vpon their parents, if peraduenture they néede their aide to nourishe them, whereas the Storke doth mutually nourish the being stricken in age, & beare them on her shoulders, when for feeblenes they cannot flye.

There are to be seen among the Gentiles, very religious and excellent sentences, touching the honour due vnto parents. Socrates sayth, Shew thy selfe such an one to thy parents, as thou wouldest wish to haue thy children shew themselves to thee. Anaximenes said, He loueth his father ex-

ceedingly well, which doth his indouour to make him ioyfull without any trouble at all. Plato also in his lawes thinketh, That hee hath a great treasure in his house, whoseuer doth nourish at home in his house, his father or mother, or any of their parents in their impotent olde age, and doth suppose, that hee needeth no other picture of anie of the Gods to reuerence in his house, because he shoulde turne al his care and diligence to honour his parents. And againe in another place, Let vs pay, laith hee, to our parents, while they are aliuie, the oldest, first, and greatest debts that wee owe them, for our being and bringing vp. For euerie one must thinke, that all which he hath is theirs, who did beget and bring him vp, so that according to his abilitie, he must supplie and minister to them, all that hee doth possesse: first of all, the externail goods of fortune, then of the bodie, and lastly, those that doe belong vnto the minde, thereby restoring all that he borrowed, and recompencing them in their olde age, for all their old cares, and griefe sustained for him. It is seemely also and requisite, that euen in words so long as we liue, we shoulde shew reuerence vnto our parentes. For after light and foolishhe wordes vsed to them, doth commonly come a terrible plague. For before euerie man doth Nemesis (the executrice of iudgement) stand, and doth thoroughly thinke vpon all their offences wee must therefore giue place to our parents, whé they be angrie without a cause, or doe what they list, whether it be by worde or deede, knowing alwaies that the father is rightfully angrie with his sonne, though he be angrie for nothing else, but because hee thinks, that his sonne hath done to him the thing that he should not.

Let

Math. 15.

The Storke
the ensigne
of naturall
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The Gētiles
sentences
touching
honour due
to parents.

Let vs therefore erect to our Parents, euen when they bee dead, monuments seemly for their estate while they were alieue; which if we shall do, then shall we vndoubtedly be worthily rewarded at the hands of the gods. Thus much hath Plato. S. Hierome sayth: Paie to mothers the reuerence that ye owe them, who seruing you with the paine of their owne wombs, doe beare the weight of your bodies, and carrying about the infant vnknown, doe as it were become seruaunts to them that shall be borne. At that time the mother hungreth, not to the filling of her owne belly, neither doeth shee alone digest and feede vpon the meate that she eateth. With the mothers meate is the babe nourished that lieth within her, his members are fed with an other bodies eating, so that the man that shall be, is filled with the morselles that the mother swalloweth. What should I rehearse the nourishment that they giue to their children, and the sweete iniuries of waywarde infancie, that they take and put vp by meanes of their little ones? Why shoulde I speake of the meate digested of the mother, which comming from the other partes of hir bodie into hir pappes, is turned there into milke and moysture, to fill the weake and tender iawes with thinne and liquide foode for nourishment? By nature, the infants are compelled to take of their mothers, that which they drinke, and when as yet their toothlesse gummies are not able to bite, then doe they with the labouring of their lippes, drawe that from their mothers breastes that they neede not to chewe. The mothers duggedoeth serue the childe, and still attendeth vpon the swathled babe, her handes to hold, and her backe to bend,

are readie still to dandle the sucklings limmes, that shee loues full well God wot. The mother desireth often and earnestly to haue her yongling growe, and wisheth full many a time to see him a man. For these so manie and so great good deedes, ought the childe, once come to age, to apply himselfe to doe her seruice, with a good and readie minde and heart. Let natures debte be paide, let them that followe haue their due. Pay childe that which thou owest, and shewe thy bounden dutie by all manner of seruice, what soeuer it be. Because no man is able to pay to his parentes, so much as he oweth them. Thus farre out of Hierome.

Now touching the countrey, wherein euerie one is borne and brought vp, every man doth well esteeme of it, loue it, and wish to aduaunce it, every man doth decke it with his vertue and prouesse, every one doth helpe it with all sortes of benefites, stoutly defending it, and valiantly fighting for it, if need be, to saue it from violent robbers.

What is (I pray you) more to be delighted in, than the good platfforme of a well ordered Citie, wherein there is (as one did say) the church well grounded, wherein God is rightly worshipped, and wherein the word of God in faith and charitie is duly obeyed; so farre forth as it pleaseeth God to giue the gifte of grace: wherein also the Magistrats doth defend good discipline and vpright lawes, wherein the Citizens are obedient and at vnitie among themselves, hauing their assemblies for true religion and matters of iustice, wherein they vse to haue honest meetings in the Church, in the Court, and places of common exercise, wherein they apply themselves to vertue and the Studie of learning, seeking an ho-

For the honoring of our Countrey.

Fighting in defence of our Countrey.

nest living by such Sciences as mans life hath made of, by tillage, by merchandize, and other handie occupations, wherein Children are honestlie trapped vp, parentes recompented for their paines, the poore mainteined of almes, and straungers harboured in their distresse. There are therefore in this common weale, virgines, married women, childezen, olde men, matrones, widowes, and fatherlesse childezen. If any (by the naughty disposition of nature) transgresse the lawes, they are worthily punished; the guiltlesse are defended, peace, iustice, and ciuilitie doth flourish and is vphelde. For what is he that can abide to beholde such a common weale, the Countrey where he is hozne and bredde vp, to be troubled bereed, tozne and pulled in peeces, either by seditious Citizens or sozreine enemies. In ciuill seditions and sozreine warres, al vertue and honestie is vtterly ouerthrowen, virgins defiled, matrones vnciuilly dealt withall, olde men derided, and religion destroyed.

Wherefore the baliuant Captaine Joab, being readie to fight against the Syrians in defence of his Countrey, speaketh to his brother Abisai, saying: If the Syrians be stronger than I, then shalt thou helpe me: but if the sonnes of Ammon be to strong for thee, then will I come and aide thee. Be courageous therefore, and let vs fight lustily for our people and for the cities of our God. And let the Lorde doe the thing that is good in his owne eyes. Moreover Judas Bachabeus, a man among the Israclites worthily esteemed, and a famous warriour, and singularly affected toward his Countrey, encouraging his souldiours and countermen against their enemies, sayde: They come vpon vs wrongfully in hope of their force, to spoile and make

haucke of vs, with our wiues and children, but we fight for our liues and libertie of our lawes, and the Lorde will destroie them before our faces. The people also among themselves exhorting one another, doe crie out and say, Let vs take this affliction from our people, and let vs fight for our nation and our religion. Let not any man make an obiection here, and say: Tush these are workes pertaining to the lawe, which we that are of the church of Christ, haue nothing to doe withall. For the Apostle Paul speaking to the Hebrewes, as concerning christian faith, doth say. These through faith did subdue kingdomes, wrought righteousness, were valiaunt in fight, and turned to flight the armies of aliants.

Now since our faith is all one, and the verie same with theirs, it is lawfull for vs as well as for them in a rightfull quarrell, by warre to defend our countrey and religion, our virgines and old men, our wiues and childre, our libertie and possessions. They are flatlie vnnaturally to their countrey & countermen, and doe transgresse this fift commandement, whosoever doe (vnder the presence of religion) forsake their countrey afflicted with warre, not induouringe to deliuer it from barbarous souldiers and sozreine nations, euen by offering their liues to the pulsh and picke of present death, for the safegard therof. Saint John saith: By this we knowe his loue, because he gaue his life for vs, and wee ought to giue our liues for the brethren. The hired souldiers, who fight vnlawfull battels for pay of wages, and sell their bodies for grauidness of money, shall iudge the men that leane their countrey in perill and daunger. For the one put losse of life and limmes in aduenture for gaine of a fewe odde crownes:

Heb. 12.
2. Cor. 4.

1. Iohn. 3.

Where

wheras the other dainty soles and efeminat heartes, will not hazard the losse of a limme for their religion, magistrates, wiues, children, and all their possessions. What I beseech you, shall those traitors to their Countrey say in that day, wherein the Lord shall rewarde the louers and the vnnaturall traytors of their countrey & countreyemen, when befoze their eyes, they shall see the Gentiles to excell them in vertue, & loue to their countrey people? Publij Decij, the Father and the Sonne, gaue their liues freely for the sauegard of the common weale, and dyed willingly for the loue of their Countrey. Codrus, the naturall and louing King of the Athenians, when hee vnderstood by the Oracle of Apollo, that Athens could not be saued but by the Kinges death, and that therfoze the enemies had giuen commaundement, that no man should wound the King, this Codrus laid aside his kinglike furniture, and cloathing him selfe in base apparell, rushed into the thick of his enemies, and founde the means by egging to prouoke one of them perforce to kill him. The two brethren called Phileni, chose rather to lengthen their Countrey with a myle of ground, then to prolong their liues with many dayes, and therfoze dyd they suffer themselues to be buried aliuie. But what suffer wee for the health and sauegard of our Countrey? Hierocles saith: Our Countrey is as it were a certaine other God, & our first and chiefest Parent. Wherefoze he that first called our countrey by the name of Patria, did not vnadvisedly giue it that name, but called it so in respect of the thing which it was in dede: for Patria our Countrey is deriued of Pater a Father, and hath his ending or termination in the Feminine

gender, thereby declaring that it taketh the name of both the Parents. And this reason doth covertly leade vs to think that our Countrey, which is but one, ought to be reuerenced and loued as well as both our Parents, ioynedly knitting them together, to make them equall in honour.

Furthermoze, we must make our earnest prayer for the sauegard of our Countrey. Babylon was not the Countrey of the Iewes, but yet for because the Iewes for their sinnes were banished by GOD to Babylon, for the space of seuentie yeres, Babylon was counted to them in steede of their Countrey. And therfoze sayth the Prophet Jeremy: Buylde vpper houses, and dwell therein: Plant Gardens, and eate the fruite thereof, Marrie wiues, and beget sonnes and daughters, and giue them in marriage, that they may gette Children. Seeke the peace of that Citie to which I doe carrie you, and praye to the Lorde for it, because your peace and sauegarde is ioyned to the peace thereof. Chapter twenty and nyne. Traytors to their Countrey therfoze sinne exceedingly, whom the Lawes of the Realme doe commaund or their soule offence to be hanged and quartered.

Touching the Magistrate and his office I meane to speake of them in another place: so much as it is necessarily requisite for this present time, Saint Peter uttereth where he saith: Feare God: honour the king. Let vs therfoze acknowledge and confesse, that the magistrates office is ordained of God for mens commodity, and that GOD by the magistrate doth frankly bestow on vs very many and great commodities.

The Pères do watch for the coun-

VVe must pray for our countrey.

For the honour due to magistrates.

Louers of their countrey.

mon people, if they doe rightly discharge their office, not shewing themselves to be detestable tyrants, they iudge the people, they take vp controuersies, they keep iustice in punishing the guiltie, and defending innocents, and lastly, they fight for the people. And for the excellency of their office, which is both the chiefest & the most necessary, God doth attribute to the Magistrate the vse of his owne name, and calleth the Princes and Senatours of the people, Gods, to the intēt that they by the very name should be put in mind of their duty, and that the subjects might thereby learne to haue them in reuerence. God is iust, god, righteous, and one which hath no respect of persons. And such an one ought the god Iudge or Magistrate to be. Monks and Heremites do praise their profession or solitary life, extolling it aboue the skies: but I thinke bestly, that there is more true vertue in one politique man, who gouerneth the common weale, & doth his duty truly, then in many thousands of Monks and Heremites, who haue not so much as one word expressed in the holy Scriptures, for the defence of their vocation and vowed order of liuing: yea, I am ashamed that I haue compared the holy office of magistrates with that kind of people, in whom there is nothing found worthy to be compared with them, in so much as they fly from the labour and ordinance that God hath made profitable for their people and Countrey-men. Truly, if the Prince do faithfully discharge his office in the Common weale, he heapeth vp to himselfe a number of very good works, and praise that neuer shall be ended.

Therefore the Magistrate must be obeyed, and all his god and vpright lawes. No sedition or conspiracies

ought in any case to be moued against him. We must not curse or speake euill of the Magistrate. For God himselfe in his law doth charge vs, saying: Thou shalt not speake euill of the gods, nor curse the Prince of the people. If hee chance at any time to sinne, let vs be haue our selues toward him as to our father. Of whom I haue spoken a litle before.

It happeneth oftentimes that Magistrates haue a good mind to promote Religion, to aduance common iustice, to defend the lawes, and to fauour honesty, and yet notwithstanding they are troubled with their infirmities, yea sometime with grieuous offences: howbeit, the people ought not therefore to despise them, and thrust them beside their dignity.

Dauid had his infirmities, albeit otherwise a very good Prince. By his adultery he indamaged much his people and kingdome: and for to make his trouble the more, Absolon sinned grievously, and went about to put him beside his crowne and kingdome. So like wise in other Princes, there are no small number of vices, which neuertheless neither moue nor ought to moue godly people to rebellious sedition, so long as iustice is maintained, and good lawes and publike peace defended. We ought to pray earnestly and continually for the Magistrates welfare. We must ayde him with our helpe and counsell, so oft as need shall serue and occasion be giuen. We must not deny him our riches or bodies to assist him withall.

The saints did gather their substance in common, to helpe the Magistrate, so oft as publike safegard did so require. The Israelites of all ages, did alwayes fight for their Iudges, for their Kings, and other Magistrates,

Against
ditions
rebels.

and

and so did all other people bypon good aduice take: and likewise on the other side, did the Princes fight for y^e people. I would therefore that those offices of godly naturalnesse were of force, and did flourish euē at this day in all kingdoms, cities, and common weales. Let euery Nation giue to his Magistrate that which by law, or by custome, or by necessity it oweth him. For Paul the Apostle saith: Giue to euerie one that whiche yee owe, tribute to whom tribute belongeth, custome to whom custome, feare to whom feare, and honour to whom honour is due. Rom. 13.

The honour due to Gardians and maisters of occupatiōs,

Howe for because the Gardians or ouerlōers of Dymphans doe supply the rōme of parents, and execute the offices of deceased parents to the children that remain, they do woorthily deserue to haue the reward that is due to Parents, whether it be loue, reuerence, thanks, or obedience. The same also do I iudge, touching worke-men and maisters of sciēces, who for the fatherly affection, loue, god wil, faith and diligence shewed to their scholler or apprentice, ought mutually of their schollers to be regarded as a maister, to be reuerenced, feared, & hearkened vnto as a louing father. But in these vnhappy dayes of ours, it is abhominable to see the negligence of maisters in teaching their schollers, and intollerable to behold the pēuish rudenesse of vntoward schollers. Let maisters therefore learne hēre to shew themselues to be fathers, not being otherwise affected toward their Schollers, than toward their owne children.

Let them teach their apprentices their science or occupation, and traine them by in manners and all poyntes of ciuility, with the verve same care and diligence, that they vse in hying

ing by their owne. On the other side, let youthes learne to breake their naturall ingrafted rudenesse, & to bryde their youthfull lustes: let them learne to be humble & subiect, to kepe silence, to reuerence, to feare, to loue, and obey their maisters. Let them alwayes remember that their maisters are giuen them of GOD, and therefore that GOD is despised in their contemned maisters. Let them be diligent, earnest, and trusty in their worke. Let them giue their maisters cause to perceiue their earnest desire, and ready god will, that they beare to him, their occupation and principles of their science. Let euery one thinke bypon, and diligently practise indēde, the thing that their maister teacheth by word of mouth. Let them not grudge to watch and take paines. Let not the maisters be grieued, so often as they be asked how to do a thing, to shew it readily in euery point as it should be done.

Ant hankfulnes and lack of diligence in the scholer, doth many times make the maister vnwilling and negligent to teach him. Obserue this, and in the rest, feare God, and haue an eie to sound religion. When thou art abroad, come not in companie of blasphemous and ryotous tolleports, be haue thy selfe honestly, prouoke no man to anger, despise no mā, speake ill of no man, desire peace & quietnes, honour all men, and strue to do good to euery one, When thou art at home, helpe forward thy maisters commodity, do not indamage him nor his affaires, if any man either hurt, or doth go about to hinder him, giue him warning of it betimes: sake to appeare and hide as much as thou cāst, at occasions of falling out and chidings: what soeuer thou hearest at home, doe not blabbe it abroad, and make no tales

The office or duty of maisters & schollers,

at home, of that that thou hearest abroad. Be silent, quiet, chaste, continent, temperant, trusty in deedes, true in words, and willing to doe any honest and houtholde businesse. Beware of them by whom euill suspicions and offences may chaunce to arise. Do not ouer boldly dally with thy maisters wife or daughters, nor yet with his maidens, do not stand familiarly talking with the in sight, or secretly. Imagine thou, (as it is indeed) that thy maisters wife is thy mother, his daughters thy sisters: whom to defile, it is a filthy and villainous offence.

Let every young man be neate, not nasty, gentle, iust, content with a mean diet, not licentious lipped, nor dainty to thed. But why stay I here about so long? Let every young man be persuaded and keepe in memozy, that his duty is to keepe him selfe chaste from filthy defilings, to obey and not to rule, to serue all men, to learne alwayes, to speake very little, not to bragge of any thing ouer arrogantly, not to answer tip for tap, but to suffer much & wink thereat.

For the honouring of Ministers of the Churches, which are the Pastors, teachers, & fathers of Christiā people, many things are wont to be alleadged by them, who couet rather to reygne as Lords, than to serue as ministers in the Church of Christ.

But we which are not of that aspiring minde, do acknowledge that they are giuen vs by the Lord, and that the Lord by them doth speake to vs. I speake here of those Ministers which tell vs not an headlesse tale of their owne dreames, but preache to vs the word of truth. For of them the Lord in the Gospell saith: He that heareth you, heareth me; & hee that despiseth

you, despiseth me. Whetsoze the ministry is of the Lord, and through it hee woorketh our saluation, And therfore must we obey the ministers which do rightly execute their office and Ministry, we must thinke well of them, we must loue them, & continually pray for them, and since they loe to vs their heauenly thinges, we must not deny them, the reaping of our bodily & temporal things. For the labourer is worthy of his reward.

1. Cor. 9.
Math. 10.

And since the Romane President among the Iewes did not denie it, but ayded the Apostle Paul agaynst the pretended murther and open wrong of the Iewish nation, a Christian magistrate verily ought not to deny his assistance and defence to the godlie ministers of Christ and the Churches. Hereunto belong the testimonies of Saint Paul, that may be alleadged. In the last Chapter of his first Epistle to the Thessalonians he saith: We beseeche you brethren to knowe them which labour among you, and haue the ouersight of you in the Lord, and admonish you, that ye may haue them in reputation through loue for their woorkes, and bee at peace with them.

Againe to the Hebrewes he saith: Obey them that haue the rule ouer you, and geeue place vnto them, for they watch for your soules, as they that shall giue account for them, that they may doe it in ioye and not in trembling: for that is profitable for you. For howe many and great calamities haue falne vpon kingdomes and peoples, for the contempt of Gods word and his Ministers: many examples can teach vs, but that especially which in the last chapter of the second booke of Chronicles, is set downe in these words. The Lorde God of their Fathers, sent to them by his messengers, rising vp be-
times

Act. 23. 29.
25.

The concept
of the mini-
sters of
Gods word.

The honour
due to mini-
sters of the
Churches.

times, and sending, for he had compassion on his people, and on his dwelling place. But they mocked the messengers of God, and despised his wordes, and iested at his Prophetes, vntill the wrath of God arose against his people, and till there was noe remedie.

Like vnto this are the words of the Lorde in the Gospell, where he sayth: I sende vnto you Prophetes and wise men, some of whom yee shall scourge and kill, that all the righteous blood may light vpon you, which hath bene shed vpon the earth from the bloud of the righteous Abell, vnto the bloud of Zacharias the sonne of Barachias, whom ye slue betweene the temple & the altar: and so forth: for the place is knowen to you all (dearely beloued) and is to be seene in the 23. Chapter after Sainct Mathewe. We must beware therefore in any case, that we do not despise God, who speaketh to vs in his worde, by his seruants the Prophetes.

We owe by the force of this commandement, all loue, reuerence, helpe, comfozt: and humanitie, to our kinsfolkes, and alliance. In this commandement are they condemned, that shew themselues to be, *as it is*, that is to say, men without al natural affecti- on & friendly loue to their owne blood and kinsfolkes. There is a certaine naturall affection, god will, loue and pitifull mercie (which the Scripture calleth the bowels of mercie) in the father and mother towarde their children, in brother toward brother, and in consins toward kinsfolkes and friends of their alliance.

We haue notable examples hereof set down in the Scriptures, of Abrahams loue toward his son Isaac, and of Josephs affectio toward his father Jacob,

and his brethren, but especially toward Benjamin his brother by one mother. Mothers and daughters in lawe haue a notable example to follow in Moemi and Ruth.

Mothers and daughters in law (for the most part) doe beare a deadlie hate the one to the other, which is the cause of much mischief in the houses where they be. Let them learne therefore by this pretie example, how to behaue themselves on both parts. Let the mother in law thinke the daughter in law to be her owne daughter: & let the daughter in law honour and reuerence her mother in lawe, euen as if she were her owne mother.

Many things must be winked at on both sides, many things must be taken in god part, and many thinges put by with a quiet minde. Manie thinges must be forgien, and they must both haue their eares stopped against tattling tale bearers, and wrongfal suspitions. Concorde in euerie house is the greatest treasure that may be, and discord at home, is the most perillous and endles mischief that can be inuented. Paul his words touching god turnes, and honour to bee giuen to our kinsfolkes, are very well knowen, and excellent to be seene in the fifth Chapter of his first Epistle to Timothie.

Last of all also, there is to be founde in the word of God, a peculiar law for the honouring of olde men, which bindeth vs to rise before the hoarie and graie haired head.

Olde men therefore are to be honoured, whom wee must worthily magnifie, and in whom we must acknowledg the singular grace of God in giuing them long life, and that by long & continuall experience of all thinges, they haue attayned to much wit or wisdom, wherby they are able to help vs

For the honour due to old men,

The honour due to our kinsfolkes.

with

with their counsell. They therefore ought to be prayed, that all men may vnderstande that graie hayres are a crowne of glorie. Moreover, if aged impotent persons are drinen into neede, then must our aboundance supply their necessity. To be short we must not deny to olde men any due tiz of humanitie, wherewith we may pleasure them. In the same sort also there are here commanded vnto vs, widdowes, Orphanes, wardes, poore men, straungers, sicke and miserable people. And for that cause, did the deuoute and good men of olde, bestowe their goods liberally to the refreshing of old men, widdowes, fatherlesse children, and poore sillie creatures. Those goods at this day are called Church goods, or Ecclesiasticall contributions: which undoubtedly are very wel bestowed, if they be laide out on them for whom they were giuen. In the Emperours constitutions, we may see that there were common houses and substance builded and appointed for all sortes of needie people. For there is mention made of houses for fatherlesse children, of Hospitals for olde men, for spittles for beggars, of places of sicke men, and nourceres for children.

Among vs at these dayes, there are Hospitals and Monasteries, verie many whereof haue seuerall places appointed for Orphanes, olde men, poore people, impotent creatures, sicke persons, and infants. They therefore doe commit an vnappaeasable offence, whoe soeuer bestow to other vles, y^e substance and places ordeined for olde and poore people, and lath out (they care not how prodigally in ryot and lustinesse) the almes bestowed vpon poore silly soules. And nowe hitherto haue I declared howe our parents ought to be honoured, and they which are contained vnder

the name of parents.

There is now remaining the third and last part of our present treatise, wherein we haue to see what God promisseth to them that honour their parents religiously, whereby we haue to gather, what peril hangs ouer y^e heads of them, that wickedly neglect, and irreverently despise their parents. The Lord in the Law therefore saith: That thy dayes may be long in the lande, which the Lorde thy God shall giue thee. The meaning of which saying is, Honour thy father & thy mother, that thou maicst for many daies inioy the possession of the lande, which thou shalt haue in testimonie of my fauour to thee warde. These words doe properly belong to the Iewes: But verie well and truly doeth a godly minister of Christ writing vpon this place, say: Because the whole earth is blessed to the faithfull, wee doe nothing amisse, when wee reckon this present life among the blessinges of God. Wherefore this promise apperteineth as well to vs as to the Iewes, because the prolonging of this present life, is a testimonie of Gods especiall fauour. He promisseth assuredly, to them that doe religiously honour their parentes, in what lande soeuer they dwel, all kind of blessinges, felicitie, and soze of tempozal thinges, with a swete prolonging of this present life. For Paule interpreting this in the fifth chapter of his Epistle to y^e Ephesians saith: That it may go well with thee, and that thou mayest liue long vpon the earth: Meaning any lande whatsoever, and promising a tempozall blessing of the Lorde.

WEE therefore gather hereupon, that the contrarie is threatened and set as a penaltie vpon the heades of those that disobediently despise their parents.

The promise made to those that worshipping their parents, and threatenings against such as despise their parents.

parentes. By examples and other places of the scripture, this shall be made more manifest. Cham is cursed of his father Noe, for behauing himselfe vnreuerently toward him, euen in his drunkennesse. Ioseph is exalted to the chiefest dignitie in Egypt, because from his childhooe he honoured God, and reuerenced his father Iacob. Solomon in the 17. Chapter of his Prouerbes, saith: Whosoeuer rewardeth euill for good, euill shal not depart from his house. Againe, He that despitefully taunteth his father, and despiseth the olde age of his mother, shall be confounded and left in reproche. The sonne that leaueth to keepe the discipline of his father, shall thinke of talke of wickednesse. Who so curseth his father or mother, his light shall be put out, and the balles of his eyes shall see nought but darknesse. For they are monsters and no men, that are vnnaturall toward their parents, and especially they which do not only neglect and despise the, but also beate and vncurtiously handle them. Such fellows doth the Lord commaund to be blaine, as people vnworthy to see the light, because they forget and will not acknowledge that by the meanes of their parentes, they came into the worlde. He that curseth father or mother, sayeth the Lord, let him die the death. And againe, Hee that striketh his father or mother, let him die the death. There is none of you which knoweth not the law, called *Lex Pompeia*, against such as kill their parents. It is not amisse here to heare what the Cõtile writers say, touching this matter. Homer saith.

He did not nourish as he should
his aged parents deare.

Therefore the Gods did from his youth
cut off the iolliest yeare.

And the auncient Poet Ophycus saith.

God sits aboue, and sees the sonnes
that do themselues apply
To do their fathers hests, and those
that shamelesly deny
Them to obey, and as he doth
blesse th'one with sundry giftes,
So for to vexe th'other, he doth
deuise a thousand drifts:
For though despised parents die,
yet doe their ghostes remaine,
And are of force vpon the earth
to put their sonnes to paine,

Moreouer, the tragicall Poet Euripides hath.

To him that while he liues doth loue
his parents to obey,
Whether he liue or else doe die,
God is a friend alway.

And Benander the Comicall Poet saith.

The wretch is worse thã mad that with
his parents falles at oddes,
For wise men greatly reuerence them
and honour them as Gods.

Virgill also among other horrible vices, which are punished in hell, with eternall and vspeakable paines, doth say.

Here they that did their brethren hate
while life on earth did last,
Or beate their parents, &c.

And immediatly after,

He did his countrie sell for golde,
and made a tyrant King,
For bribes he made & marde his countrie
lawes and euerie thing.

And Horace in his Odes saith,
It is a sweete and seemely thing
in countries cause to die.

And **Silius Italicus** hath.
Doubt not of this: forget it not,
but keepe it in thy minde.
It is a detestable thing,
to shew thy selfe vnkinde
Vnto thy natiue countrie soile,
for no such sinne remaines
In hell to be tormented there,
with vtter endlesse paines,
As that: so doth experience teach.

These testimonies haue I cited to
this end & purpose, that by these (deere-
ly beloued) ye may gather the hainou-
nesse of this offence, which the verie
Gentiles themselues do so grieuouly
cry out against and vtterly condemne.
Cain slue his brother Abel, but there-
by he gate his reward to be marked
with a perpetuall blot of ignominie
and reproch. **Senai** did intollera-
bly rayle vppon **Dauid** his ordinarie
Magistrate, and therefore was hee pu-
nished according to his deserts. **Ab-
lom** rebelled vnnaturally agaynst his
father **Dauid**, but being wrapped by
the haire to a tree, and hanging be-
twixt heauen and earth, hee is horri-
bly thrust through with a **Jaeline**.
The **Lorde** called them that slue the
Prophetes by the name of **Adders**
honde, and sonnes of the diuell. As for
thē that haue reprochfully dealt with
olde men, or troubled widowes, they
haue not gone unpunished. For the
Lorde in the lawe sayeth. Thou shalt
not afflict the widowes nor fatherlesse
children: But if ye doe goe on to afflict
them, they shall vndoubtedly crie to
me, and I will heare them: & my wrath
shall waxe hot, and I wil slay you with
the sword, and your wiues shall be wi-
dowes, and your children fatherlesse.
Thus much hitherto.

Saint **Paul** alleading this lawe
in his Epistle to the **Ephesians**, doeth

very aptly applye it to our learning
and comfort. For hee saith: Children
obey your parentes, for this is right,
honour thy father and mother (which
is the first commaundement in promise)
that thou maiest prosper and liue long
on earth. Fathers, prouoke not your
children to wrath, but bring them vp
in instruction and information of the
Lorde. In these wordes hee telleth the
parentes their duteie, as well as the
children.

Threē things hee doeth require at
the hande of the parentes, that is, to
bring vp their children, to instruct
them, and to correct them. For it is
the parentes office to nourish, to feede,
and bring them vp, till they be grown
to age, that being once dispatche d from
hanging on their parentes any longer,
they may get their liuings with their
owne labour and trauell. It is the pa-
rentes office to teach and instruct their
children. That teaching or instru-
cting consisteth in threē things, in reli-
gion, in maners, and skill of an occupa-
tion.

As touching religion, it hath
certaine principles, rudimentes I saue
and Catechismes to teach by, Secon-
darily, it hath the Scriptures setting
out the word of God, with a full expo-
sition of all thinges belonging to God:
it hath also mysteries, holy signes and
Sacramentes to teach and to learne
by. If the houtholder be conuersant
among a people which honoureth the
true religion, and hath receiued the
lawfull worship of **GOD**, with true
faithfull and godly Ministers and tea-
chers of **Christ** his Church, let him
giue charge and see that his children
goe to the holy congregation, there to
be instructed in religion by the publike
Preacher. Yet neuerthelesse, let the
father at home examine his children,
and

The duty
parentes re-
wards their
children.

Children
are to be
instructed
in religion.

and know what they haue learned by hearing the sermon. Let both the father and mother also at home priuately doe their indeuour to teache their children the 10. commaundementes, the Apostles Crede, & the Lordes prayer, & let them teach them a brieve and readie rule out of the Scriptures, for the vnderstanding of the sacraments. Let them often and many times cause them to repeate the Catechisme, and beate into their heads such sentences as are most necessarie to put them in memorie of their faith and duetie of life. But if so it be, that the householder haue his dwelling with a people that persecuteth the Christian faith and doctrine, which hateth the true and lawefull worship of Gods name, & cannot abide the congregation & ministers of Christ: as it hapneth in the Turkish captiuities, and troublesome persecutions of our daies: then shal he take hede and keepe himselfe from idolatrie, neither shal he in his owne person goe, nor suffer his familie to come to those vngodly assemblies, but shall rather in his owne house at home instruct them in true religion, first in the Catechisme, and then in deeper diuinitie. Moreover, so oft as the case and necessitie shall require, he must freely and openlie professe Christ and his Gospell. For it is apparantly euident by the Epistles of Paule and other histories, that such Churches were in priuate houses of great cities in the time of the Apostles, and thickest of those hate and auncient persecutions. Neyther is it likely that the Iewes in their captiuitie at Babylon, although they lacked the outwarde vse of sacrifices, were altogether without all worship of God. Although Daniel did not sacrifice, yet did hee at certaine houres in the day time, wor-

ship God in his owne house.

The house of Cornelius at Cesarea was the Church wherein Peter preached in a verie good and ecclesiasticall assemblie or congregation, and he, because Toppe had no Church for him to pray in, went by to the higher part of the house to make his prayers there. Neyther is it to be doubted but that the Eunuch of Quene Candaces nobilitie, of whom mention is made in the Actes of the Apostles, did ordaine a Church in Aethiopia. And let them bee perswaded, which are without the publique and lawefull vse of the Sacramentes, that that shall not be imputed to their default, which is committed, not by them but by anothers offence. For euen in such a case can the Lorde worke well by his spirit, in the mindes of his people. But whereas by the grace of God, libertie is giuen for the congregation to assemble, and to heare the free, sincere, and true preaching of the Gospell, and lastly, to celebrate the Sacramentes, there must those priuate and domestlicall Churches bee broken vp and come to an ende: not for because the house of a godly householder is not, nor remayneth still a Church, but for because the hearing of Gods worde, prayer, and the celebrating of the Sacramentes, ought to bee publique and common to all the Saintes. For those assemblies by stealth, which the Anabaptistes vse, and all other sectaries, are both worthily and vtterly condemned.

And nowe let vs heare the testimonies of Scripture, which commaunde all householders to instruct holily their family in the true religion, and to declare to their children the meaning of the Sacraments. Moses in the sixth of Deut. saith:

Preceptes
for the instructing of
our children
and familie.

Hearc

counsell &
duice giue
o householders
in captiuitie.

Hearre Israell the Lorde our God is Lorde only: Therefore shalt thou loue the Lorde thy God, with all thy heart, with all thy soule, and with all thy might. And these wordes which I commaunde thee this day, shall be in thy heart. And thou shalt shewe them vnto thy children, and shalt talke of them when thou art at home in thine house, and as thou walkest by the waie, and when thou liest downe, and when thou risest vp. And thou shalt binde them for a signe vpon thy hand, and they shalbe as frontlets betweene thine eyes. And againe, When thy sonne asketh thee in time to come, saying: what meane these testimonies, ordinaunces, and lawes, which the Lord our God hath commaunded vs? Then thou shalt saie vnto thy sonne, we were Pharaoes bondmen in Egypt, and the Lorde brought vs out with a mightie hande, and shewed signes and mightie woonders before our eyes, and brought vs out from thence and gaue vs all these preceptes and statutes to doe and to feare the Lorde our God. Hereunto belongeth a great part of the 78. Psalm. And in the 13. of Exodus, the Lord doth say againe: Sanctifie to mee all the first borne, And when thy sonne shall aske thee in time to come, saying: what is this? Thou shalt say to him, The Lord slue all the first borne of Egypt, and therefore I sacrifice vnto the Lorde all the males that open the matrice. Also in the 12. Chapter, God, or Moses in Gods name, expounding the mysterie of sacrament of the Pasche, sayde: When your children aske you saying, what manner offeruice is this that yee doe? ye shall say, It is the sacrifice of the Lordes Pasche, which passed ouer the houses of the childre of Israel. &c. These testimonies are sufficiently e-

uident and neede no further exposition. I will nowe therefore adde to these the other thinges which parents haue to teach their children.

Let the father instruct his children in manners. Wee all from our birth are clownish & rude, & all children haue vnscemely and vnciuill maners: which euill is made double as much by euill custome and clownish companie. Let the parents therefore teach their children manners betimes, which may adorne them at home, and become them abroade. Let him instruct him, how to behaue himselfe decently in his going, and gesture of his bodie, howe in the Church, howe in the market, how at the table, howe in mens companies, and in all other places of companie. There are excellent preatie booke set out for that purpose, so that I neede not stande to discusse to you the particularities thereof.

Lastly, let the father place his children with expert and cunning worke-men, to teach them some handie craft whereby to get their liuing an other waye. But first, hee must make tryall of their wits, to see whereunto euerie one is best apt, and wherein he doth most delight. For, Cunning will neuer be come by, where good will is wanting in him that must learne it.

If thou hast anie fit for learning, thou shalt do a good and godly dede, to traine them by to the ministerie of the church, or some other office that standeth by learning. But of all other, those parentes are to be sounde fault withall, that bring by their children in lazie idleness. For although there be left vnto them huge heapes of treasure, yet in thre or foure odde houres, al may be wasted and come to nought. Whereunto then shall your deintie idle Gentleman trust, what shall

The child must be taught manners.

Children must learne an occupation.

he do, when there is nothing left but his bare carkeasse that is a lump of clay not good for any thing? The inhabitants of Massilia would not admitte any into the number of Citizens, but such as had learned an occupation to live by. For to a Citie there is no greater a plague, than an unprofitable citizen. But who I pray you may be thought to be a worse Citizen than he, that being accustomed to ease, and delicatenesse, & of a sodaine by some mishap, or else by prodigall riotousnesse being deprived of them both, & driven to extreme pouertie, is compelled, perforce to seeke out vnlawfull thiftes to get more wealth againe? Further more, they of old had a Proverbe worthie to be remembred of vs at this time, Euerie lande maintaineth Arte. By this sentence they meant that learning and science, is the surest preparation for euerie iourney. For they can not be taken away by thieues, but whether soeuer thou goest, they beare thee companie, and are no burthen for thee to beare. If therefore mischance doe spoile thy children of the wealth that thou leauest them, if thou hast taught them an occupation, it is ynough for them to live by. Kinges are deprived of their Prince-like dignitie, and put beside their excedding riches, so that it is no marvaile though Kinges inferior be spoyled of their wealth, and banished their countries. Dionysius of Syracule is reported for his tyrany to have bene thrust beside his seate. But having lost his kingdome he departed to Corinth, where he set by a schoole, & taught children their Grammer and Musicke, whereby in that necessitie he got his living. He had bene hard besetted verily, & in a miserable taking, if he had neuer learned any thing, but had settled his hope vpon dignitie

and riches, vaine hope had bene his destruction. For he had died in extreme beggary. Thus much touching the bringing by of children in learning or knowledge of some occupation.

I haue in that which is behinde, to Of correction. speake somewhat touching the correction of those that are contained vnder the name of children. This correction consisteth partly in wordes, and partly in stripes. In both, there must be had a middle-meane and measure, that nothing be done outrageously. Let not the admonition, y^e is giuen in wordes, be bitterer than the fault deserues. Let it nippe for the time present, but being past, let it be spoken of no more. Continuall chiding breeds contempt. Thou shalt finde some children altho, with whom gentle dealing will somewhat preuaile. And valesse thou doe sometime praise them, & speake well of that which they doe, although peradventure, not so well done as thou wouldst require, thou shalt perceiue that vtter desperation will take away hope and courage cleane from them. I thinke it not good with too heauie a burden to ouerawe such children as are willing to beare. Stripes must not be bestowed but for some great offence, and that too, not in the fathers anger, but moderately: not to marre, but to amend them. Let the parentes alwaies remember y^e golden saying of S. Paule: Fathers prouoke not your children to anger. For the best wits are hurt by too much rigorosnesse. Salomon, where he speaketh of moderate correction, saith: The rod and correction giueth wisdome, but the childe that runneth at randon bringeth his mother to shame. Againe, chastise thy sonne and thou shalt be at quiet, and he shall bring pleasure vnto thy soule. These wordes of his doe vtterly con-

Cocking
of children.

demne y fathers cockering, & the mothers pāpering, which is the marring of very many childzē. For the parents offend God as much in too much cockering their children, as they do in overmuch punishing of them. Heli in the scriptures is ill reported of for doting over his childzē, he himselfe diech miserably, & bringeth the shamelesse wicked knaves his sonnes, to a shamefull ending. What is to be thought of that moreover, y in the 21. of Deut. the parents themselves are commaunded to bring their disobedient children before the iudge, & there by complaint to sue them to death? By this exāple, which may otherwise seeme to be somewhat too sharpe, it pleased God to put other men in remembrance to keepe their children in awe & obedience. For God is a god of saluatiō & not of destructiō, so y when disobedient rebels & godles people perish through their owne default, he turneth y destructiō of theirs to the safegard of his obedient seruants. Let parents therefore alwayes remember this saying in the Gospell: It is not the wil of your heauclly father, that one of these litle ones should perish. Whosoeuer offendeth such an one, it were better for him that a millstone were hanged about his necke, and that he were drowned in the depth of the sea.

The dutie
of children.

Now touching y dutie of children I haue spokē of it before in y place wher I taught how & after what sort parents ought to be honoured. Paul as it were in one word knitteth vp much matter and sayth: Children obey your parents in the Lorde. He telleth y reason why. For that (saith he) is righteous. And as gaine he addeth the cause saying, For God hath commaunded it. Let children therefore consider and thinke vpon the nightly watchings & continual labour y their parents take in byzinging them

vp, and let them learne to be thankful for it, & content with their present estate: when their parents instruct thē, let them learne attentiuely, and shew themselves like to godly Jacob, rather than to godlesse Esau. Let them learne to accustome themselves to god & honest maners. Let them willingly learn the art or occupation whereunto they are set. Let them yeld & submit themselves to their parents correction. Let them not stirre by or prouoke their parents to anger. Let them chouse to learn wit and obey their parentes of their owne mind & accord, rather than to be drinen to it by beating and brawling. If parents at their departure leaue litle behind thē for their children to inherit, let not y good children therefore speake ill by y dead. If thy father hath taught thē any art or occupation, he leauech for thē a sufficient inheritance. Christinesse also & moderate spending, is a very great reuenue. If thy father hath wel and honestly taught thē god maners, and trained thē vpp in the true wisdom & perfect religion, then hath he bequeathed thē a patrimonie sufficient for to maintaine thē. For what else are exceeding great riches left to a soule or irreligious fellow, but a sword in a madde mans hand? Thou art left wealthish enough by thy fathers legacie, if y thou art godly, painfull, headfull & honest. For gods gotten by y sweate of our owne browes, do for y most part cōtinne longer, & prosper better w vs, than those which other leaue vnto vs. We haue again (dearly beloved) spent an houre and an half in handling this matter touching the honour due vnto parents. I haue said you longer thā of right I should haue done; but ye shal impute it to the loue and god will I beare to the matter. I am not ignozant how necessarie this argument is, al-
most

most to all men: and therefore sticke I the longer vpon it. For I endeour my selfe, not only to teach you things profitable and necessary, but also to beate them into your memoizies so much as

I may, to the end, that yee neuer forget them. God graunt you all a fruitefull increase of his holy word, which is the sēde that is sown in your hearts. Let vs pray, &c.

Of the second precept of the second Table, which is in order, the sixt of the ten Commandements, *Thou shalt not kil.*

And of the Magistrate.

¶ The sixt Sermon.



Justice and innocēcy are very well ioyned to the higher power and magistrates authority, and in this 6. precept both pub-

lique & pziuate peace and tranquillitie are hedged in & inclosed against open tumults and secret discords. And since y life of man is y most excellent thing in the world, whereupon al other things. of how great price soeuer they be, doe waite and attend, and finally, since the body of man is moze worth than all other gifts whatsoeuer, the very naturall order doth seeme to require, y the 6. commandement should be placed next, which god himself hath plainly expressed in these few wordes: thou shalt not kil. For in this precept, iustice & innocency are commaunded & commended vnto vs, wherein also it is pvoided, y no man hurt an others life or bodie: & so in this precept charge is giue to euery one to maintein peace & quietnesse.

Nowe here are to be obserued the steps that lead to murder, wherin we must consider y kinds & causes of hurting & annoying. For y Lord doth not simply forbid murder, but all thinges else wheron murder doth consist al eging on therfore and prouoking to anger is vtterly forbidden, slaundersous taunts & brawling speeches are flatly prohibited, strife, wyath, and enuy are plainly commanded to be suppressed. And in this sense we haue Christ our

Lord himselfe interpreting this lawe, where in y Gospel after Mat. he saith: Ye haue heard it said of old, thou shalt not kil, whosoeuer killeth shall be in danger of iudgmēt. But I say vnto you that whosoeuer is angrie with his brother vnadvisedly, shall be in danger of iudgment. And whosoeuer shall say vnto his brother, Racha, shall be in danger of a councill: But whosoeuer shall say Thou foole, shall be in danger of hell fire. Thou seest here therefore, y anger, slander, brawling, & al other tokens of a mind moued to vtter ill wordes, are flatly forbidden. What then must thou do? Thou must forsooth come into charity again with him whō thou hast offended, thou maist lay aside al wyath & enuie, vnlesse thou hadst rather haue al the honour that thou doest to God be imputed for sin vnto thee & that peraduenture thou woldest chouse rather vtterly to be condemned. For our Lords goeth on in the gospel & saith: If therefore thou bring thy gift vnto the Altar, and there remembrest that thy brother haue anie thing against the, leaue there thy gift before the altar (ye speake to them, who as then had their temple standing, their altar remaining, and burnt offerings in vse, we at this day haue an other manner of worshiping God) and goe thy way, first be reconciled to thy brother, and thē come and offer thy gift. And againe, Agree with thine aduerfarie quickly whiles

The sixt
precept.

thou art in the way with him, least at any time the aduersary deliuer thee to the iudge, & the iudge deliuer thee to the minister, and thou be cast into prison. Verily I saye vnto thee thou shalt not depart from thēce, vntill thou hast paid the vtmost farthing. But soz because so few of vs obey this sound and wholesome doctrine of the Loyds, therby it cometh to passe y so many great & troublesome tumults happen amōg mē. For small is the substance of them that obey y word of God, but great is the rest & quietnes of their cōsciences. And what pleasure I pray you, do infinite riches bying to man, since with them a man cannot likely bē without troublesome cares of mind, great turmoiles & lack of a quiet life? This law therfoze which tends to no other end, but to teach man the way to leade a swēte and pleasaunt life, doth wholly take from the mind of mā such immoderate affections, as anger & enuy are, two y most pestilent euils that raigne among men.

Of anger.

As concreing anger I meane not at this present to speake ouer busily, euē as also I haue determined to be brieife touching enuy. Of anger many men haue vttered many profitable sentences. And yet there is an holy kind of anger which the scripture disalloweth not, so that vnlesse a man bē angry in that sort, he shal neuer be a good & godlie man. For a good mā hath a zeale of God, & in that godly zeale hē is angry at the iniquity and naughtinesse of mankind: wherof there are many examples to be seē in the Scriptures: and this anger doth stomack the sinne cōmitted, rather than the person whō doth commit the sin. For the god seruauant of GOD hateth nothing in the wicked mans person but his very sin: so that if the wicked cease once to sin,

he wil leaue to hate o: bē angry therwithal any longer. This anger is vtterly condemned then, when it springs of euil and corrupt affections, when no iust cause is giue, but that hē which is offended, doth in his anger either fulfill his affection, o: else hurt o: determine to hurt him with whom hē is angry. A great euil it is, & a fruit, which when it is sown doth yeeld and bring forth one mischiefe bypon an others necke. And therfoze doth the Apostle of Christ counsel al men not to giue any place to anger: and if so be it happen that it enter into our mindes, and sticke there a while, yet that we suffer it not to catch fast hold, o: take deepe roote therein, Be angry (saith hē) & sin not. Let not the sunne set vpon your anger, & giue no place to the diuel. For this is the Apostles meaning, If so it happen that yē be angry, yet sin not, that is, yet brydle your anger. Neither doth the Apostle bid vs to bē angry, but willety vs not to let our anger to cōtinue long, noz to bzeake out to the woꝝking of iniurie. And *παροργισμος* (which woꝝde Paul vsseth) signifyeth anger indēde, but yet moze rightly the stirring o: prouoking to anger, so that thereby wē haue to vnderstand, that to him which is by iniury prouoked to anger, although hē be somewhat grēued & touched at the quicke, that griefe ought to bē but of short continuance: neither must we in any case suffer our aduersarie the diuell, to fasten his scote in our heartes, who doth through anger by little and litle crape into our mindes, & by continuall wyath doth woꝝke out enuy, by which he doth captiuate & peruert the whole man, with al his senses, woꝝds, and woꝝks.

For, Enuy is anger grown into euil. Some by long continuance, which doth soz the most part bere, burne, and

Of enuise.

and

enuie, more than the partie which is enuied: Although the enuious doth neuer cease to deuise mischief against the man whom he doth enuie. It is an endlesse euill which doth not admit any remedie to take it away. And therefore did the Gentiles bait and canuase it to and fro with wonderfull preatie quippes and pittie sentences: Some of which I will not be ashamed here to rehearse, to the intent that counterfeit Christians addicted to enuie, may be ashamed of it, if peradventure they will learne to blush, when they finde themselves touched by Heathens and Paynims.

Virgil saith.

In heart where enuies seed takes root,
there growes a poysoned graine,
Which dries & drinkes fro euery lim
the blood of euerie vaine,
And sucks & sokes the marow bones
vntill they feeble waxe,
(Such is th'enuenomed poisons force)
and yet no bone it crackes.

And therefore saith Horace.
The Sicily tyrants neuer found,
a more tormented hel.
Than enuie was, &c.

Silius Italicus cryeth out.

Ill fauoured enuie, vgly hagge,
and dogged end
Of mortall men, that neuer couldst
abide to lende (deedes,
One worde to praise praise worthis
but sweltst to see (grow,
Small things increase, & low thinges
to high degree.

Ouid speaking of enuie describeth it thus.

Within did diuelish enuie sit,
and eate the flesh of snakes,

To feede the humor of her vice,
with such kind loathly cates:
With face of tallow caked hew,
& bodie leane like death; (wayes,
With squint eyes turnd nine sundric
with rustie stincking teeth.
Her bitter brest was ouerspred,
with gaid as greene as grasse,
Her tongue that ceast not to say ill,
with venom poysoned was:
She neuer laught, vnlesse it were
when grieffe made others weepe,
And fretting care within her heart
did keepe her eyes from sleepe.
She sees and pines away to see,
the good successe and state,
Of men that prosper on the earth:
and so her deadly hate

Is to her selfe a deadly plague,
Whereas she goes she mars the corne,
that growes vpon the ground,
She makes on trees that blossoms bare
there can no fruite be founde,
And with her breath she doth infect
whole houses, realmes and townes.

Since therefore that enuie is so great an euill, and that the Lord commaundeth to keepe our selues from it, therin doth appeare the Lords goodnes to vs ward, and thereby we may gather how good & profitable his lawe is, which tendeth and is giuen to none other end, but to set vs at libertie from so great a mischief. And here by the way, we doe perceiue that our fault and not the waywardnesse of God is the cause, why manie in the worlde are neuer at peace and quietnesse, but are exceedingly vered with continuall torments. For as they cease not to enuie the estate of other, so with their anger they disquiet more than themselves, and doe at last duly aby and worthily suffer the deserued punishment of their wicked deedes.

All hurt.ing
is so. bidde.

And this lawe doth not onely forbid and restraine the motions and euill affections of the minde by wrath, anger and enuie, but doth also giue commandement against al maner hurt that riseth by them. Harme and hurt is done by sundry meanes, by beating, by violence thrusting, by ouerthrowing, by pulling, and troubling, although in doing so, thou doest not wound thy neighbor. But thy sinne is the greater, if thou giuest him a wound after what sort soeuer, eyther with weapon, or by any meanes else. And againe thou sinnest yet more greiuously if thou doest quite cut off, or other wise breake any limme of his bodie, if thou puttest out his eyes, or dashest a tooth out of his head.

So then the better that the limme is that thou cuttest off, or puttest out of ioynt, the greater is the sinne, & more greiuous thine offence.

From whence without doubt the law called Lex talionis toke the beginning, which commaundeth to cut off the hand of him, which did cut off an others hand: and to plucke out the eye of him, which did put out an other mans eye.

Howe also the manner of killing must not be ouerpasse. The Lorde sayth: Thou shalt not kill. We kill diuerse wayes: eyther we our selues doe the daede, or else we vse the helpe of other to strike the strooke, it is done eyther priuily or openly. And in this sort againe there are very many fashions. For we commit murder sometimes by lording our peace, sometime by dissembling, by giuing ill counsell, by consenting, by ayding, or egging forwarde to euill. An other peradventure would not doe the thing that hee doeth, but because he saith that thou harteneest him on, but because he knoweth hee shall please thee thereby, and

because he perceiueth that thy help byholdeth him. Although therefore that thou with thine owne hand strike not the strooke, yet the murder that another committeth by thy setting on, shall be imputed to thee as well as if thou thy selfe hadst killed the man.

And no maruel, since John the Apostle and Euangelist, calleth hatred manslaughter.

Forouer, here are to be touched the causes of murder, or doing of mischief. For hereupon standeth and from hence commeth the mischieuous daede and soule offence. Murder is committed, and the neighbour endangered either vnitwittingly, or else by on pretended malice. It is done vnitwittingly, whereas, when a man purposeth an other thing, by ill happe, or as I shoulde rather say, by the providence of God murder doth ensue. As for example, when my minde is to discharge a gunne against a Bucke meaning to kill the beast, by happe I strike a man, who vnauwares to me was in the same wood cutting timber: or else where as vpon simplicitie I giue my friende a draught of poyson, where mine intent was to haue giuen him a medicine to recouer his health. For such chaunces as these hath the Lorde in the Lawe, and among all nations, prepared Sanctuaries for men to flee too, as places of refuge. Murthers procede of pretended malice, when I being blinded with priuate greedines doe goe about to take from an other man that which is his, and for resistance doe kill him if he yelde it not to mee. Of that sort are many warres and foughten battailes now a dayes, and of that sort are robberies & murders committed by the high wayes side. That also is pretended murder, when I, for iniurie that another

The causes
of murder.

The lawe of
like for like.

The maners
of killing.

Sanctuaries.

ther man doth mé, doe reuenge my selfe by killing him. Or else when I bëing made with anger, or ouercome with wine, doe murther the man, whom otherwise if I were not in that ill fauoured taking, I would make much off and loue very heartily.

But now how foule and detestable an offence murder is, that procedeth of malice, I thinke it expedient for mé to declare to you, and you to marke in this that followeth. For the consideration thereof being thoroughly scanned, must néedes vndoubtedly worke so in the hearts of men, that fewe murders shalbe committed, and that euery one shall endeouour himselfe the more by suppressing anger, to preserue mankinde, who is the holy similitude of God himselfe. The very déede of murder it selfe fighteth directly and disobediently against the eternall God, who is the life and saluation of the world. For murder destroyeth the very image of God. Because man is created to the similitude and likenesse of God. If a man should of purpose deface the Image of the King or Prince set vp at their commandement, he should bæe accused of treason committed: in howe great danger is hæ then that doth destroy a man, which is the reasonable, liuely, and very picture of God himselfe. We reade that Theodosius the Emperour did determine to destroy a great number of the Citizens of Antioche, for noue other cause, but for ouerthrowing of the image that was set vp, for the honour of Placilla, Augusta: But therevnto is added, that one Macedonius an Hermite came to the Emperours messengers and said: O my friends, goe say to the Emperour, Thou art not an Emperour onely but also a man, Doe not thou cruelly de-

stroy the image of God. Thou angrest thy maker when thou killest his image. Consider with thy selfe that thou art sorie for an image of brasse. Nowe it is euident to all men what difference there is, betwixt a thing that is deade, and that which hath life, & a reasonable soule. Moreouer it is an easie matter in steade of one brasen image to set vp more: but it is vnpossible to restore one haire to them that once are slaine.

Finally murder is cleane contrary to the nature of man. For man cherisheth himselfe, and flesh destroyeth not it selfe, but preseructh and nourisheth it selfe so much as it may. But al we men, as many as liue, are of one lumpe, & of the same substantial flesh: to kill a man therfore is against mans nature. Furthermoze all men are the childe of one father, of one stock and of the same progenie: murder therfore is directly against ciuil humanity, and is a plague that raignes among men: And doth not the Lozde our redæmer also, require charity of all men, which must so abound, that we may not sticke to die for our neighbour (To kill our neighbour therfore is flatly repugnant to Christian religion. And take this by the way too, that the bloud of man shedde by murder, cryeth out of the earth to heauen for reuengement. For to Cain, when hæ had slayne his brother, it was saide: The voice of thy brothers bloude cryeth out of the earth, and is come vp to mee. For bloudshed verily polluteth and maketh the grounde accursed whercon it is shedde, and is not cleansed againe nor easily appeased, vntill it do also drinke the guilty bloud of them, which spill befoze the guiltlesse bloud of innocents.

Lastly murders procure & make the

committers thereof with endlesse spots of reprochful infamie, & that which is worst of all, it bringeth vnto them everlasting damnation. Wherefore Salomon in his Proverbes, saith: My sonne if sinners entice thee, consent not vnto them. If they say, Come with vs, wee will lay waite for blood: & will lurke priuily for the innocent without a cause. We wil swalow them vp like the graue quicke & whole, as those that goe downe into the pitte, We shall finde all manner of costly riches, & fill our houses with the praye. Cast in thy lot among vs: wee will all haue one purse: My sonne walke not thou with them, but rather pull backe thy foote from their wayes. For their feete runne to euill, and are hastie to sheade bloude. Nowe Dauid sayeth that The bloudthirstie man, and the hypocrite, are abhominable to the Lord.

From this lawe is exempted the Magistrate ordeyned by God, whom God commaunded to vse authozity and to kill, threating to punish him most sharply, if hee neglect to kill the men whom God commaundeth to be killed. This sixth commaundement of the Lawe therefore, doth flatly forbid vppon priuate authozity to kill anye man. But the Magistrate killeth at Gods commaundement, when he putteth to death those which are by lawe condemned for their offences, or when in defence of his people hee doth iustly and necessarily arme him selfe to the battell. And yet the magistrates may offend in those two pointes two sundry wayes. For either they doe by lawe, that is, vnder the coloured pretence of lawe slay the guiltles, to satisfie their owne lust, hatred or couetousnesse: As we read that Iesabel slue the iust man Naboth with the Lordes Prophets.

Or else by p̄uill pitie and solish clemencie doe let them escape skot free, whom the Lord commaunded them to kill: as Saul and Achab are reported to haue sinned in letting goe the bloody kinges whom God commaunded to be slaine. And Salomon in the 17. of his Proverbes doeth testifie that the Lozde doth as greatly hate the Magistrate that acquiteth a wicked person, as him that condemneth an innocent man. The Magistrates also in making or else repelling warre doe offend two wayes in this sorte. For either they doe vniustly them selues make warre vppon other men, and inangle their people therein: Or else they suffer seyrein enimies to robbe and spoile the people committed to their charge, & doe not with such force, as they may, keepe off and defend that open wzong and manifest iniurie. Both these offences are of sundry sortes, and therefore withall so great that they can hardly be purged. Thou readeest therfoze that the holy kinges of Israell did neuer make warre vpon any body vnles the Lord commaunded them. And they again fought for their people, and suffered them not to be led away captiue, as miserable bonslaues. For so did the blessed Patriarche Abraham followe vpo and pursue those foure kings, nay rather cutthroate robbers of the Galt, & recouered by force of armes Lot, Lots substance, and the people of Sodome that were carried away. And such warres as these are taken in hand, either for the recouerie, or else for the confirmation of peace: so that the magistrates that make warre in such a cause, are rightly and indade the children of God, because they are peacemakers. For al peace makers are the children of God.

And now this place and argument

doe require that I speake somewhat touching the office or authoritie of the magistrate: which (by Gods helpe) I will assay to doe, not that I meane or can alleadge al that may be said thereof, but that which shal seeme most properly to declare the meaning of it, and is most necessary for this present treatise.

Magistratus (which worde we vse for the romie wherein the magistrate is) doth take the name A magistris populi designandis, of assigning the maysters, guiders, and capteins of the people. That romie and place is called by the name of power or authority, by reason of the power that is giuen to it of God. It is called by the name of Domination for the dominion that the Lorde doth graunt it vpon the earth. They are called Princes y haue that Dominion: for they haue a preeminence aboue the people. They are called Consuls of Counselling: And kings of commanding, ruling, and gouerning the people: So then the Magistracie, (that I may henceforwarde vse this worde of the magistrates power and place) is an office, and an action in executing of the same. Aristotle defineth a magistrate to be a keeper of lawes Platarch, in that booke wherein he sheweth y learning is required to be in a king, among other things saith: Princes are the ministers of God for the ouersight and safegarde of mortall mento to the ende that they maie partlie distribute, and partlie keepe, the good things that hee doeth liberally giue, and frankely bestowe vppon them. The Magistracie, by the Scriptures, may be defined to be a diuine ordinance or action, wherein the god being defined by the Princes ayde, and the euil suppressed by the same authoritie, godlinesse, iudice,

honestie, peace, and tranquillity, both publique and priuate are safely preserved. Whereby we gather, that to gouerne a common weale, and to execute the office of a magistrate, is a worship and seruice to God himselfe: God verily is delighted therein. For the office of a magistrate is a thing most excellent, and abounding with all good woorkes, as in my former Sermon I haue declared.

Now there are three kinds of Magistracies or governments of common weales, the Monarchie, the Aristocracie, and the Democracie. We may call the Monarchie a kingdome wherein one alone doth by iust & byright lawes rule all thinges, and causes in the common weale. For if that iustice and equitie be once neglected, and that this One doth against all right and reason rule al the roaste, then is hee a tyrant, & his power is tyrannie, that is to saye wrong and iniury, which is a disease of that troubled kingdome, & a vice that is as it were, set opposite to be the destruction of that common weale.

The Aristocracie is the superiour power of a few Wises, where a certeine number of holie and byright men are chosen to be the guiders and rulers of the people. And this did first begin by the fall of tyrannie. For when men perceiued how dangerous it was to commit the rule of their whole state into one mans hand, they altered the order, and gaue the charge thereof to an appointed number of chosen men, who did excell the common sort in power and authoritie. But if these chief or head men vse euill meanes to come to authoritie, and neglecting the common weale, doe hunt after their owne aduantage, then is their government not to be called an Aristocracie, but an Oligarchie, that is, the violent lust of

Three kinds of Magistrates. Monarchy.

Tyrannie.

Aristocracy.

Oligarchy.

What the magistrate is.

Magistratus what it is.

a fewe, and not the good and vpright government of chosen Princes. So then these fewe violent rulers are the contrarie to the estate where vpright headmen haue the p̄minence. The Democracie may be called a common weale, wherein al the people together beare the whole sway, & absolute authoritie. And this Democracie began first by the fall of the Oligarchie, For when the people saw that their head men did abuse their power, and ward violent rulers, they displaced them, and kept the authoritie to them selues, meaning that euery mā should fr̄ely giue his voyce in matters touching the common weale. This kynd of government breaketh out commonly into outragious tumults, I meane, into seditions and conspiracies: For no man will suffer himselve to be corrected, while euery man will challenge to himselve full and absolute authoritie to do what hee lusteth, because forsooth hee is one & a member of the people, in whose hands the whole authoritie doth consist.

Nowe touching the excellency of these formes or kinds of government, it maketh not greatly to my purpose to dispute which ought to be preferred before other. Many haue preferred the Monarchie before the rest: but there withall they added: if hee which holdeth the monarchie be a good and vpright Prince. Which neuertheless is rare to be founde. They also which were of that opinion, did them selues liue vnder Princes in Monarchies. But it is dangerous to speake against Iupiter. Among many Kinges of Iuda and Israel thou shalt finde a very fewe good, or at least wise tollerable and indifferent Princes, whereby we may perceiue that the Lord did not in vain by the mouth of Samuel, perswade

his people to keepe their Aristocracie, and to be ruled by their Priests and elders, as God by Moses and Aetho the wisest in the worlde, had ordered long before. And yet none can denie but that great perils and infinite discomfortities are in the Aristocracie, but farre more many in the Democracie. But such is the condition of mortall men in this corruptible flesh, that nothing among them is absolutely & on euery side happy, and therfore that seemeth to them to be most excellent, which although it be not altogether without inconueniēces and some kind of vices, doth neuertheless in comparison of other, bringe fewer perils and lesser annoyance. But howsoever that case doth stand, the Apostles of Christ doe command vs to obey y magistrate, whether he be king, or senate of chosen m̄. For Paul in his Epistle to Titus saith: Warne them to be subiect to rule and power, and to obey Magistrates. For to the Romaines he saith: Let euerie soule be subiect to the higher powers: For no power is but of God, and those powers that are, are ordeined by God. Againe to Timothy he saith: I exhort you that prayers bee made for kinges, and for all that are in authoritie. If therfore any man liue in a Monarchie, let him obey the king: if in a common weale of what title soeuer, let him be ruled by the Consuls, Tribunes, headmen, & elders of the people. For we ought rather to obey the ordinaunce of God, than ouer curiously to dispute of the Kindes of governmentes which is the better or worse than other.

And in all cases truly, the magistratē is very necessary and can not be missing among men, yea, he is so necessary that without the magistrates helpe, the state of men can hardly prosper or easily stand. Neither doest thou

The Magistrate must be obeyed.

Titus. 3.

The causes of Magistrates and their beginning.

Democracie.

A prouerbe signifying that it is pernicious for a subiect to speake against his Prince. In English we say, it is ill telling with Saints.

thou reade that the state and common weale of the Israelites was euer at any time in great daunger and perill of vndoing, than it was in the middle time betwixt Sampson and Heli, when they were gouerned by no magistrates, but did euerie man what he thought god himselve. For all men euen from their birth are blindly leade with selfe loue, and therefore they seeke their owne aduantage, nothing pleaseth them but what they doe them selues, they vtterly mislike the deddes and wordes of other men, yea such is our sonde affection and opinionatiue sense, that how euill so euer our causes are, yet we will not sticke to face them out with a carde of ten, and to colour them with lawe and equitie. He that will stande in deniall hercof, did neuer consider mans disposition. The people of Israell at their deliuerie out of Aegypt saw wonderful signes, they were maruelously fed from heauen in the desert, & did euerie day behold new myracles. But yet hearken (my brethren) & consider what Moses, the makest & gentlest man that euer was doth say, touching this holy people, this people of God, whome God had chosen to be a peculiar people vnto himselve. How shall I alone (sayeth hee to the people) beare your trouble, your burden, and the strifes that are among you? What may be thought of that mozeouer, that in the most sure fellowship of the ancient and Apostolique Church, yea in those berie vessels, which were regenerate, the wangling disposition of flesh did shew it selfe: for the Crookes murmured against the Hebrewes, because their widdowes in the dayly ministerie, were little regarded. The Corinthians also goe to lawe before Heathen Iudges, and therefore doth Paule very sharply rebuke them, and

chargeth them to appoint honest iudges among themselves to take vpper matters betwixt them that were at variance. Let no man therefore make this objection and say, that the old people of Israell were a carnall people and not regenerate. For we see that euen in the regenerate, the reliques of flesh remayne, which euer and anon, when occasion is offered, do shew forth themselves, and trouble the quiet state of euerie thing. For I will not nowe say that the greater sort of men do rather followe the flesh, than the spirite. And for that cause, God, who loueth man, who keepeth and preserveth ciuility, peace, and humane society, hath prepared and applyed a medicine against those greuous diseases of men, hee hath appointed the magistrate, I say, to stoppe betwixt them that strue with the authoritie of law and equity, to iudge and discusse matters betwixt them that are at variance, to brydle & suppress wrong and affections, and lastly to saue the guiltles & innocents. Whosoever subuerteth this ordinance of God, till such time as men do leaue their waywarde disposition, hee bringeth vtter confusion to euerie state, and addeth wrongfull dealers and violent robbers to oppresse and roote out the best sort of people. By this verily which hether to wee haue alleadged it is manifestly apparant that y magistrate is ordayned by God for the safeguard of the god, and punishment of the euill, I meane for the god and quiet state of mortall men. Wherefore we reade that from the beginning, there haue bene magistrates in the world.

Hereunto do appertaine these testimonies of the holy scripture. Moses in the lawe calleth, The iudges God, and this iudgement, saith he, is Gods. From whence also Iosaphat borrowed that

The Magistrate ordeined by God for the good of me.

that saying which he spake to the Iudges, where he sayth: See what ye doe: For yee iudge not to man, but to the Lord, which is with you in the causes which ye iudge: let the feare of God therefore be in your hearts. **S. Peter** saith: That we must obey the magistrates for the Lords sake, by whom he is ordained to the praise of the good, and terrifying of the euill. And **Paul** the teacher of the gentiles saith: There is no power but of God, and the powers that are, are ordeyned by God: and whosoever resisteth the power, resisteth the ordinance of God: and he that resisteth, shall receiue to him selfe damnation. For rulers are not fearefull to them that doe well, but to the euill. For hee is the minister of God, reuenger of wrath on him that doth euill. The Magistrate therefore is of God, his office is good, holy, pleasing God, iust, profitable, and necessary for men, & the rulers which doe rightly execute their office, are the friends and worshippers of God, they are his elect instrumentes, by whom hee worketh mans health and safegard.

We haue examples hereof in **Adam**, al the Patriarches, our father **Noe**, **Joseph**, **Moses**, **Josue**, **Gedeon**, **Samuel**, **Dauid**, **Josaphat**, **Czechias**, **Josias**, **Daniel**, and many other after the time of **Christ**, who rightly executed the office of magistrates.

Howe many there are which will haue the magistrate to be of two sorts, to wit, either good or badde. The good magistrate is he, who being lawfully ordeyned, doth lawfully execute his office and dutie. The euill magistrate is he, which when hee hath by euill meanes, got the authoritie, doth turne and dispose it as him selfe lusteth. And hereupon, the question is wont to be demanded: Whether an euill, that

is, a tyrannicall magistrate be of God or no? To this I answer, that God is the authour of good and not of euill: For God by nature is good, and all his purposes are good, being directed to the health and preservation, not to the destruction of vs men. Therefore the good and healthfull ordaining of the magistrate without al doubt is of God him selfe, who is the authour of all godnesse.

But here it is requisite that wee make a difference betwixt the office which is the good ordinance of God, and y euill person that doth not rightly execute that god office. If therefore in the magistrate euill be founde, and not y god for which he was ordeyned, that cometh of other causes, and the fault thereof is in the men and persons which neglect God, and corrupt the ordinance of God, and not in God, nor in his ordinance: for either the euill Prince seduced by the diuell corrupteth the waies of God, and by his owne fault and naughtinesse transgresseth Gods ordinance, so farre, that he doth worthily deserue the name of diuelish power, and not diuine authoritie. Wee haue an example hereof in the magistrate of **Jerusalem**. For although he were able to referre the beginning of his power by degrees vnto **Moses**, and so vnto God him selfe who did ordaine it, yet for because hee taketh the **Sauour** in the **Gardaine** and bindeth him, to his seruantes it is said, Ye are come out as it were to a theefe with swordes & staues, when I was dayly with you in the temple, ye stretched not forth your handes against me. But this is euen your houre and the power of darknesse.

Lo here he calleth the ordinarie magistrate the power of the diuill when hee abuseth his power. What could
be

Whether
an euill ma-
gistrate be
of God or
no.

A good ma-
gistrate and
a badde.

be more evidently spoken? But here ye must marke that the reproch was in the person, and not in the office.

Likewise also the Romaine Empire was ordeyned by God, as by the visions of Daniel it is clearely eident. And yet whē Nero not without Gods ordinaunce bare the sway in the Empire, whatsoeuer he did as king and Emperour, contrary to the office of a good king, that did hee not of God, but of the Diuell. For whereas he hung by & beheaded the Apostle of Christ, mouing a bloody persecution against the Church, that sprang not from elsewhere, than from the Diuell the father of murder. So then verily we ought not at any time to defend the tyrannicall power, and say that it is of God. For tyranny is not a diuine, but a diuclish kind of government, and tyrantes themselues are properly the seruauntes of the Diuell, and not of God. Or else otherwise some people do deserue by their wicked dæds to haue, not a king, but a tyrant.

So then the peoples sinne is an other cause that euil magistrates are found in common weales. In the meane while the king is of the Lord, & sometimes he makes an hypocrite reigne. Wherefore the euil magistrate is of God, euen as also seditions, warres, plagues, hayle, frost, and other miseries of mankinde come from the Lord, as punishment of sinne and wickednesse, which the Lord hath appointed to be executed, as hee himselfe sayth: I will giue them children to bee their kings, and infants shall rule them: because their tongue & heart hath bene against the Lorde. Likewise the Lorde stirred by the cruell kinges of Assyria and Babylon against his Citie, and owne peculiar people, whose luyng was not agreeable to their profession.

But nowe how and after what sort subiectes ought to be affected towarde such hard, cruel, and tyrannicall Princes, we learne partly by the example of David, and partly by the doctrine of Ieremie and the Apostles. David was not ignozant what kinde of man Saul was, a wicked & merciless fellowe, yet notwithstanding hee fled to escape his hands: and when he had occasion giuen him once or twice to kill him, he slue him not, but spared the tyrant and reuerenced him, as though hee had bene his father. Ieremias prayed for Ioachim & Zedechias wicked kinges both, and obeyed them vntill they came to matters flatly contrary to Gods religion. For where I spake touching the honour due to parents, there did I by the Scriptures proue that we ought not to obey the wicked commaundements of Godlesse magistrates. Because it is not permitted to magistrates to ordeyne or appoynt any thing contrary to Gods law, or the law of Nature.

Now the Acts of the Apostles teach vs in what sort the Apostles did behaue themselues in dealing with tyrannicall magistrates. Let them therefore that are bered with tyrants, and oppressed with wicked magistrates, take this aduice to follow in that perplexity. First let them cal to remembrance, and consider what and howe great their sinnes of idolatry and uncleannesse are, which haue already deserued the reuenging anger of their zealous God: and then let them thinke y God will not withdraw his scourge, vnlesse hee see that they redresse their corrupt manners, and euil religion. So then first they must gos about auoyding to passe a full reformation of matters in religion, & perfect amendment of manners amisse. Then must they

How the oppressed must behaue themselves vnder tyrannicall Princes.

they

they pray continually that God will vouchsafe to pul and draw his oppressed people out of the myze of mischief wherin they stick fast. For that counsel did the Lord himself in the 18. after Luke, giue to those that are oppressed, promising therewithal assured aide and present deliuey.

But what & how the oppressed must pray, there are examples extant in the 9. of Daniel, and in the 18. Chapter of the Actes of the Apostles. Let them also whose minds are vexed, call to remembrance the sayings of Peter and Paul the chiefe of the Apostles. The Lorde (saith Peter) knoweth howe to deliuer his from temptation as he deliuered Lot. Paul saith, God is faithfull, and will not suffer his to be tempted aboute their strength, yea hee will turne their temptations vnto the best. Let them cal to mind the captiuitie of Israel, wherein Gods people were deteyned at Babylon, by the space of 70. yeres: and therewithall let them thinke vpon the godly comfort of the captiues which Esaie hath expressed from his 40. Chapter vnto his 49. Let vs perswade our selues that God is god, mercifull, and omnipotent, so that hee can when hee will, at ease deliuer vs. Hee hath many wayes and meanes to set vs at liberty. Let vs haue a regarde only that our impenitent, filthy, and wicked life, no not prouoke the Lorde to augment and prolong the Tyrantes crueltie. The Lorde is able vpon the sodayne, to change the hearts of Princes (for the heartes of kings are in the hands of the Lorde, as the riuers of water, to turne them which waie hee will) and to make them, which haue bene hitherto most cruelly set against vs, to be our friends and fauourable to vs: and them, which haue heretofore most

bloudily persecuted the true Religion, to embrace the same most ardently, and with a burning zeale to promote it so farre as they maye. Wee haue euident examples hereof in the booke of the kings, of Esdras and Nehemias, and in the volume of Daniels Prophecy. Nabuchodonosor whose purpose was to toast with fire and utterly to destroy the martyrs of GOD for true religion, was immediately after compelled to praise God, because hee saue the martyres preserved, and hee himselfe doth by Edicts giuen out, publicly proclaime and set forth the only true God, and his true religion. Darius the sonne of Assuerus, suffereth Daniel to be cast into the Lyons den: but straight way hee draweth him out againe, and shuffeth by Daniels enemies in the same denne, to be torne in peeces by the famishing beastes. Cyrus the puissaunt king of Persia, aduanceth true Religion: Darius sonne of Hystaspes whose surname was Artaxerxes, did by all meanes possible ayde and set forward the godly intent of Gods people, in buylding vp againe their city and temple. Let vs not doubt therefore of Gods ayde & helping hand. For God sometime doeth utterly destroy, and sometime he chasteneth vntoward tyrants, with some horrible and sodaine disease: as it is euident that it happened to Antiochus, Herode the great, & to his nephue Herode Agrippa, to Maxentius also, and other enemies of God, and tyrants ouer men. Sometime hee stirreth by noble Captaines and valiaunt men to displace tyrants, and set Gods people at libertie: as we see many examples thereof in the booke of Judges and kings. But leaue any man doe fall to abuse these examples, let him consider their calling by GOD. Which calling if hee haue

haue not or else doe prevent, hee is so farre frō doing god in killing the tyrant, that it is to be feared, least hee doe make the euill double so much as it was befoze. Thus much hitherto. Now I returne to that which by my digression remayneth yet vnspoken of.

Here I haue to speake somewhat touching the election of magistrates: and first to whom the choice and ordering of the magistrate doeth belong: Secundarily, whom and what kinde of men it is best to chōse to be magistrates: and lastly the maner and order of consecrating those which once are chosen. Touching the election of magistrates, to whō that office should belong, no one & certaine rule can be prescribed. For in some places the whole communaltie doth chōse their pères. In other places the Pères doe chōse the magistrates. And in other places Princes come to it by succession and birth. In discussing which of these orders should be the best, it were but folie to make much adoe. For to euerie kingdome and euerie citie is worthily left their countrie fashion, vnlesse it be altogether too corrupt, and not to be bozne withall. But where Princes come to it by birth, there earnest prayer must be made to the Lorde, that he will graunt them to be good.

Now for the good election of magistrates, the Lorde himselfe declareth whom and what kinde of men he will haue to be chosen, in these very words. Looke ouer all the people, consider them diligently, and choose from among them men of courage, such as feare God, speakers of truth, and haters of couetousnesse, and make them rulers ouer thousandes, rulers of hundredes, rulers of fifties, and rulers of tennes, to iudge the people at all sea-

sons. Foure thinges the Lorde requireth in a good gouernour. First that he be a man of courage, of strength or force, that is, which hath abilitie to doe the thing whereunto he is appointed. That abilitie consisteth in minde rather than in body. For it is required that he be not a sole, but wise & skillfull in that which he hath to doe: because the office of a Captaine is to knowe how to set his armie in order of battaile, rather than to fight himselfe as also the ductie of a Surueyor of workes, is to knowe howe buildinges must be erected, rather than to worke himselfe, or as a Chariote man ought rather to knowe howe to guide his Carte in driuing, than to drawe it himselfe. And therewithall too, there is demaunded a boldnesse of stomacke to dare to doe the thing, that hee already knoweth: For constancie and sufferance, are very needfull in euerie Captaine.

In the second place that is set downe, which in dāde is the first, Let him feare God, let him be religious, and not superstitious. No idolater preserueth the common weale, but rather destroyeth it, and a wicked man defendeth not trueth and true Religion, but persecuteth and driueth them out of his iurisdiction. Let this magistrate of ours therefore bee of the right Religion, sounde in faith, belouing the worde of GOD, and knowing that God is present among men, and doeth repaie to whome hee list according to their desertes. And for that cause Iustinian the Emperour in Nouellis Constitutionib. 109. doth freely confesse that all his helpe is of God, and that therefore it is conuenient that the making of all lawes should depende vpon him alone. Immediately after he saith: It is knowen

The Magistrate must be found in religion.

verie

Killing of Tyrantes.

The election of Magistrates.

Who ought to chuse the

What kind of men ought to be chosen to be Magistrates and the description of a good Magistrate.

verie well to all men that they in whose handes the Empire was before it came to vs, and especially that Leo of worthie memorie, and the most sacred Prince Iustine our father, did in their constitutions flatly forbid all heretiques to be admitted souldiers in anie warfare, or leaders in matters concerning the cōmonweale, that the lesse occasion might be giuen by receiuing them into the fellowship of warre or handling of publique affayres, for anie to thinke, that they corrupt the members of Gods holy Catholique and Apostolique Church. And this decree doe we establish. Thus saieti the Emperour. And the godlie man verily prayeth to God and receiueth wisdom at the Lordes hande. And where the Princes are Gods friends and haue often conference with God, there is hope y^e those common weales shall prosper and flourish. But on the other side there must needes bee feared an unhappie ende of that common weale where the enemies of God haue the preeminence. Thirdly there is required of him which must be chosen & called to be magistrate, that he be true in woerde and dede, so that he be not founde to be an hypocrite, a liar, a deceiuer, a turnecoate, nor one which out of one mouth, doeth blowe both hoat and colde: but faithfull, simple, a plaine dealer, and blamelesse. He must not be moze liberall in promising than in performing. He must not be one that setteth light by an othe, not a false swearer, nor a periured man. Fourthly because manie that are in office desire riches, & seeke to increase their wealth by bribes, the Lord re-moueth such from the magistracie, & forbiddeth god magistrates to be couetous: Pea he doth expressely charge them to hate and abhorre it. As he

doeth also in an other place, not onely sozbid them to take bribes, but also commaunde them to shake off and rid their handes of all rewarde. Couetousnes and greedie desire of bribes, are y^e verie plagues that choake god magistrates. By couetous men and takers of bribes, law, iudgment, libertie, iustice, and the countrey it selfe is set to sale and soulede to the diuell for money. And now, though in this place the Lord hath named onely the most pestilent mischiefe of all other, yet there is no doubt but that he doth inclusiuely debarre all other vices and euils of that sort, commaunding them to be straunge and farre off from the god magistrate and godly governour. Those vices are Pride, Enuie, Anger, Dicing, Surfetting, Drunkenesse, Whoredome, Adulterie, and whatsoeuer else is like to these.

This place is made moze manifest by conferring it with other places in the lawe of God. Moses in Deuteronomie, sayeth to the people: Bring men of wisdom, of vnderstanding, and of an honest life, according to your Tribes. These things here againe doth y^e wise man Moses require in them that are to be appointed magistrates in his common weale. First (saieti he) let them be wise. But the beginning of wisdom is the feare of the Lord. Let them therefore be ordeined magistrates, that are friendes to God and true religion, let them be wise, and not foolish idiots. Secondarily they must be men of vnderstanding, that is, men of experience, who by long and cōtinuall exercise in handling of matters, are able at the first brunt to deale in all cases according to the lawe. Lastly they must be men of honest report, whose life and sounde conuersation are by their deedes per-

Deut. 1.

fectly

feately tried and sufficiently witnessed of vnto the people: and finally they must be such as beare authoritie, and not be despised as rascal & vile knaues.

In the booke of Numbers also Moses saith: Let the God of the spirits of all flesh, set a man ouer the congregation, which may go in and out before them, and lead them in & out that the congregation of the Lorde be not as sheepe without a shepheard. By these words of the holy Prophet wee learne who are to be chofe, & how they are to be chosen into his office of Magistrates. Moses prayed to the Lorde for a fit and a conuenient man; and wee therefore must pray to God, who searcheth all mens hearts, that he will vouchsafe to send such men to be our magistrates, as are meete for that roome & calling. The outward shew doth many times deceiue vs, and wee iudge him to be a good and godlie man, who is indeede a notable hypocrite. God alone doeth knowe the mind, we must beseech him therefore, that he suffer vs not in our choice to erre, or chofe amisse. Let him be thought the best, & meetest for that purpose, who is instructed with the holie spirite of God. Furthermoze, hee that is appointed to that office, must still be the first and the last, & alwaies at one ende in all matters of waight & publique affaires. Some vnprofitable and idle doanes there are, that driue other forward, and after the first onset doe themselues take their ease. And some wicked fellows there are which will appoint other what to do, but will themselues doe nothing of that which

by right belong vnto their office. The guide of the people must be a man of choice elected to be Magistrate, whose care is day and night, to haue an eye vpon the flocke of the Lorde be not scattered, indaungered, not vterly destroyed. And thus haue I hitherto tolde you what kinde of men they ought to be, to whome the charge is to be committed ouer the Lordes people.

Last of all touching the manner of consecrating magistrates, sundrie cities and countries, haue sundrie customs. Let euerie countrie freely retaine their owne vsual order. I for my part thinke best of that maner of consecrating, wherein sumptuous pompe is little or none, but what reason and decencie seeme to allowe. The best and most profitable way is in consecrating them that are once chosen to vse a certaine moderate ceremonie, and that so, in the face of all the people, that euerie one may know, who they bee that are the fathers of the people, to whome they owe honour, whom they ought to obey, and for whose health and welfare they ought to pray. The people of God had a certaine prescribed ceremonie, which wee reade that they vsed in consecrating their Kings and Magistrates: and it is certaine, that it was profitably, and for god causes first inuented, and then commended by God himselfe. The rest that is yet behinde to bee spoken touching the Magistrate, I meane to deferre vntill to morrowe. And nowe to end with thanksgiuing, let vs praise the Lorde, &c.

The maner
of consecra-
ting Magi-
strates.

Of the office of the Magistrate, whether the care of religion appertaine to him or no; and whether he may make lawes and ordinaunces in cases of Religion;

The seventh Sermon.



HE first and greatest thing that chiefly ought to bee in a magistrate, is easily perceiued by the declaration of his office and due tie.

In my yesterdaies Sermon I shewed you what the magistrate is, how many kindes of magistrates there are, of whom the magistrate had his beginning, for what causes he was ordered the maner and order how to choise peeres, and what kinde of men should be called to be magistrates. To this let vs now adde what the office and due tie of a magistrate properly is.

The Magistrates office.

The whole office of a Magistrate seemeth to consist in these 3. points. To Order, to Judge, and to Punish. Of euey one whereof, I meane to speake seuerally in order as they lie.

The ordinance of the Magistrate is a decree made by him for maintaining of religion, honesty, iustice, & publique peace: and it consisteth on 2. points, in ordering rightly matters of religion, and making good lawes for the preservation of honestie, iustice, & common peace. But before I come to the determining and ordering of religion, I will briefly, and in few words handle their question, which demaunde, whether the care of religion doe appertaine to the magistrate, as part of his office or no? For I see many that are of opinion, that the care and ordering of religion doth belong to Bishoppes alone, and that Kings, Princes, and Senators ought not to meddle therewith.

Whether the care of religion belong to the Magistrate.

But the catholique veritie teacheth, that the care of religion doth especially belong to the magistrate, and that it is not in his power anely, but his

office and due tie also to dispose and aduance religion. For among them of olde, their kings were Priestes, I meane maisters and ouersers of religion. Melchizedech that holy & wise Prince of the Cananish people, who bare the type or figure of Christ our Loyde, is wonderfully commended in the holie Scriptures: For he was both King and Priest together. Moreover, in the book of Numbers, to Iosue newly ordayned and lately consecrated, are the lawes belonging to religion giuen by and deliuered. The kings of Iuda also, and the elect people of God, haue for the wel ordering of religion (as I will by examples anon declare vnto you) obtayned verie great praise: and againe, as manie as were slacke in looking to religion, are noted with the marke of perpetuall reproch. Who is ignorant, that y^e magistrates especiall care ought to be to keepe the common weale in safegard & prosperitie? Which vndooubtedly he cannot do, vlesse he prouide to haue the word of God preached to his people, and cause them to be taught the true worship of God, by that meanes making himselfe as it were the minister of true religion. In Deuticus and Deuteronomie the Worde doeth largely set downe the god prepared for men that are religious and zealous in worde, & reckonesty by on the other side, the euill appointed for the contemners of true religion. But the god magistrate is commaunded to retaine and keepe prosperitie among his people, and to repel all kinde of aduersitie. Let vs heare also what the wise man Salomon saith in his Proverbes: Godlinesse and truth preserue the king, and in godlines his seate is holden vp. When the iust are

Leuit. 26.
Dent. 28.

multi-

multiplied, the people reioyce, and whē the wicked ruleth, the people lamenteth. The king by iudgement stablisheth his dominion, but a tyrant ouerthroweth it. When the wicked increase, iniquitie is multiplied, and the iust shall see their decay. Where the word of God is not preached the people decay but happie is hee that keepeth the lawe. Whereby we gather that they, which woulde not haue the care of religion to appertaine to princes, doe seeke and bring in the confusion of al things, the dissolution of Princes, & their people, & lastly, the neglecting and oppression of the poore. Furthermore the Lozde commaundeth the magistrate to make trial of doctrines, and to kill those that doe stubbornely teach against the scriptures, & draw y^e people from the true God. The place is to be seen in the 13. of Deut. God also forbade the Magistrate to plant groones, or erect images, as is to be seen in the 17. of Deu. And by those particularities he did insinuate thinges general, forbidding to ordayne, to nourish & set forth superstitiō or idolatry, wherefore he commaunded to aduance true religion: & consequently it followeth that the care of religion belongeth to y^e magistrate. What may be thought of that moreouer, that the most excellent princes and friends of God, among Gods people, did challenge to themselves y^e care of religion as belonging to themselves, insomuch, y^e they exercised and took the charge thereof, euē as if they had bene ministers of the holie things: Iosue in the mount Hebal caused an altar to be buylded; and sustaīned all the worship of God, as it was commaunded of God by the mouth of Moses. David in bringing in and bestowing the Arke of God in his place, & in ordering the worship of God, was

so diligent, that it is wonder to tel. So likewise was Salomon Dauids sonne. Neither doe I thinke that any man knoweth not how much Abia, Iosaphat, Ezechias, and Iosias, laboured in the reformation of religion, which in their times was corrupted and vtterly defaced. The verie heathen kinges and princes are praised, because when they knew the truth, they gaue out edicts for the confirmation of true religion against blasphemous mouthes. Nabuchodonozor the Chaldean, the most mighty monarch of all the world, than who I doubt whether any more great and mighty did raigne in the worlde, publisheth a decree that hee should be toyne in pāces, and his house made a iakes, whosoever spake reprochfully against the true God which made both heauen and earth. The place is extant in the third Chapter of Daniels prophetic. Darius Medus the sonne of Assuerus king Cyrus his vncle saith: I haue decreed, that all men in the whole dominion of my kingdome doe feare the God of Daniel: as is to be seen in the sixt of Daniel. Cyrus king of Persia loseth the Jewes from bondage, and giueth thē in charge to repayre the temple, & restore their holy rites againe.

Darius Persa the sonne of Hystaspes saith: I haue decreed for euerie man which changeth any thing of my determination touching the reparatiō of the Temple, and the restoring of the worship of God, that a beame be takē out of his house, & set vp, and hee hanged thereon, and his house to be made a iakes, The very same Darius against who was also called Artaxerxes saith: Whosoever will not doe the lawe of thy God (Esdras) and the lawe of the king, let iudgement straight way passe vpon him, either to death, or to vtter

rooting out, or to confiscation of his goods, or imprisonment. All this wee find in the booke of Esdras.

The men, which are perswaded that the care and ordering of religion doth belong to bishops alone, doe make an obiection, and say, that these examples which I haue alledged, do nothing appertaine to vs which are Christians: because they are examples of the Jewish people. To whom mine answer is: The men of this opinion ought to proue that the Lorde Iesus and his Apostles, did translate the care of religion from the magistrate vnto Bishops alone: which they shall neuer be able to do: But we on the other side will briefly shewe that those auncient princes of Gods people, Iosue, Dauid, and the rest were Christians verily, & indeede, and that therefore the examples, which are deriued from them and applied to Christian princes, both are and ought to be of force and effect among vs at this day. I wil in the end adde also the prophetic of the Prophet Esai, whereby it may appeare that eue now also kings haue in the church at this day the same office, that those auncient kings had in that congregation which they call the Jewish Church. There is no doubt but y they ought to be accounted true Christians, which being annointed with the spirite of Christ, do beleue in Christ, and are in the Sacraments made partakers of Christ. For Christ (if ye interpreate the verie worde) is as much to say, as annointed. Christians therefore according to the Etymologie of their name are annoynted. What annoynting according to the Apostles interpretation is the spirite of God, or the gift of the holpe ghost. But S. Peter tell us that the spirit of Christ was in the kings & Prophets. And Paul

affirmeth flatly, that we haue the verie same spirite of faith, that they of olde had. And doth mozeouer communicate our Sacramentes with them, where he saith, that they were baptized vnder the cloud, and that they all dranke of the spirituall rocke that followed them, which rocke was Christ. Since then the case is so, the examples truly which are deriued fro y words and workes of those auncient kings for the confirmation of faith and charitie, both are and ought to be of force with vs. And yet I know, that euery thing doth not consequently folow vpon the gathering of examples. But here wee haue for the making good of our argument, an euident prophetic of Esai, who foretellet that kings and princes after the times of Christ, and the reuealing of the Gospell, shoulde haue a diligent care of the church, and shoulde by that meanes become the feeders and nurses of the faithfull.

Now it is euident what it is to feede & to nurse: for it is al one as if he shoulde haue saide, that they shoulde be the fathers & mothers of the Church. But he could not haue laide that rightly, if the care of religion did not belong to Princes, but to Bishops alone. The words of Esai are these, Behold I wil stretch out my hande vnto the Gentiles, and set vp my token to the people, & they shall bring thee thy sonnes in their lappes, and thy daughters on their shoulders. And kings shall be thy nursing fathers, and Queenes thy nursing mothers, they shall fall before thee with their faces flatte vpon the earth, and licke vp the dust of thy feete, &c. Shall not wee say, that all this is fully perfourmed in some Christian princes: Among whome the first was the holy Emperour Constantine, who by calling a generall Councell,

Esai. 49.

Constantine the great.

did

An answer to an obiection.

1. Iohn. 2.

did determine to establish true and sincere doctrine in the Church of Christ, with a settled purpose utterly to roote out all false and hereticall phantasies and opinions. And when the bishops did not go rightly to worke by the true rule and touchstone of the Gospell and of charitie, he blamed them, vpbrayding them with tyrannicall crueltie, and declaring therewithall what peace the Lorde had granted by his meanes to the Churches. Adding moreover, that it were a detestable thing, if the bishoppes forgetting to thanke God for his giftes of peace, should go on among themselues to baite one another with mutual reproches and taunting libelles, thereby giuing occasion of delight and laughter to wicked idolaters: when as of duetie they ought rather to handle and treat of matters of religion. For (saith he) the bookes of the Euangelistes, Apostles, and Oracles of the auncient Prophetes, are they which must instruct vs to the vnderstanding of Gods holie lawe. Let vs expell therefore this quarrelling strife, and thinke vpon the questions proposed to resolue them by the wordes of Scripture inspired from aboue.

After him againe, the holy Emperours Gratian, Valentinian and Theodosius, make a decre, and giue out the edict in these verie wordes: We will and commaund all people that are subiect to our gracious Empire, to be of that religion, which the verie religion taught and conueighed from Peter till now doth declare; that the holy Apostle Peter did teach to the Romanes. And so forward. By this (dearely beloved) ye perceiue how kings and Princes, among the people of the new testament, haue bene the foster fathers and nources of the Church:

being perswaded that the care of religion, did first of all and especially belong to themselves.

The second obiection that they make is the leprosie of Ahas king of Iuda, which he gat by challenging to himself the office of the priest, while he presumed to burne incense on the incense altar. They obiect the Lords commandment, who bad Josue stand before Eleazar the priest, and gaue the king in charge to receiue the booke of the lawe at the Leuites hands.

But our disputation tendeth not to the confounding of the offices and dueties of the magistrate, and ministers of the Church, as that we would haue the king to preach, to baptize, and to minister the Lodes Supper: or the priest on the other side to sit in the iudgement seate, and giue iudgement against a murtherer, or by pronouncing sentence to take vpper matters in strife. The Church of Christ hath, and retaineth severall and distinguished offices, and God is the God of order, and not of confusion. Hereunto tendeth our discourse by demonstration to proue to all men that the magistrate of duetie ought to haue a care of religion, either in ruine to restore it, or in soundnesse to preserue it, and still to see that it procede according to the rule of the word of God.

For to that ende was the lawe of God giuen into the kings hands by the priests, that he should not be ignorant of gods will touching matters ecclesiasticall & politickal, by which law he had to gouerne the whole estate of all his Realme. Josue the Captaine of Gods people is set before Eleazar indeede, but yet hee hath authoritie to commaunde the Priestes, and being a politike gouernour is ioyned as it were in one bodie with the Ecclesiasticall

Ahas the Leper.

The severall offices of the magistrates and of the ministers must not be confounded

Gratian
Valentinian
and Theodosius.

ministers. The politique magistrate is commaunded to giue eare to the ecclesiasticall ruler, and the ecclesiasticall minister must obey the politique gouernour in all thinges which the lawe commaundeth. So then the magistrate is not made subiect by God to y^e priests as to Lords, but as to the ministers of the Lord, the subiection & dutie which they owe, is to the Lord himself and to his law, to which the priests themselues also ought to be obedient, as well as y^e Princes. If the lippes of the priest erre from the truth and speake not the word of God, there is no cause why any of the common sort, much lesse the Prince, should either hearken vnto, or in one tittle reuerence the priest. The lippes of the priest (saieyth Malachie) keepe knowledge, & they seeke the lawe at his mouth: becaute he is the messenger of the Lord of hostes. To refuse to heare such priests, is to repell God himselfe.

Such priests as these the godly princes of Israel did alwaies aide & assist, false priestes they did disgrade, those which neglected their offices they rebuked sharply, and made decras for y^e executing and right administring of euer y office.

As Salomon wee read, that he put Abiathar beside the Priesthooe of the Lord (that he might fulfill the word of the Lord which he spake of Heli in Silo) and made Zadok priest in Abiathars steade. In the seconde booke of Chronicles, it is said: And Salomon set the sortes of priestes to their offices as Dauid his father had ordered them and the Leuites in their watches, for to praise and minister before the priestes daie by day, as their course did require. In the same booke againe Joiada the priest doth indaue annoint Joas king, but neuertheless the king

doth cal the priest, and giue him a commaundement to gather mony to repaire the temple. Moreover that religious and excellent Prince Ezechias, called the priests and Leuites, and said vnto them: Be yee sanctifyed and sanctifie ye the houle of the Lord our God, and suffer no vncleannesse to remaine in the sanctuarie. My sonnes bee not slacke nowe, because the Lorde hath chosen you to minister vnto himselfe. He did also appoint singers in the house of the Lord, and those that should play on muscicall instruments in the Lordes temple. Furthermoze king Ezechias ordeined sundry companies of priestes and Leuites, according to their sundry offices. euery one according to his owne ministerie.

What may be said of that too, that euen he did diuide to the Priestes their portions and stipends throughout the Priesthooe. The same kinge gaue charge to all the people, to keepe holy the feast of passeouer, writing to them all such letters as priestes are wonts to write, to put them in minde of religion and heartie repentance. And after all this, there is added: And the king wrought that which was good, right, and iust before the Lorde his God. When Princes therfore do order religion according to the word of God, they do y^e thing that pleaseth the Lord. This and the like is spoken againe by the godly Prince Josias.

Who therfore wit hereafter say, that the care of religion belongeth vnto bishops alone?

The Christian Emperours following the example of the ancient kings as of their fathers, did with great care prouide for the state of true religion in the Church of Christ. Arcadius and Honorius did determine, that so often as matters of religion were

called

Princes
haue done
and dealt
in religion.

2. Paral. 3.

Princes
haue appointed
orders for religion.

called in question, the Bishops should be summoned to assemble a councell. And before them againe, the Emperours Gratian, Valentinian, and Theodosius, established a lawe wherein they declared to the world, what faith and religion they would have all men to receiue and reteine, to wit, the faith and doctrine of S. Peter. In which edict also they proclaimed al them to be heretiques, which thought or taught the contrary: allowing them alone to be called catholiques, which did perseuere in S. Peters faith. By this we gather that the proper office of the priests, is to determine of religion by proofes out of the worde of God, & that the princes duty is to aide the Priests, in advancemēt and defence of true religion. But if it happen at any time, that the priests be slacke in doing their duetie, then is it the princes office by compulsion, to enforce the priestes to live orderly according to their profession, and to determine in religion according to the word of God. The Emperour Iustinian in Nouellis Constitut. 3. writing to Epiphanius Archbishop of Constantinople saith: Wee haue (most reuerend Patriarche) assigned to your holinesse the disposition of all thinges that are honest, seemely, & agreeable to the rule of holye Scriptures, touching the appointing & ordering of sacred bishops & reuerende clearkes. And in the 17. Constitution he saith, We giue charge & commandement that no bishop haue licence to sell, or make away any immouables, whether it be in houses or lands belonging to the Churches. Agayne in the 57 Constitution, he forbiddeth to celebrate the holy mysteries in private houses. We addeth the penaltie and saith: For the houses wherein it is done shalbe confiscate & solde for

money, which shalbe brought into the Emperours Exchequer. In the 67. Constitution, he chargeth all bishops, not to be absent from their churches: but if they be absent he willeth they should receiue no commodity, or stipend of the prouinciall stuardes, but that their reuennue should be employed on the churches necessities. In the 123 constitution the leutenants of euerie prouince are commanded to assemble a council for the vse and defence of ecclesiasticall lawes, if the bishops be slack to loke thereunto. And immediately after he saith: We doe vterly forbid all bishops, Prelates and clearkes, of what degree soeuer, to play at tables, to keepe companie with dice players, to be lookers on vpon gamsters, or to runne to gaze vpon Maygames or pageants.

I do not alledge all this as Canonical scriptures, but as proofes to declare that princes in the primitive Church had power, official authority, & a vsual custome, graunted by God (as Esai did prophesy) and deriued from the examples of ancient kings, to command bishops, and to determine of religion in the Church of Christ.

As for them which object the churches priuiledge, let them know that it is not permitted to any prince, nor any mortal man, to graunt priuiledges contrary to the expresse commandements & very trueth of Gods worde. S. Paul affirmed that he had power giuen him to edifie but not to destroy. I am the hieser, because I wil not stand to proue that they are vnworthy of indifferent priuiledges which are not suche as priests & Christ his ministers shoulde haue, but are souldiers rather and wicked knaves, full of all kinde of mischiefes, Among other thinges in the Canon Law Distinct. 40. we finde for

Ecclesiasticall priuiledges.

this witten. See to your selues, brethren, how ye sit vpon the seate: for the seate maketh not the priest, but the priest the seate: the place sanctifieth not the man, but the man the place. Every Priest is not a holie man, but every holie man is a priest. He that sitteth wel vpon the seate, receiueth the honour of the seate: but he that sitteth ill vpon the seate, doth iniury vnto the seate. Therefore an euill Priest getteth blame by his priesthode, and not any dignity. And thus much thus far touching this matter.

Since now that I haue declared vnto you (dearely beloued) that the care of religion doth belong to the magistrat, and not to the Bishops alone, & that the magistrat may make lawes also in cases of religion, it is requisite that I inquire what kinde of lawes those are that the magistrats may make in matters of religion.

There is no cause why the King or magistrat should suppose that power is giuen to him to make newe lawes touching God, the worshippe of God, or his holy mysteries: or to appoint a new kinde of true iustice and godnesse. For as every magistrat is ordeyned of God, and is Gods minister, so must hee be ruled by God, and be obedient to Gods holy word & commandement, hauing euermore an eye vnto that, and depending still vpon that alone. The scripture which is y^e word of God, doth abundantly enough set downe al that which is proper to true religion: yea the Lorde doth flatly forbid to adde to, or take any thing from his holy word: The magistrat therefore maketh no new lawes touching God, and the honour to be giuen to God, but doth religiously receiue and keepe, doth put in vze and publish those auncient lawes in that kingdom

which God hath allotted him vnto. For hereunto apperteyneth the giuing of the booke of Gods lawe vnto the king of Israel, that they might learn therby the way to do the things which they of duty ought to see done. As Iosue the Lorde doth say: See that thou doest obserue & doe according to all the lawe that Moses my seruant commaunded thee. Thou shalt not turne from it; eyther to the right hand or to the left. Neither shall the booke of this lawe depart out of thy mouth, but occupie thy minde therein day and night, that thou maiest obserue and doe according to all that is witten therein. For then thou shalt make thy waie prosperous, and then thou shalt doe wisely. Deuoute and holie Princes therefore did doe their faithful and diligent endeour to cause the worde of God to be preached to the people, to reteyne and preserue among the people the lawes, ceremonies and statutes of God, yea they did their best to spread it to all men as farre as they could, and as time & place required, to apply it holily to the states & persons: on the other side they were not slacke to banish & driue away false doctrine, prophane worshippings of God, and blasphemies of his name, but settled themselues vtterly to ouerthrow and rote it out for euer. In this sort (I say) godly magistrats, did make & ordein deuout lawes for the maintenace of religion. In this sort they bore a godly and deuout care for matters of religion.

The cities which the Leuites had to possesse, were of old their scholes of Israel. Now Iosue did appoint those cities for studies sake, and the cause of godlinesse. King Ezechias was no lesse carefull for the sure payment and reuenuue of the ministers stipends, thā

Schools.

What laws
the magi-
strate ought
to appoynt
concerning
religion.

hæ was for the restoring and renewing of euery office. For honour and advancement maketh learning to flourish: when neede and necessitie is driuen to seeke out sundry shifts: beggerie setteth religion to sale, much moze the inuented lies of mens own mouthes. Iosaphat sendeth Senatoz and other officers with the priestes and teachers through all his kingdome.

For his desire was by all meanes possible to haue Gods worde preached with authority and certeine maiesty, and being preached to haue it defended and put in vze to the bringing forth of good workes. King Iosias doth together with idolatry and prophane worshippings of GOD, destroy the false Priestes that were to be found: setting by in their steads the true teachers of Gods word, and restoring againe sincere religion: euen as also King Ioas (hauing rebuked the Leuites) did repayre the decayed buildings of the holie temple. I am not able to runne through all the scriptures, & rehearse all the examples in them expressed: let the godly prince or magistrate learne by these fewe, what and how he ought to determine touching lawes for religion.

On the other side Ahia the Silonite saith to Ieroboam. Thus saith the Lorde: Thou shalt raigne according to all that thy soule desireth, & shalt bee king ouer Israel. And if thou hearken vnto all that I commaunde thee, and wilt walke in my waies, and doe that is right in my sight, that thou keepe my statutes and my commaundementes, as Dauid my seruant did, then will I be with thee, & build thee a sure house. But the wretch despised those large promises, and reiecting Gods word, his temple at Ierusalem, and his lawfull worship, refusing also

the Leuites, hæ made him Priestes of the dregges and rascal sort of people, he built himselfe new temples, which hæ decked, may rather disgraced with images and idols, ordeining and offering sacrifices not taught in Gods worde, by that means inuenting a certeine new kind of worshipping God, & a new maner of religio. And although his desire was to seem to bæ willing to worship God, yet is hæ by God condemned for a wicked man.

Hearken I pray, the sentence of the Lorde, which hæ denounceth against him: Thou hast done euill (saith Ahia as the Lorde hath taught him) aboue all that were before thee. For thou hast gone & made thee other Gods & molten images, to prouoke mee, and hast cast me behind thy backe. Therefore I will bring euil vpon the house of Ieroboam, and will root out from Ieroboam euen him that pisseth against the wall, and him that is in prison, and forsaken in Israel, and will take away the remnaunt of the house of Ieroboam, as one carrieth away dung till all be gone.

And all these things were fulfilled according to the saying of the Lorde as the Scripture witnesseth in these wordes: When Baasa was king, hee smote all the house of Ieroboam, and left nothing that breathed, of that that was Ieroboams. But the very same king bæing nothing the better or wiser by anothers mishap, & miserable example of his predecessoz, sticketh not to continue, to teach the people, to publish and defend the straunge & forreine religion, contrary to the word of God, which Ieroboam had begunne. But what followed thereupon? Forsooth the Lorde by the preaching of Hanani the Prophet doth say vnto him: Forasmuch as I exalted thee out of the

dust and made thee prince ouer my people Israel, and thou hast walked in the way of Ieroboam, & hast made my people Israel to sinne, to anger me with their sinnes, beholde I will roote out the posteritie of Baasa, and the posteritie of his house, and will make thy house like the house of Ieroboam. Which was perfozmed (as the scripture saith) by Simri captain of the hoste of Israel. For he destroyed king Hela, the sonne of Baasa when he was drunken, and all his posteritie. Amri succeeded in the kingdome who was the father of Achab that mischæuous cutthroate, whom the Syrians slue in fighting a battaile. After him raigned his sonnes Ochosias and Ioram, But when they left the religion taught in the worde of God, to follow the new tradition of king Ieroboam, and had thereunto added the worshipping of the shamefull idole Baal, they were vtterly (at last) destroyed by the meanes of Iehu a verie iust, although a rigozous pzince. The offspring of Amri raigned about the space of forty yæres, not without shedding of much innocent blood, but it was at last destroyed, when the measure of iniquity was fulfilled, and was vtterly plucked vp at the rotes by the iust iudgement of almighty God.

Let all Princes and magistrates therefore learne by those wonderfull and terrible examples, to take hæde to them selues how they deuise any new religion, or alter the lawfull and ancient manner of worshipping, which God himselfe hath ordeyned already. Our faithfull Lorde is our god God, who hath fully, simply, and absolutely set downe in his word his true religion & lawfull kind of worship which he hath taught all men to keep alone and for euermore: Let all men therefore

cleaue fast vnto it, and let them die in defence thereof that meane to liue eternally. They are punished from aboue whosoeuer doe adde to, or take away any thing from the religion and kinde of worshipping first ordeyned and appoynted of God. Marke this vce great men and Princes of authoritie. For the keeping or not keeping of true religion, is the roote from whence abundant fruite of felicitie, or else vtter unhappinesse doth spring and bud out. He therefore that hath eares to heare let him heare. Let no man suffer himselfe to be seduced and carried away, with any coloured intent, how godly to the eye soeuer it be, which is in dede a mere vanitie and detestable iniquitie. To God obedience is much more acceptable than sacrifices are. Neither doe the decrees of the highest hæde any whit at all our fond additions.

Here foloweth now the second part of the magistrates ordinaunce, which consisteth in making god lawes for the preservation of honesty, iustice, & publique peace. Which is likewise accomplished in god and by right lawes. But some there are who think it mere tyrannie, to lay lawes on free mens backes as it were a yoke vpon neckes not used to labour: supposing y euery one ought rather to be left to his owne wil & discretion. The Apostle indeed did say: The law is not giuen for the iust, but for the vniust.

But the cause, why the law is not giuen to the iust, is, because he is iust: For the iust worketh iustice, and doeth of his owne accorde the thing which the lawe exacteth of euery mortal man. Wherefore the lawe is not troublesome to the iust man, because it is agréable to the minde and thoughtes of byright liuers, who doe
imbrace

Laws are necessary for kingdoms, good & requisite for common weales.

embrace it with all their heartes. But the vniust desireth nothing moze than to liue as he lusteth, he is not rōfōrma- ble in any point to the lawe, & therfoze must he by the lawe be kept vnder, and byidled from marring himself and hur- ting other.

So then, since to good men the lawes are no troublesome burden, but an acceptable pleasure, which are also neces- sarie foz the vniust, as oꝛdeined foz the byidling of lawlesse and vnruely people, it foloweth consequently that they are good and profitable foz all men, and not to be reiected of any man.

What may be said of that mozeouer, that God himselfe, who did foꝛesee the disposition of vs men, what we would be, and haue still fauoured the true li- berty, which he desired alwaies to haue preserved among his people, as one that euer meant them good, and ne- uer did oꝛdaine the thing that should turne to their hinderance oꝛ discom- moditie, that **G O D** himselfe (I say) was their lawgiuer, and hath not suf- fered any age at anie time to liue as people without a lawe: Pea too, those common weales haue bene happie al- wayes, that haue admitted lawes, and submitted themselues to be gover- ned by lawes: When as contrarilie those kingdomes haue of all other bene most miserable, and foꝛne in peeres by ciuill discentions and foꝛ- reigne enemies, which hauing bani- sh'd byright lawes, did strine to main- taine their owne kinde of frādome, their vncontrolled dealing, and li- centious libertie, that is, their beast- ly lust and vnciuill rudenesse. God lawes therfoze are foz the health and preservation of the people, and necessarie foz the peace and safegarde of common weales and kingdomes. Wherefoze it is a woonder to see the

follic of some Chzistians, since the ve- rie Heathens haue giuen so honest re- port of lawes and lawgiuers. They toke their lawgiuers foz Gods, con- fessing thereby that god lawes are the gift of God.

But the gift of God cannot be su- perfluous and vnprofitable. Plutarch calleth lawes the life of Cities. De- mosthenes did expressly confesse that lawes are the gifts of God. Cicero na- med lawes the bondes of the citie (be- cause without lawes it is loosed and dispersed) the foundation of libertie, and the welspring of iustice and per- fect honestie. Foz lawes vndoubted- ly are the strongest sinewes of the common weale, and life of the ma- gistrates: so that neyther the magi- strates can without the lawes conue- niently line and rule the weake pub- lique, noꝛ the lawes without the ma- gistrats shew foꝛth their strength and liuely force.

The magistrate therfoze is the li- uing lawe, and the lawe is the dumbe magistrate. By executing and apply- ing the lawe, the lawe is made to liue and speake. Which those Princes doe not consider that are wont to say, *Wir sindes recht*: wee are the right, wee are y^e lawe. Foz they suppose that they at their pleasure may command what they list, and that all men by and by must take it foz lawe. But that kinde of ruling without all doubt is extreme tyraunie. The saying of the Poet is verte well knowen, which represen- teth the very words of a tyrant. I say, and it shall be so,

my lust shall be the lawe.

The Prince in dāde is the liuing lawe, if his minde obey the wꝛitten lawes, and square not from the lawe of na- ture. Power and authoritie, there- foze is subiecte unto lawes. Foz

The Magi-
strate is a
lawe indeed
with life.

vlesse the Prince in his heart agré with the law, in his b̄east do write the lawe, and in his woords and déedes expresse the law, he is not wort̄hie to b̄e called a good man, much lesse a Prince. Againe, a good Prince and magistrate hath power ouer the lawe, and is maintainer of the lawes, not that they may turne, put out, v̄ndoe, make and v̄nmake them as they list at their pleasure, but because he may put them in practise among the people, apply them to the necessitie of the state, and attemper their interpretation to the meaning of the maker.

They therefore are deceiued as far as heauen is wide, which thinke for a few priuileges of Emperours & kings, graunted to the magistrate to adde, diminish, or chaunge some point of the law, that therfoze they may vtterly abolish god lawes, and liue against all law and samelines.

For as no Emperours or kings are permitted to graunt any priuileges contrary to iustice, goodnesse, and honestie: so if they doe graunt any such priuilege, it ought not to b̄e receiued or taken of god subiectes for a god turne or benefite, but to b̄e counted rather, (as it is indéde) their vtter destruction and cleane ouerthrowe. Among all men at all times and of all ages, the meaning & substance of the lawes touching honesty, iustice, and publike peace is kept inuiolable, if chaunge be made it is in circumstances, & the law is interpreted as ȳ case requireth, according to iustice and a god ende. The lawe saith: Let no man kill an other: let him that killeth an other b̄e killed himselfe. That law remaineth for euer v̄nchaungeable, neither is it lawfull for any man at any time, to put it out or wipe it away.

And yet the rigour of the lawe may

be diminished, & the law it selfe sauourably interpreted: as for example. If a man kill one, whom hee loueth entirely well, and kill him by chance, and not of set purpose, or pretended mallice, that when hee hath done hee is sorry for it at the very heart, and would (if it were possible) buy his life againe with whatsoeuer hee hath to giue for it: in such a case the killer ought not to be killed, and therein the magistrate may dispence with the rigour of the lawe. An other beareth a deadly and continuall grudge to one, whome he killeth, and goeth about to colour the matter vnder the pretence of hap and misfortune. For hee sought occasion, that he might for himself haue a shew of chauncemedley. In such a case as this, the magistrate cannot change any iote of the law, but must nédes kill him whom the meaning of the lawe commaundeth to kill. I could alledge moze examples like vnto these, but my care is of purpose so much as I may, not to be too tedious vnto you, with too long a discourse. By this that I haue spoken it is apparantlie euidēt, that lawes are god and not to be broken, & howe farre forth they doe admit the Princes *inmixur*; that is, the Princes moderation, interpretation, limitation or dispensation, least peradventure that old and accustomed Proverbe b̄e rightly applyed vnto them: Law with extremitie, is extreme iniurie.

Hetherto I haue declared that lawes are god, profitable, necessaric, and not to b̄e broken: it remaineth nowe to tell what and what kinde of lawes the magistrate ought most chiefly to vse for the ordering and maintaining of honesty, iustice and publike peace according to his office. Some there are whose opinion is, that the

What manner of lawes the magistrate ought to vse.

magi-

magistrate ought not to use any written lawes, but that he should rather give sentence as he thought best according to naturall equity, as the circumstances of place, time, persons, and cases do seeme to require. Other some there are that do their indeuour to thrust into all kingdomes and common weales, the Iudiciall lawes of Moses. And some there are which hauing once reiected the lawe of Moses, will haue no iudgement giuen in law, but what is deriued out of the lawes of heathen Princes. But since they that haue the preeminence and magistrates authority, are men either good or bad: and since that euen in the best men, couetousnes, anger, hatred, fauour, grieffe, feare, and other affectiōs are rise to be found, to whom I pray you haue they committed the common weale, which reiecting all written statutes & certaine lawes, woulde haue euery man that is a magistrate to giue iudgement as he himself thinketh best: Haue they not committed their common weale to the rule of a beast? But what shal I say then of euil men that are in authoritie, since in the best men things are so amisse? As god were a kingdomie subiect to the furies of hel, as bound to iudgements of naughtie men. But wee will (say they) haue them giue iudgement according to the equitie of naturall lawe, and not after the lust of their corrupt affection. Mine answer is to that, that they will giue iudgement as affection leadeth them without controlement, and say that they iudged by naturall equitie. They cannot, they wil say, iudge otherwise, nor other wise vnderstande the pith of the matter. They thinke that best which they haue determined: and nothing is done contrary to conscience:

and thou for thy labour shalt bee called Coram nobis for daring find fault with their sentence in iudgement. And so shal the iust man perish, barbarous affectiōs shall haue the vpper hande, and naughtie men rule all the roste. Yea and admit wee graunt all men are good that are called to bee magistrates, yet diuersitie of opinions that will rise in giuing of iudgement, will stirre vp among the endlessse braules and continuall troubles. If all things therefore be well considered, the best way by a great deale is to put written lawes in vze. Let vs learne this by the example of our eternall, wise, excellent, and mightie God, who gaue to the Jewes his peculiar people such lawes as at his commandement were set downe in writing. The magistrate hath otherwise businesse enough to iudge, that is, to apply, and conferre the causes with the lawes, to see how farre and wherein they agree or disagree, and to iudge who hath offended against the lawe, and who haue not transgressed the lawe.

Now it is to be marked that in Moses Iudiciall lawe, there are manie things proper and peculiar to the Jew with Nation, and so ordeyned according to the state of the place, time, and persons, that if wee should goe about to thrust on and applie them to all other nations, we should seeme to the world selues moze than halfe madde.

And to what ende should wee bring backe and set vp againe among the people of God, the askeourings of the heathen, that were cast out a great while agoe? The Apostles of our Lord Iesus Christ did binde or burthen no man with the lawes of Moses, they neuer condemned good lawes of the heathens, nor commended to any man naughtie lawes of the Gentiles, but

The lawe of
Moses is not
to be enforced:
vpon
kingdomes
& countries.

lest the lawes, with the vse and free choyce of them, for the Saints to vse as they thought good. But therewith all they ceased not most diligently to beate into all mens heades, the feare of God, saith, charity, iustice and temperance, because they knewe that they in whose heartes those vertues were settled, can eyther easily make god lawes themselves, or picke and choyse out the best of those which other men make. For it maketh no matter whether the magistrate picke out of Moses Jewish lawes, or out of the alloweable lawes of the heathen, sufficient lawes for him and his countriemen, or else doe keepe still the olde and accustomed lawes, which haue before bene used in his Countrey, so that he haue an eye to cut of suche wicked, vniust, and lawlesse lawes, as are found to be thrust in among y better sort. For I suppose that vpright magistrats ought to take off curiositie, and new inuented nouelties. Seldome (sayeth the Prouerbe) is the Crowes eye pickt out without troublesome stirres: and curious mens new lawes are for y most part worse than the olde, that are broken by them and vtterly abolished.

Furthermore all lawes are giuen for ordering of religion or outwarde woorthip of God, or else for y outward conuersation of life, and ciuill behauiour. Touching the lawes of religion I haue spoken of them before. For ciuill and politique lawes I adde thus much and saie, that those same to be the best lawes, which according to the circumstance of euery place, person, state and time, doe come nearest vnto the preceptes of the tenne commandments, and the rule of charity, not hauiug in them anie spot of iniquitie, licentious libertie, or shamelesse disho-

nestie. Let them moreover be brieue and short, not stretched out beyonde measure, and wrapped in with manie expositions, let them haue a full respect to the matter whereto they are directed, and not be friuolous and of no effect. Now marke, that politique lawes doe for the most part consist in thre especiall and principall payntes, honestie, iustice, and peace. Let lawes therefore tend to this end, that discipline and honestie may be planted and mainteined in the common weale, and that no vnseemely, licentious, and filthy act be therein committed. Let lawe forbidde all uncleannesse, wantonnesse, lightnesse, sensualitie, and riotousnesse, in apparell, in building, in bibbing, and banquetting. Let wedlocke be commaunded by lawe to be kept holy. Let steeves and brothell houses be banished the Realme. Let adulteries, whooredomes, rapes, and incestes be put to exile. Let moderate feastings be allowed and admitted. Let thriftines be bled, which is the greatest reuenue that a man can inioye. Briefely, whatsoeuer is contrarie to honestie and sãmelinesse, let it by law be driuen out and reiected. Let iustice by lawes be strongly fortified. Let it by lawes be provided, that neyther citizen nor foerinner be hurt or hindered in fame, in goods, in bodie, or life. Let vpright lawes be made for the obteyning of legacies and inheritaunces, for the performing of contracts and bargaines, for couenants and agreements, for suretishippes, for buying and selling, for weightes and measures, for leases and things let to hyre, for lending and borrowing, for pawns in mortgage, for vse, commodity, and vsurie of money. Let order be taken for maintenance of peace betweene

Lawes of honestie.

Lawes of iustice and equity.

A prouerbe vsed when one will make them blinde that were before him, & disannull that, which wise men haue allowed.

Ciuill lawes, what maner of lawes they be.

the father and his children, betwixt man and wife, betwixt the maister and the seruaunt, and to be shorthe, that euerie man may haue his owne. For my meaning is, not heare to rec-ken vppre particularlie euerie seuerall point and title of the lawe.

Lastly, meanes must bee made by giuing of lawes, that peace may be established, whereby euerie man may enioy his owne. All violent robberies and iniuries must bee expelled, priuie grudges, and close conspiracies must not bee thought of. And warre must be quieted by wisdom, or else vndertaken and finished with manly fortitude.

But that we may haue such a magistrate and such a life, the Apostle commaunded vs, earnestlie to pray, where he saith: I exhort you that first of all prayers, supplications, intercessions, and giuing of thankes be made for all men, for kinges and for all that are in authoritie, that we may liue a quiet and peaceable life in all godlinesse and honestie. I am now againe compelled to end my Sermon before the matter be finished. That which remaineth, I will adde to morowe. Take ye your earnest prayers, with your mindes lift vp into heauen, &c.

¶ Of Iudgement and the office of the Iudge: That Christians are not forbidden to iudge. Of reuengement and punishment. Whether it be lawfull for a Magistrate to kill the guiltie. Wherefore, when, how, and what the Magistrate must punish. Whether hee may punish offenders in Religion or no.

¶ *The eight Sermon.*



SPARC yeasterday (deuely beloued) of the magistrates ordinaunce: there are yet behinde, other two partes of his office and dutie, that is,

Iudgement, and punishment: of both which, by the helpe of God, I meane to speake, as briedie as may be: giue ye attentiu eare, and pray ye to the Lorde, to giue me grace to speake the trueth.

Iudgement is taken in diuers significations, but in this present treatise it importeth the sentence of Iudges brought in betwixt men at va-

riance, which sentence is deriued out of the lawes according to right and equitie, as the case put forth of the parties required, and is pronounced to the intent to take vppre the strife betwixt them at variance, and to gine to euerie manne his owne.

For at Sessions or Assises, parties appeare and sue one an other, for some inheritance or possession, which eyther partie affirmeth to be his by lawe, laying for themselves what soeuer they can, to prooue and shew what right and title they haue to the thing.

All which the Iudges doe diligently heare and perfectly note, then they conferre

Lawes of
peace and
unanimitie.

What iudg-
ment is.

conferre the one with the other and laie them with the lawe, lastly they pronounce sentence, whereby they giue the possession to the one partie, and take it from the other. The like reason is also in other cases and matters.

And this is iudgement, yea this, (I saye) is the execution of iustice. But this kinde of quieting and settling parties at one, is verie milde in comparison of reuengement and punishment, which is not executed with words and sentences, but with swords and bitter stripes. And god cause why it should bee so, since there be diuerse causes, whereof some can not be ended but with the sworde, and some moze gentlie with iudgement in wordes. But herein consisteth the health and safegarde of the kingdome or common weale.

Iudgement and punishment therefore are in the magistrate & most excellent offices, although peradventure they seeme to be somewhat harde and cruell. But vnlesse this which seemeth to be crueltie be put in vye, all ages, states and sexes shall feele the smart of crueller thinges, and that which is most cruell in daede. For it is not crueltie but rather iust seueritie, which (as the Lorde commaundeth) is put in vye for the safegarde of y^e guiltlesse, and preservation of peace, within the realme and common weale. But case there were a common weale well furnished with most absolute lawes, for politique manners and matters of religion: suppose also that in the same common weale there were no magistrate to execute and as it were to father those lawes, by his authoritie to bying and reduce all the daedes and sayings of men to the triall of those lawes: and that therefore every

man breaketh forth to what kinde of life he list himselfe, and doth what hee will, tell me I pray you what god doe those written lawes to the men of that countrie? Welæue mee, forsooth not one halfe penie worth of god. The best part therefore of the magistrates due tie, consisteth in vpright iudgement & punishing reuengement. And those two points require a man of courage and Princely stomache: whome the Lorde in his law describeth liuely, and telleth what kinde of man he woulde haue him to be, and what the office is whereto he is called: which description I will rehearse & expounde, because therein the Judges person is chieflie touched.

Moses at the Lordes commaundement sayth to the Judges: Hearre the cause of your brethren, and iudge righteously betwixt euerie man and his brother, and the straunger that is with him. Ye shall haue no respect of anie person in iudgement, but ye shall heare the small as well as the great: ye shall not feare the face of anie man, for the iudgement is the Lordes: The holie Prophet in these woordes toucheth two thinges chieflie. He declareth what the Judges office is: and what vices or diseases doe infect the Judge that hee can not fulfill his office as he ought to doe.

Nowe touching the office of a good Judge, the first point thereof is that he repell no man, but heare euerie one, the small, the great, the Citizen, the stranger, the knowen, and vnknowen. And hee must heare the parties willingly, diligently, and attentiuely. Herein there is admitted no sluggishnesse of the iudge, nor a mind busied about other matters. Iudgement before the matter be decided, is vtterly excluded, because it carrieth away the

The Iudge office is described.

The office of a good Iudge isto heare and knowe.

Iudgement and punishment pertaine to the Magistrate, as depending vpon his office.

minde of the Judge before the matter is knowen the thing it selfe crieth out, that y^e matter must first be heard and wel vnderstoode, before the Magistrate proceede to iudgement. And the common p^{ro}uerbe saith: Let the other partie be heard too. Verie wisely said that Judge, which told one that made a complaint: That with the one eare he heard him, and kept the other eare for him vpon whome the complaint was made. Herein we containe the perfect knowledge of the Judge, and say that hee must not make too much haste in cases vnknowen, since hee must iudge them by the thing it selfe, and not by the parties secret tales, and priuie accusations.

Secondarily, let him iudge, (sayth he) yea let him iudge vprightly. To iudge is to determine and pronounce truely and iustly, according to the lawes what is good, what is euill, what is right, and what is wrong.

The Swytzers saie: *Vrteilen oder erteilen oder richten*, As if one should be say, to distinguish a thing th^{ro}ughly considered, and to plaine and make straight a crooked thing. Parties blinded with affections make straight things crooked, which the iudge by applying the rule of equitie and lawe doeth straighten againe: So that to iudge is to straighten and to make plaine. Moreouer, to iudge is by defending and punishing, to keepe in libertie. The Magistrate doeth iudge therefore, when hee defendeth the innocent, and bydeleth the hurtfull person: But hee must iudge iustly, that is according to iustice, and agreeably to the lawes, which giue to euery man that that is his. The Judge doeth iudge vniustly, when of a corrupt minde hee pronounceth sentence contrarie to all lawe and equitie,

Howe therefore we haue to consider the vices which vsually are wont to raigne in Judges.

The vices that are in Judges be many, and the diseases of their mindes are sundrie: but two especiall diseases there are and chiefe of all the rest. The one of these two vices, which so infecteth the mindes of Judges, that they cannot execute their office as they should is the accepting of faces, or respect of persons, that is, when the Judge in giuing iudgement hath not his eie set vpon the thinges themselves, or vpon the causes or circumstances of the causes as they are indeade, but hath a regard, either of dignitie, excellencie, humilitie, pouertie, kinned, men of honours letters, or some such like stuffe. The Lorde excludeth this euill and saith: Yee shall iudge iustly, yee shall haue no respect of anie person in Iudgement. Yee shall heare the small as well as the great.

The other disease of these twaine is feare, a verie vehement affection of the minde, which disturbeth the verie best and most excellent counsellors, and choaketh v^{er}y vertue before it come to light. Under feare we doe containe hope also, I meane, of commoditie, and so by that meanes by feare wee vnderstand the corruption of bribes. The Judge that standes in feare to lose his life or goodes, or is afrayde to displease a noble man, or is loath to lose the common peoples god will: hee also that taketh bribes, or is in hope to be rewarded at one of the parties handes, doeth peruert equitie, and aduance iniquitie. The Lorde saith therefore, *Pe* shall not feare a ny mortall man: ye shall not looke for any reward at any mans hand. Hee addeth the reason why: Because the

The faultes of Iudges.

Respect persons.

Vehement affection.

The iudge must iudge iustly.

matter is not yours, neither were ye called to doe your owne businesse, but the iudgement is the Lordes.

The will and lawe of God therefoze must be respected : For God is able to defend iust Judges from the vniust hatred of any, whatsoeuer they be, and against all wrong and open violence.

Moreover, where it is said, that the iudgement is the Lordes, thereby are the Judges warned, that they ought to imitate the example of the most high God. But what, and of what sort that example of God is, the same Moses in the first of Deuteronomic expresseth and saith : God doeth accept neither person nor gift, he doeth iustice for the fatherlesse and widowe: and loueth the straunger to giue him meate and cloathing, and therefore shall yee loue the straunger. And so must godly Judges doe in the iudgement which is Gods. Iosaphat, speaking to them whome he had made Judges, did saie : Take heede what yee doe : For yee execute not the iudgements of man, but of God, which is with you in iudgement. Let therefore the feare of the Lorde, be vppon you, and take heede, and bee diligent. For there is no vnrighteousnesse with the Lorde our God, that hee shoulde haue any respect of persons, or take a nicke reward.

To these I will yet adde a fewe places of the holie Scripture moze, which shall partly make manifest those that went befoze, and partly expounde, and moze plainly expresse the office of the Judge. In Deuteronomie wee reade : The Iudges shall indge the people, with equitie and iustice. Thou shalt not peruertere Iudgement, nor haue respecte of

persons, nor take a rewarde. For a rewarde doth blinde the eies of the wise, and peruerteth the words of the righteous. Thou shalt do iudgement with iustice, that thou maiest liue and possesse the Land.

Againe in Exodus wee find : Thou shalt not followe a multitude to doe euill, neither shalt thou speake in a matter of Iustice according to the greater number for to peruert iudgement. Neither shalt thou esteeme a poore man in his cause : keepe thee farre from false matters, and the innocent and righteous see thou slae not, for I will not iustifie the wicked. Thou shalt take no rewardes, for rewardes blinde the seeing, and peruert the wordes of the righteous. In Leuiticus also wee haue this : Yee shall doe no vnrighteousnesse in iudgement, thou shalt not fauour the person of the poore, nor honour the mightie, but in righteousness shalt thou iudge thy neighbour. Againe, Yee shall doe no vnrighteousnesse in iudgement, in meyarde, in waight, or in measure. True balaunces, true weights, a true Epha, and a true Hin shall yee haue. I am the Lorde your God, &c. I suppose verily, and am thus perswaded, that in these fewe wordes of the Lorde our God, are comprehended al that which profound Philosophers and Lawyers of great learning doe scarcely absolue in infinite bookes, and volumes of manie leaues.

Besides all this the most holy Prophet Ieremie crieth to the King, and saith : Keepe equitie and righteousness, deliuer the oppressed from the power of the violent, doe not greue nor oppresse the straunger, the fatherlesse, or the widowe, and shed no innocent blood. Thus much touching the

Exod. 17.

Leuit. 19.

Iere. 22.

The good
iudge ought
to haue
God before
him for a
paterne to
followe.

2. Paral. 9.

the office of Judges.

But in the eyes of some men, this our discourse may seeme vayne and fruitlesse: vnlesse we doe also refute their obiections, whereby they endeavour to proue, that pleadings and lawe matters are at an ende, because the Lorde in the Gospell saith: To him that will sue thee at the Lawe and take away thy coate, let him haue thy cloake also. And againe, While thou art yet with thine aduersarie vpon the way agree with him quickly, least he deliuer thee to the tormentour. They adde mozeouer, the strifes in the lawe, which S. Paul the Apostle in the first chapter of his Epistle to the Cozinthians, doeth flatly condemne.

To all which obiections mine answer is this. As the doctrine of the Euangelists and Apostles doeth not abrogate the priuate ordering of particular houses, so doeth it not condemne or disanull the publique gouernment of common weales. The Lorde in the Gospell after S. Luke, chideth with, and repelleth the yong man who desired him to speake to his brother, for an equall diuision of the inheritance betwixt them: Hee blamed him, not for because hee thinketh ill of him that claimeth an equall diuision, or that parte of the inheritance that is his by right, but because he thought that it was not his duetie, but the Judges office to deale in such cases. The wordes of our Sauiour in that place, are these: Who hath appointed me a Iudge betweene you, and a diuider of lande, and inheritance?

And againe, as wee reade in the Gospell: If anie man will sue thee at the Lawe, and take away thy coate, giue him thy cloake also: So on

the other side against this doing of iniurie there is nothing moze busily handled and required in all the Euangelicall doctrine, than charitie and well doing: But a good deede is done in nothing moze than in iudgement and iustice.

Since therefore that iudgement was inuented for the practising and preserving of Justice and vpright dealing: it is manifest, that to iudge in matters of controuersie, is not forbidden in the Gospell. The notable Prophetes of the Lorde, Elsie and Zacharie crye out and say, Cease to doe euill, learne to doe good, seeke after iudgement, helpe the oppressed, and pleade the cause of the fatherlesse and widowe. Execute true iudgement, shewe mercie and louing kindenesse, euerie man to his brother. Doe the widowe, the fatherlesse, the straunger, and poore no wrong.

They sinne therefore that goe on to hinder iudgement, and to thrust Judges beside their seates: For as they pull away from the true God no small parte of his worshipp, so doe they open a wide gate to wrong, robbrie, and oppression of the poore. The Lorde (I graunt) commaunded that, which our aduersaries haue alleadged, meaning thereby to settle quietnesse among his people: but because the malice of men is inuincible, and the long suffering of sãlie soules, makes wicked knaues moze mischieuous, therefore the Lorde hath not forbidden nor condemned the moderate vse of Judgements in lawe. Mozeouer, we reade in the Actes of the Apostles, that Daule did oftener than once, vse the benefite of Iudgement, not for monie or goodes, but for his life, which hee endeoured to

saue and defende from them that laie in waite to kill him. Neither consented he to the vniust iudgement of Festus the p̄sident, but appealed to Cæsar: and yet wee knowe that Paul did not offend therein against the doctrine of the Gospell of Christ. The same Paul in his epistle to the Corinthians, did not absolutely condemne the Corinthians for going to lawe about things belonging to their liuing, but because they sued and troubled one another, befoze heathen Iudges. It is god and seemely without doubt, to suffer wrong with a patient mind: but because it pleaseth the Lord to ordeine iudgement to bee a meane of helpe and succour to them that are oppressed with iniurie, hee sinneth not at all that seekes to keepe himselfe from wrong, not by priuate reuengement, but by the byright sentence of Iudges in lawe. And therefore did the Apostle commaunde the Corinthians to chosse out to themselves among the faithfull, such Iudges as might take vppon temporaryl matters in controuerisie betwixt them that fell at variance.

Thus haue I declared vnto you, the seconde part of the Magistrates office which consisteth in iudgement. I will nowe therefore descend to the exposition of the third and last part, which comprehendeth reuengement and punishment. For the Magistrate by his office beareth the sword: and therefore is he commaunded by God, to take reuengement for the wrong done to the good, and to punish the euil. For the sword is Gods vengeance or instrument, wherewith hee strikes the stroke to reuenge himselfe vpon his enemies for the iniurie done vnto him: and is in the scripture generally taken for vengeance

and punishment.

The Lord in Ieremie crieth out, and saith: I call a sword vpon all the dwellers vpon earth. Againe in Ezechiel, The sword is sharpe and readie trimmed to kill the sacrifice.

And againe, I will giue my sword into the handes of the King of Babell.

The Kings of Aegypt were of their people called Pharaohs, as who should say: Reuengers. But the sword in the Magistrates hande, is to bee put vnto two vses: For either hee punisheth offendours therewith for doing other men iniurie, and for other ill deedes; Or else he doth in warre therewith repell the violence of foraine enemies abroad, or represseth the rebellions of seditious and contentibus Citizens at home.

But here againe an other objection is cast in our way by them, which say, that according to the doctrine of the Gospell, no man ought either to kill or to bee killed, because the Lord hath sayd: Resist not the euill. And againe to Peter, Put vp thy sword into thy sheath. Euerie one that taketh the sword doeth perish by the sword, Whose answere to this is, that throughout all the Scripture, priuate reuengement is vtterly forbidden, but that that is done openly by authoritie of the publique Magistrate is neuer founde fault withall. But that was priuate and extraordinarie vengeance that the Apostle Peter was about to haue taken, considering that hee was called to bee a Preacher of the word of God, not to be a Iudge, a Captaine, or a man of warre. And against priuate and extraordinarie reuengement is that sentence rightly pronounced, Euerie one that taketh the sword, shall perish by the sword.

Whether it be lawfull to kill and punish offendours.

But

Of reuengement taken by the magistrate.

The sword

But that publike vengeance, and the ordinarie vse of the sword, is not prohibited by God in the Church of Christ, I proue by this testimonie of the holie Apostle. Paule in the 12. to the Romans hath taught, what and how much the perfectnesse of the Gospel requireth of vs, and among the rest thus he saith: Deerely beloved, reuenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, and I will repay. But bicause this might be argued against, and this obiection cast in his way: Then, by this meanes the long suffering of Christians shall minister matter ynough to murder and manslaughter: he doth therefore immediately asser in the next chapter adde: The Magistrate is the minister of God to thy wealth, to terrifie the euill doers. For hee beareth not the sword in vaine. For he is Gods minister, reuenger of wrath to him that doth euill. Wee gather therefore by this doctrine of the Apostle, that euery one of vs must let God alone with taking of vengeance, and that no man is allowed to reuenge himselfe by his owne puate authoritie. But publike reuengement wrought by the ordinarie magistrate, is no where forbidden. For that God which saide to vs, Vengeance is mine, I will repay, doth grant to the Magistrate authoritie to exercise and put that vengeance in vs, which hee doth claime as due to himselfe. So that the Magistrates dutie is, to punish with the sword, the wrongfull dealings of wicked men, in the name and at the commandement of God himselfe. Therefore when the Magistrate punisheth, then doth God himselfe, to whome all vengeance belongeth, punish by the Magistrate, who for that cause is cal-

led by the name of God. Moreover, it is written: Thou shalt not suffer a witch to liue. Againe, A wise king will scatter the wicked, and turne the wheele vpon them. And againe, Hee that iustificeth the wicked, & he that condemneth the iust, they are both abhominable in the sight of the Lord. Neither do we lacke examples, to proue that some haue incurred the heauie wrath and displeasure of the Lord for their foolish pittie in sparing them, whom the Lord commanded to strike with the sword. I speak of Saul and Achab. Againe, on the other side, there are innumerable examples of most excellent Princes which testifie and beare witness of the praise that they deserued for punishing of lewde and wicked offenders. For the Prince sinneth not, nor is blame-worthy any whit at all, which killeth or other wise punisheth the guiltie and vngracious man: and for that cause we find in the lawe so often repeated: His blood be vpon himselfe: But if the blood of the guiltie be not shed, then that is imputed as a fault, and laide to the magistrates charge, bicause hee neglecting his office, hath pardoned them that were not worthy to be forgiven, and by letting them goe, hath lesse the innocent vreuenged. For hee is made partaker of the iniurie don, and shedding of the innocents blood, which he leaueth vreuenged, by letting the murderer go vntouched, on whose necke the Lord gaue charge to let the sword fall. The iust severitie of the vpriight Magistrate in punishing naughty men, is not (as it is falsely iudged) extreme crueltie. But ouerthwart and pœuish pittie, that spareth offenders, which are not worthy to liue among men, is vtter and more crueltie indeede. For when the ma-

Foolish pittie

Seueritie is not crueltie.

Magistrate letteth them go unpunished, and at ease, which with their naughty daedes haue deserued death, he doth thereby first of all giue occasion and courage to like offenders, to go on and increase in their mischieuous wickednesse. For they see their owne faults bozne withall in other men. Secondly, the men that are not as yet altogether drowned in the mire of wickednesse, but are euerie holwer tempted and prouoked to naughtinesse, will at the last leaue to haue scruple of conscience, and giue their content to yield to mischæse. For they see that mischæuous merchants are gently dealt withall. Lastly, offenders set free without anie punishment doe for the most part become little better: yea, they became twice worse than they were before, and the increase of his sinne shall at length compell thæ to kill him for manie murders, whome thou wouldest not kill for the murder of one, wherby thou mightest haue saued manie guiltlesse men, whom that cut-throte since his first pardon, hath villanously slaine. They therfore send wolues and beares among the common people, that let such rake-hels escape unpunished.

Since now, that I haue declared the right vse of the sword, and proued that the magistrate hath power to reuenge mens iniuries, and to kill heinous offenders, let vs go on to consider what the causes be, for which God commandeth to punish transgressors, let vs see also when they ought to be punished: and lastly, what kinds of punishment, or penalties the magistrate must vse.

The especiall causes for which the Lord doth openly commande to punish offenders, are for the most part these that follow. The Lord resisteth

force with force, and worketh the safe garde and saluation of men, he reuengegeth them that suffer wrong, and restoreth againe whatsoeuer may be restored. He declareth his iustice also, which rewardeth euerie one according to his daedes. And therfore hee wipeth out reprochfull daedes, with a reprochfull death. He putteth offenders in mind of their crime, and thereby withall for the most part doth giue them sense of repentance vnto saluation. For if the wicked doe acknowledge his fault, and repent himselfe of his ill deed, and beleue in Christ with all his hart, his sin is forgiven him, and he is saued: as we haue an euident example in the thæse that was crucified, whose punishment was an occasion of his saluation. But from the other this saluation was farre off, because he did not beleue in Christ, and would not be warned by the paine, that he fealt for his offence, to repent for his sinnes, and to call to God for mercy. Furthermoze, by publike iudgement & open execution all other men may take example to learne to beware of like offences, vnlesse they will suffer like horrour of torments.

But let not the magistrate execute anie man vntill he know first perfectly whether he, that is to be punished, hath deserued that punishment that the Judges determine, and whether God hath commanded to punish that offence, that is, whether by Gods law that is condemned, which is to be punished. The truth thereof shall be manifestly knowen, either by the proper and free confession of the man accused, or by the probable testimonies brought in and gathered against the defendant, or by conferring the lawes with the offences of him that is to be punished. So then the magistrate may

Luke 23.

When the magistrate ought to punish offenders.

For what causes God commanded to kill offenders.

not punish vertue, true religion, nor god, honest, and godlie men. For he is ordained of God to terrifie, not the god, but offenders.

Now touching the manner and fashion of punishment I thinke it not best ouer curiously to dispute. Let euerie nation or cittle retaine stil their penalties and order of punishing, vnlesse peraduenture their countrie custome smack somewhat of rigoꝝ and extreme cruelty. For no wise man denieth but that the kinde of punishment must be tempered according to the rule of iustice and equitie. The kindes of punishment are exile or banishment, bondage, losse of goods, imprisonment, & fetters, scourges, marks with burning irons, losse of limmes, and lastly, death it self, by killing with the sword by burning, hanging, dꝛowning, and other such meanes as euery nation vseth of custom. Neither is the scripture without a pitifull beadow of miserable torments. For in the booke of Esdras we read: And whosoever wil not do the law of thy God (Esdras) & the law of the king, let iudgement straitwaies passe vpon him, whether it be to death or banishment, or losse of goods, or imprisonment. This doe I adde not vnadvisedly, because of them that are of opinion, that such torments ought not so much as once to be named among Christian people.

But measure and discretion must be vsed of the iudges, in punishing offenders, so that heinous faults may be plagued with grieuous punishment, lesser crimes may be nipped with smaller penalties, and the smallest & light offences punished moze lightly. What sentence in Gods lawe ought to be remembered: According to the fault so shall the punishment be. Where also the Iudge must haue a consideration

of his clemencie and pity. Oftentimes the kinde & age excuseth the partie accused. The circumstances being rightly weighed, do sometime excuse the deēds, that otherwise are of themselves not all of the best. The Iudge also must inquire after, and diligently consider the former life of the man accused, for which, if it fall out to haue bene good and honest, then doth he deserue some fauour and mercy, vnlesse the offence, for which he is troubled be so heinous, that it can admit no sparkle of pitie. But godlines or the fear of God, with polꝛing out of praiers vnto the Lord, and a diligent and lawfull examination of the deēde or woꝛd, that is, of the fault committed, is the best rule for the Iudge to followe in choosing his time when to vse pitie, and when to deale with extreme rigoꝝ. For otherwise decent clemencie is most praisewoꝛthie before God and men.

I haue shewed you (dearly beloved) that the magistrate both may, & of dutie ought to punish offenders, then for what causes the Lord will haue the to be punished, & lastly, how, when, and how much they are to be punished. It remaineth nowe for mee to declare wherfoze, and for what offences, they are to be punished. Which I meane to lay down in one woꝛd, and briefly so. Al woꝛds and deēds which are contrary to the lawes of God and the magistrate, that is, all things that are done mischieuously against the lawes, are to be punished: but lawes are made either for religion or politike gouernement: & politike government consisteth in honesty, iustice and peace. Therefore the Magistrate must punish and keepe vnder all them which doe disturb, afflict, trouble, destroy or encrease thꝛow honestie, iustice, publike peace or priuate tranquillitie betwixt man

What is to be punished in offenders.

The kinds of punishment.

Discriminatio carceris, a kind of iudgement wherby one is put out of the kings protection or condemned to bondage.

Discretion and clemencie of the iudge.

and man. Let him punish dishonestie, ribauldrie, filthy lust, whozedome, fornication, adulterie, incest, sodomie, rissoufinesse, dyunkennesse, gluttonie, couetousnesse, cosoning, cutting vsfurie, treason, murder, slaughter of parents, sedition, and whatsoeuer is like to these. The law of the Lozde published by the ministerie of Moses, doth in the 18. and 20. of Leuiticus reckon by a beadzow, long inough of such offences as are to be punished. And least perhaps any man may thinke, that at this daie, that which Moses hath rehearsed, is vtterly abolished, let him giue care to S. Paule, who saith: To the iust the law is not giuen, but to the vniust, & to sinners, to vnholie & vncleane, to murderers of fathers, & murderers of mothers, to man-sleas, to whoremongers, to the that defile themselues with mankinde, to manstealers, to liars, to periured mé, & if there be any other thing contrary to sound doctrine. But Apostataes, idolaters, blasphemers, heretiques, false teachers, & mockers of religion, do offend against the lawes of religion, (and therefore ought they to be punished by the magistrates authoritie.)

But the question hath bene and is yet at this daie in controuersie, whether it be lawfull for a Magistrate to punish any man in his iurisdiction for the contempt of religion, or blaspheming of the same? The Maniches and Donatists were of opinion, that no man ought to be compelled, much lesse to be killed for any religion, but that euerie man ought to be left to his owne minde and iudgement. And yet the Scripture doth expressly commaunde the Magistrate not to spare false Prophets: yea rebelles against God, are commaunded by holy lawes and Iudges to be killed without mer-

cie. The places are extant to be seene in the holie Scriptures, the one in the 13. of Deut. the other in the 17. of the same booke. In Exodus this same is set downe for a rule: Whosoever sacrificeth to any God, but to the lord alone, let him be rooted out. In Leuiticus the blasphemer is slain, and ouerwhelmed with stones. In the booke of Numbers the man is slaine that did unhallow the Sabbaoth daie. And how manie I pray you, did Gods reuenging sword destroy of that caluisth people that did erect and worship the calfe in the wildernesse? Helias at mount Carmel killed whole hundreds of false prophets in a solemne set and appointed Sacrifice. Eliseus at the Lozdes commaundement annointed Iehu king, to the ende that he might rote out the house of Achab, and kill at once all Baals priests. Ioiada the priest slue Athalia. And god king Iosias destroyed together the wicked and stubborne priests of all high places. S. Augustine *Traclain in Ioan.* 11. disputing against the Donatistes, doth proue by the example of Nabuchodonozor, y^e christian princes do iustlie punish the Donatists, for despising Christ and his Euangelicall doctrine. Among other things hee saith: If king Nabuchodonozor did glorifie God for deliuering three children out of the fire, yea & glorified him so much, that he made a decree throught his kingdome for his honor and worship: why should not the kings of our daies be moued so to do, which see not three children saued from the flame alone, but themselues also deliuered from the fire of hell, when they behold Christ by whom they are deliuered, burnt vp in Christian men, and when to a christian they heare it said: Say thou that thou art no Christian?

Whether the Magistrate may punish for the breach of religion.

fian? This they will doe, and yet this they will not suffer. For marke what they doe, & see what they suffer. They kill soules: they are afflicted in body. They kill other eternally, and doe complaine that they themselues doe suffer a temporall death. Thus much hath Augustine. In the newe testamēt we haue most euident examples of Peter and Paul Christ his greatest Apostles. The one whereof slue Ananias and Saphyra, for their lying hypocrisie and feined religion. The other stroke Elymas the sorcerer blind and bereft him of his eyes. Neither is there one haire difference to those, whether a man be killed with a sword or with a word. For to kill is to kill by what meanes, or with what instrument soeuer it be done. God wrought that by his Apostles: and doth the like by the magistrate also. For vengeance is Gods, who giueth it to the magistrate and chiefe men to be put in vye and execution, vpon wicked offenders. There are to be seene manie lawes made by holie Christian princes for the state of religion, which giue an especiall charge to kill idolaters, apostataes, heretiques, and godlesse people. I will recite vnto you (deerey beloved) one law among manny, made by the holy Emperour Constantin the great. For in an epistle, intituled ad Taurum P. P. hee saith: It pleaseth vs that in all places and throughout euery city, the temples be out of hand shut vp, & liberty denied to wicked men to haue accessethither to commit idolatrie. We will also and command all men to be restrained from making of sacrifice. And if so be it happen that they offend herein, our pleasure is that they be slaine with the sword, & the slaine mans goods to be confiscate. And

we haue decreed, that the rulers of the prouinces shal suffer like punishment, if they neglect to punish the offenders. The verie same almost do Theodosius & Valentinianus by proclaimed edictes, command *In Codice Theodosiano tit. 2.* And Valentinianus and Martianus *in Codice Iustiniano tit. 1 l. li. 1.* Lastly without all controuersie, adulterers, murderers, rebels, deceiuers, and blasphemers, are rightly punished and not against religion. Wherefore it followeth consequently, that false prophets and heretikes, are by god right slaine. For they are deceiuers, blasphemers, and manquellers.

But in the execution of this punishment, there must a great consideration be had and obserued. First of the persons: then of the errors: and lastlie of the penalties. For in persons there is great diuersitie: because there are some standarde bearers, and headie graunt capitaines, which are stoufe, hypocrites, and full of tong, and therefore the apostell for to seduce, who falling headlong without amendment to their owne destruction, do with themselues draw other into danger. They must by all meanes be brydeled & kept vnder as plagues to the Church, leass like a canker they spread all ouer. Again there are some silly seduced soules made soles by other men, which erre not of malice, nor stubbozne stomacke, but do repent and amende in time. These the magistrate must not streightwaie condemne, but prate to the Lord and beare with their error, and teach them in the spirit of gentleness, until they be brought to a better minde.

Deceouer in erronicus doctrines, some are more intellerable than other some are. Some there be so wicked & blasphemous, that they are vnwoorthy

What moderation must be had in punishing.

to be heard, much lesse to be done. Some there are, which do directly and openly tend to the overthrow of the common weale, vntles they be in time appeald and resisted. But those crimes that are brought in and accused, ought first to be by the Scripture & manifest truth conuincd to be such, as they are said to be. When the truth is knowen, and manifest proofes of scripture alledged, then is it lawfull most sharply to punish those blasphemers of God, and overthrowers of the Church and common weale. But a light and easie penaltie must be set on the heades of them, whose offence consisteth in light and smaller errors. For some doe erre so, that by their error God is not blasphemed, the church not subuerted, nor the common weale in any daunger at all. Where, by the way, euerie one must thinke of that saying of the Apostle: Beare ye one an others burthen. And againe: The weake in faith receiue yee, not to the doubtfulness of questions.

Furthermoze in punishment and penalties, there is a great difference. They that erre stubbornely, and doe their endeavour to draw in and keepe other men in their errors, blasphemers, troublers, and subverters of Churches, may by lawe be put to death. But it followeth not thereupon that euery one which erreth must therefore by and by suffer losse of his life. The thinges that by threates and fault finding may be remedied and amended, must not be punished with sharper correction. A meane in euerie thing is alwaies the best. There is a penaltie by payment of money. There are prisons for them to be shut vpp into, which are corrupted with the poison of false doctrine and lack of beleefe, least peraduenture they infect

others with their contagious disease. There are also other meanes to punish the body wherby to keepe them vnder that erre from the truth, to keepe the from marring those that are sounde & to preserve themselves that they perish not utterly, but that through repentaunce they may fall to amendment. But the feare of God, iustice, & the Judges wisdom shall by the circumstances make him perceiue how he ought to punish the naughty doctrine, and stubborne rebellion of malicious seducers, and how to beare with the foolish light beleefe of silly seduced men grounded vpon simplicitie and not enuenedomed rancour.

Earnest and diligent admonition is giuen too late, when the fault is already committed, and is so detestable that it ought straight way to be plagued with the sword; Let the magistrate therefore alwaies haue an eye to admonish them in time that are to be warned to take heed of a fault. For earnest admonitions are earnestlie commended to men in authoritie to be to their subiectes, when they begin to worke any broile. Howeouer godly and wise magistrates, haue manie times pardoned vnlawful offenders, whom they sawe readie to repent vpon giuing of warning. The Lorde in the Gospel biddeth vs admonish a sinner, then if hee repent, to pardon his fault, but if he reiect a faire warning once giuen him, then to punish him so much the sharper. And Iosue before he made open warre to be proclaimed vpon the children of Ruben, did first by embassage commaunde them to digge downe the altar which they sawe med to haue made contrary to the law of the Lorde. The Emperour Iustinian also granted pardon to them which repented, and turned to a sounder opinion,

Admonition
before punishment.

opinion, Constitut. 100.

Hæcquet Iosias did not vtterly kill all them that were wrapped in error and idolatrie, but those especially that were incurable, and would not recant: the magistrate therefore must wisely moderate the matter, and be very circumspect in punishing offenders.

I can not here winke and stylie passe ouer the objections, that some men make against that which hitherto I haue said touching punishment, to wit: That the Apostle Paul hath not commanded to kill or punish an heretique after the first and second admonition, but to auoide him. Againe, That faith is the gift of God which can not be ginen or ingrafted in anie man by rigour of the sword. Also, That no man is to be compelled. He that constraineth, may make an hypocrite, but a deuout and zealous man he cannot make. And lastly, That the Apostles required no aide of kings either to maintaine, or set out the religion of Christ, or els to punish blasphemous railers, and enemies of Gods word. To all this I answer thus: Paul, when he writte his Epistle to Titus, did write to an Apostle, in that Epistle therefore he instructeth an Apostle, how to behaue himselfe according to his duetie toward an heretike past all reconerie. If he had written to Sergius Paulus or anie liefetenant, he would vndoubtedly haue taught him his office. For the same Paul standing befoze Sergius paulus, then Prince of Cyprus, did by his daedes declare vnto him the duetie of a magistrate. For first he did not onelie most sharpely rebuke the false Prophet Elymas, then forsake his companie, eschue and shun him, as the Apostle John did Cerinthus, but strake him also with bodily blindnesse.

I graunt and confesse that faith is Gods gift in the heart of man, which God alone doth search and knowe: but men are iudged by their wordes and daedes: Admitte therefore that the erroneous opinion of the minde may not be punished, yet notwithstanding wicked and infectious profession and doctrine, must in no wise be suffered. Verilie no mandoth in this worlde punish profane and wicked thoughtes of the minde: but if those thoughts breake forth into blasphemous wordes, then are those blaspheming tongues to be punished of god pvinces: and yet by this I saie not that godlinesse lyeth in the magistrate to giue and bestow. Justice is the verie gifte of God, which none but god doth giue to men. But who is so foolish as to gather therebpon, that vniust men, robbers, murderers, and witches are not to be punished, bicause the magistrate by punishment cannot bestowe righteousness, vpon vnrightheous people? Wee must therefore make a difference betwixt faith, as it is the gift of God in the heart of man, and as it is the outward profession vttered and declared befoze the face of men. For while false faith doth lurke and lie hidde within the heart, and infecteth none but the unbelæuer, so long the unbelæuing Infidell cannot be punished: but if this false and forged faith, that so laie hidde, doe once breake forth to blasphemie, to the open tearing of God, and the infecting of his neighbours, then must that blasphemer and seducer be by and by pluckt tender, and kept from cræping to further annoyaunce. Not to suppress such a fellow as this, is to put a sword in a mad mans hand, to kill vnwise and weakely men.

Faith is the
gifte of God.

Faith

Objections
answered.

Faith is the gift of God, but where hee bestoweth faith, he vseth meanes to giue it by: these meanes he will not haue vs to neglect. An houtholder knoweth that faith is the gift of God, and yet not withstanding hee instructeth his children in the word of truth, he chargeth them to go to Church, to pray for faith, and to learne it at the preachers mouth. A good father would thinke much, yea he would not thinke well of it, if his sonne should say: Father I pray you teach me not, sende me not so much to church, and beate me not if I be not there: For faith is the gift of God, which whipping cannot bring me to. Then what man can quietly abide to heare that faith is the gift of God, and that therfore no man ought for faith, that is, for the corruption of faith and open blasphemie, to suffer anie punishment?

And yet Petilian in the 83. chapter of S. Augustines second booke *Contra Periliani literas* crieth out & saith: God forbid and far be it from our conscience, to compell anie man to our religion. Shall we therefore go on to speake the words of heretikes? Or to saie, that the Lorde God in the Scriptures hath planted hypocrisie, where with threats and punishment he hath driuen men to godnesse: David saith: It is good for me Lord that thou hast chastised mee. And Ieremie saith: Thou hast chastised me (O Lord) and I am chastised like an vntamed heifer. But if no man ought to be compelled to godnes, to what intent dost Salomon (the wisest of all men) so manie times commaunde to chastise children? Hee that spareth the rodd hateth the childe, saith hee: Thou indeede dost strike him, but with the rod thou deliuerest his soule from death. Dailie experience, and the

disposition of men doe plainly teach, that in men there are most vehement affections, which, vlesse they be remedied and bydeled betimes, doe both destroy them in whom they be, and other men too, who at the first might easily with light punishment haue bene preserued. Men in their madnesse despise compulsion & chastising punishment, but when they come to themselves againe, and see from how great evils they are deliuered by those that compelled them, then they reioice, that to their helth they were chastised, and praise the compulsion which befoze they despised. Let vs heare what Augustine doth thinke and teach hereof, whose experience in this matter was verie much. In his 48. Epistle *Ad Vincentium contra Donatistas de vi coercendis hereticis*, hee writeth thus: My opinion sometime was, that no man ought by force to be compelled to the vnitie of Christ, that we ought to deale by words, fight in disputations, and ouercome with reason, least peraduenture we should haue those to counterfeit themselves to be Catholikes, whome we knew to bee open heretikes. But this opinion of mine, was not confuted with the words of my gainsaiers, but with the examples of those which shewed the contrarie. For first, mine owne citie (Hippone) was obiected against me: which, when as sometime it held wholly with Donatus, was by the feare of the imperial lawes, conuerted to the Catholike vnitie: and at this day we see it so greatly to detest the naughtinesse of your hereticall stomacks, that it is thought verily that your heresie was neuer within it. And many more places by name were reckoned vp vnto mee, that by the effect of the thing it selfe, I might confesse

that

Whether it
be lawfull
to compell
one to faith.

that in such a case as this, that may be rightly vnderstoode where it is written: Giue a wise man occasion and he wilbe the wiser. And againe, nor euerie one that spareth, is a friend: nor euerie one that striketh is an enemye.

Better are the stripes of a friende, than the voluntarie kisses of an enemye. It is better to loue with seueritie, than to deceiue with lenitie. He that bindeth a phrensie man, and waketh him that is sicke of the lethargie, doth trouble them both, and yet he loueth them both. Who can loue vs more than God himselfe doth? and yet as hee teacheth vs mildly, so he ceaseth not to terrifie vs to our health. Thinkest thou that no man ought to bee compelled to righteousnesse, when thou readeest that the goodman of the house saide to his seruants: Whomsoever yee finde, compell them to come in? When thou readeest that hee, that was first called Saul and afterwaide Paul was constrayned by the violent force of Christ, which compelled him to knowe and keepe fast the truth of the Gospell? And the same Augustine againe, In Epist. ad Bonifacium comitem 59. sayth: Where is that now that they were wont to crie and say, that it is at euerie ones free choice to belieue or not to belieue? Whome did Christ constreine? whome did he compell? Loe here they haue the Apostle Paule for an example, let them confesse in him that Christ first strucke him and afterwaide comforted him. And it is wonderfull, how he, which by the punishment of his bodie was compelled to the Gospell, did after his entering in, labour more in the Gospell, than all they that were called by worde alone: and whom the greater feare compelled to charitie, his charitie once per-

fect, did cast out all feare. Why then should not the Church therefore compell her lost children to returne, since the lost childrē haue compelled other to their destruction?

Againe in the same epistle, the same Augustine saith: Whereas some which would not haue vpright lawes ordeyned against their vngodlines, doe say: that the Apostles did neuer require anie such thinges of the kinges of the earth, they doe not consider that that was an other time (not like to this) and that all thinges are doone in their due time and season. For what Emperour did at that time belieue in Christ to serue him by making lawes in defence of religion against vngodlines? When as yet that Prophecie was in fulfilling: Why did the heathen rage, and the people imagine a vaine thing? The kinges of the earth stooode vppe, and the rulers tooke counsell against God and against his Christ. For as yet that was not begunne which followeth in the Psalme, where it is saide: And now vnderstande ye kinges, and be ye learned ye that iudge the earth, serue him in feare and reioyce in trembling. But howe doe kinges serue God in feare, but by forbidding and punishing with deuour seueritie, those thinges, which are doone against Gods commaundementes? For in that hee is a man, hee serueth him one way: but in that he is a king, he serueth him an other way. Because in that hee is a man, hee serueth him by liuing faithfully: but in that he is a king, he serueth him by establishing conuenient lawes to commaund that which is iust, and to forbid the contrarie. As Ezechias serued him by destroying the groaues and temples of idolēs, and those high places that were erected against the Lordes commaundement. As Iosias serued

The Apostles required no aide of the Magistrate, for the maintenance of religio against the aduersaries of the same.

serued him by doing the like. As the king of Niniue serued him by compelling the whole citie to please and appeale the anger of the Lorde. As Darius serued him by giuing the idole into Daniels power to be broken in peeces, and by casting his enemies in among the Lyons. As Nabuchodonosor serued him by a terrible proclamation, which forbade all men within his Dominion, to blaspheme the true and verie God. In this therefore should kings serue God, in that that they are kinges, by doing those things which none can do but kinges, Wherefore when as in the Apostles times, the kinges did not as yet serue the Lorde, but imagined a vaine thing against the Lorde and against his Christ, that the Prophets sayings might bee fulfilled, there could not as then (I say) any lawes be made to forbid vngodlinesse, but counsell be rather taken to put vngodlinesse in practise. For so the course of times did turne, that both the Iewes should kill the Preachers of Christ, thinking that thereby they did God good seruice: and that the Gentiles also should fret and rage against the Christians, and make the Martyrs constancie ouercome the flames of fire. But afterwarde when that beganne to be fulfilled which is written: And all the kings of the earth shall worshippe him, all nations shall serue him, what man that were well in his wits would say to kinges: Tush, take ye no care how or by whō the Church of your Lord is defended or defaced within your kingdome: let it not trouble you to marke who will be honest, and who dishonest within your Domi-

nion. For since God hath giuen man free will, why should adulterie be punished, and sacriledge left vntouched? Is it a lighter matter for the Soule to breake promise with God, than a woman with a man? Or for because those things which are not committed by contempt but by ignorance of religion are to be more mildely punished, are they therefore to be vterly neglected? It is better, who doubteth? for men to be brought to the worshipping of God by teaching, rather than for to be compelled to it by feare or griefe of punishment. But because these are the better, they which are not such, are not therefore to be neglected. For it hath profited many men (as we see by experience) first to haue been compelled with feare and griefe, that afterward they might either bee taught, or followe that in deede which they had learned in wordes.

Hitherto I haue rehearsed y^e wordes of S. Augustines aunswere to the objections of them, which are of opinion that by no lawe disobedient rebelles, seduced people, and deceiuers, ought to be punished in cases of religion.

I see my hope doth faile me, where in I thought, that I could haue beene able in this Sermon to haue made an ende of all that I had to say touching the magistrate: But I perceiue that here I must stay, vnlesse I shoulde goe on (dearely beloved) and be tedious vnto you all. I meane to morowe therefore to adde the rest that is yet behinde. Make ye your humble prayers vnto the Lord vpon your knees, and then depart in peace.

¶ Of warre whether it be lawfull for a magistrate to make warre.
 What the Scripture teacheth touching warre. Whether a
 Christian man may bere the office of a magi-
 strate. And of the duction of subiectes.

The ninth Sermon.



D the right of the
 sword, which God
 hath giuen to the
 Magistrate, doth
 warre belong: For
 in my last Sermon
 I taught you, that
 the vse of the sword in the Magistrates
 hande, is twofolde or of two sortes.
 For eyther hee punisheth offenders
 therewith: Or else repelleth the ene-
 mie that spoyleth or would spoile his
 people, or cutteth off y^e rebellious pur-
 poses of his owne seditious citizens.

But many make a doubt, whether
 it be lawfull for a magistrate to make
 warre or no. And it is maruaile to see
 them as blinde as bitelles in a matter
 of it selfe as plaine as may bee. For
 if the magistrate doth by Gods lawe
 punish offenders, theeues, and harme-
 full persons, and that it maketh no
 matter whether they be fewe or many
 in number (as I declared in my yester-
 dayes sermon:) euen by the same lawe
 may he persecute, repell, and kill re-
 bellious people, seditious citizens and
 barbarous souldiers, who vnder the
 pretence of warre doe attempt that o-
 penly, which theeues and robbers are
 wont to doe priuillie. The Prophete
 (I confesse) did among other thinges
 prophetic of vs Christians, and say:
 They shall turne their swordes into
 spades, and their iauelyns into sithes.
 For Christians haue peace with all
 men, and doe altogether absteine from
 armour. For euerie one doth that to

an other which he would wish to haue
 done to himselfe. But for because all
 are not so minded, but that many vn-
 ruly persons, wicked theeues, and op-
 pressours of the pooze do liue and dwell
 among honest and god meaning men,
 as wilde beastes among harmelesse
 creatures, therefore God from hea-
 uen hath giuen the sword into y^e ma-
 gistrates hande, to bee a defence for
 harmelesse people against vnruely cut-
 throates. But wee reade not in anie
 place, that we are forbidden to sup-
 presse and kill wolues, wilde boares,
 beares, and such other beastes that do
 annoy and pray vpon men or cattell.
 What let then shoulde there bee why
 we shoulde not by lawfull warre be-
 gunne in a good quarell, repell the vn-
 iust iniurie of violent robbers, since
 theeues, robbers, barbarous souldiers
 and seditious citizens, doe differ little
 or nothing from wilde beastes: The
 Scripture verily doth not vouchsafe
 to cal them by anie other names, than
 by the names of beastes. Hereunto con-
 senteth the common sense of nature:
 and herewithall agreeth the doctrine
 of faith and religion. If it be possible,
 (saith the Apostle) as much as lieth in
 you, liue quietly with all men, not re-
 uenging your selues. See here, as much
 as lyeth in you (sayeth he,) and, if it
 be possible. Otherwise he addeth im-
 mediatlie after, The magistrate
 beareth not the sword in vaine. Hee
 meaneth, for them that trouble all
 thinges & do annoy the men which doe
 desire

Whether
 it be law-
 full for a
 Magistrate
 to make
 warre.

desire to liue at peace, And this is confirmed by the examples of the most holy and excellent men that haue béene in the worlde, which haue taken warre in hand for the defence of their countrie and harmelesse countriemen: as I haue alreadie declared out of S. Pauls Epistle to the Hebues when as in the exposition of the fifth precept, I shewed what honour euerie man doth owe to his countrie. I will adde to these some reasons of S. Augustine vttered *contra Faustum Manichaeum lib. 22. cap. 75.* Neither let him (sayth hee) maruaile or be astonied at the warres made by Moses, for because euen in them too, hee followed Gods commaundement, not like a tyrant, but like an obedient seruaunt. Neither did God rage with cruelty when hee commaunded those warres, but iustlie payde home them that deserued it, and terrified those that were worthie of it. For what is blameworthy in warre? Is it to be blamed, that they do die which once must die, that they which liue may rule in peace? To finde fault with that, is rather a cowardlie touch, than the part of a religious Christian. Desire to hurt, cruelty in reuenging, an vnappeased stomach, brutenesse in rebelling, greedines to rule, and whatsoever else is like to these, are the things that in warre are worthie to be blamed, and by right of lawe to be sharply punished. Against the violence of iniurious enemies, at the commaundement eyther of God himselfe, or any other lawfull power, euen goodmen are wont to take warre in hand, since their state in the worlde is such, that politique order doth iustly binde the magistrate in such a case to commaunde it, and the subiectes to obeye it. Otherwise Iohn when the souldiers came to him

to bee baptised saying: And what shall wee doe? would haue answered them and saide, Cast off your armour, forsake your souldiours life, strike, wounde, or kill no bodie. But because he knewe, that while they did so as souldiers in the warre, they were not manquellers but ministers of the lawe, not reuengers of their owne iniuries, but defenders of the common weale, hee saide vnto them: Strike no man, doe no man iniurie: be content with your wages. But because the Maniches haue of vse blasphemed or spoken against Iohn, let them heare the Lorde Iesus Christ himselfe, commaunding to giue to Cæsar that stipende, which Iohn did say the souldier should be content withall. Giue (saith hee) to Cæsar, that which is Cæsars, and to God the things that doe belong to God. For to this ende is tribute payde, that the souldier in the warre may haue his pay out of hand, for his paine. Verie well therefore when the Centurion sayde: And I am a man set vnder power, hauing souldiers vnder mee: and I say to one goe and he goeth, and to an other come and he commeth, and to my seruaunt doe this and he doth it, did the Lorde commend his faith, and not command him to forsake his souldier shippe. Hitherto also appertaineth y^e which followeth in the same 75. chapter and 76. next after. But I doe of purpose willingly beare somewhat with you, not meaning by ouerlong rehearsing of too many sentences to bee sedious vnto you. Thus hitherto I haue shewed you that it is lawfull for the magistrate for to make warre. Where by the way also we gather, that the subiectes doe lawfully without any offence to God, take armour to bat-taile, when they take it in hand at the magi-

Let the people obey the magistrate. when hee commaundeth them to warre.

magistrates bidding. But if the magistrates purpose be, to kil the guiltlesse, I declared in my former sermons, that then his people ought not to obey his wicked commaundements.

Let the magistrate therefore haue an eye to himselfe, that hee abuse not his lawfull authoritie. And although the magistrate bee licenced to make warre for iust and necessarie causes, yet notwithstanding warre is a thing most full of perill, and draweth with it selfe an endlesse troupe of mischievous euils. By warre the iust iudgement of God doeth plague the men, whom his fatherly warning could neuer moue: but among them manie times to the guiltlesse fele the whip. In warre for the most part, souldiers misuse themselues, and thereby incur Gods heauie displeasure: there is no euill in al the world that warre vpholdeth not. By warre both scarcity of euerie thing, and dearth doe arise: For high wayes are stopped, cozne vpon the ground is troden downe and marred, whole villages burnt, prouision goeth to wacke, handicrafts are vnoccupied, merchandize doe cease, and all doe perith both rich and poore. The valiant strong men are slaine in the battaile, the cowardly for run away for their liues to hide their heads, reseruing themselves to be tormentted with more exquisite and terrible kindes of cruell punishments. For wicked knaues are promoted to dignitie, and beare the sway, which abuse mankinde like sauage beasts. Handes are wzong on euery side: widowes and children crie out and lament: the wealth that hath bene carefull gathered to helpe in want to come, is spoiled and stolne away: cities are razed, virgins and vnmariageable maidens are shamefully

deslozved, all honestie is vtterly violated, old men are handled vnreuerently, lawes are not exercised, religion and learning are nothing set by, godlesse knaues and cutthroates haue the dominion: and therefore in the scriptures warre is called the scourge of God. For with warre he piagueth incurable idolaters, and those which stubboznelly contemne his worde: for that was the cause why the citie of Jerusalem with the whole nation of the Jewes was vtterly destroyed: Because they knew not the day of their visitation (as the Lord in the Gospel saith) but went on to kil the Lords Apostles, bringing on vpon their owne neckes the shedding of all the bloud, from the righteous Abel vnto Zacharias. For murder, idolatrie, incest, and detestable riot, wee reade, that the Chananiens were raced out and cut off. The Moabites as Esay witnesseth, were quite ouerthrowne, for crueltie, inhumanitie, and contempt of the poore. The men of Biniuie did by warre vniustly bere other nations, making haucke of all, to fill their greedie desire: and therefore saith the Prophet Nahum, other men measured to them with the same measure, that they had measured to other before. Micheas in his sixt chapter affirmeth flatly, that God sendeth warre vpon vniust men for their couetousnesse and false deceit. In Jeremie, arrogancie and pride: in Esai, riot and drunkennesse are saide to be the causes of warre: but the euil and miserie that warre bringeth with it, tricketh so fast to common weales & kingdomes where it once hath holde, that it cannot be remooued, taken away or shaken off at our wil and pleasure by any worldly wisdom, by any league makings, with any wealth, by any fortifications, by any power or

Warre is
the scourge
of God.

Warre a
thing full
of perill &
danger.

manhoode, as it is to be seene in the Prophet Abdias. Our sincere turning to God alone, is the onelie way to remedie it: as Jeremie testifieth in his fifth Chapter. Now this turning to the Lord consisteth in free acknowledging, and franke confession of our sinnes, in true faith for remission of sinnes, through the grace of God and merite of Christ Iesus. Secondly, it consisteth in hatred and renouncing of all vnrightheousnesse, in loue of iustice, innocencie, charitie, and all other vertues: and last of all in earnest prayers and continuall supplications.

Againe, thou mayest see perhappes, that some by war haue no small commodity, profite, and vnestimable riches with verie little losse or no damage at all. Such was the war which the Israelites had with the Chanaanites, vnder their Captaine Iosue. But I woulde not that gaping after gaine should draw anie man from right and equitie. And many times the magistrates suppose, that their quarell is good, and that of right they ought to make warre on others, and punish offenders, when as notwithstanding the righteous God by that occasion draweth them on into perill, that their sins may be punished by the men in whom they did purpose to haue punished some grauous crime. We haue euident examples hercof in the Scriptures. The eleuen tribes of Israel in a good quarell made warre on the Beniamites, purposing to reuenge the detestable crime that a fewe wicked knaues had horrible committed, wherein the whole tribe bare them out and upheld them, being partners thereby of their hainous offence. But twice the Israelites were put to the worse, and the wicked Beniamites had the vpper hand in the battel. In the time of Heli

the Israelites minded to driue the tyranous rule of the idolatrous Philistines out of their countrie, but they are slaine, the arke of God is taken, and carried into the cities of their idolatrous enemies. Likewise that excellent Prince Iosias is ouerthrowne and slaine by the Chaldeis, because the Lord had purposed to punish & bring euill vpon the whole people of Israel, which he woulde not haue so holie a Prince his seruant, to see with his eyes to his sorrow and griefe. Whereby we haue to gather, that the trueth of religion is not to be esteemed by the victorie or ouerthrow of anie people, so that that religion should be true and right, whose fauourers haue the vpper hand, and that againe be false and vntrue, whose possessours and maintainers are put to the worse:

For we must distinguish betwixt religion, and the men or persons that keepe that religion, which does for other causes suffer the Lords visitation.

But all this admonisheth vs, that the magistrate hath neede of the great feare of God before his eyes both in making and repelling warres, least while hee goeth about to auoide the smothering cole-pitte hee happes to fall into the scalding lime kil: or least while hee supposed to ease his shoulders of one euill, he doth by the way whereby he sought ease, heape vppon either more, or farre greater euilles. Princes therefore must precisely looke into, and thoroughly examine the causes of warres before they beginne or take them in hand. The causes are many, and of many sortes, but the chiefe are these that followe. For either the magistrate is compelled to lend aide, and raise the siege of his enemy, which doth inuiron the garrisons that hee hath appointed

The causes of warres.

for

Warre for profite.

They that haue the iuster quarell, are overcome of the vniust.

for the defence of some of his cities: his cause it were an offence, and part of parricide to forsake and giue ouer against othe and honestie, his cities and garrisons that are in extremitie. Or else the magistrat of duetie is compelled to make warre bypon men which are incurable, whom the very indgement of the Lord condemneth and biddeth to kill without pittie or mercie. Such were the warres as Moses had with the Madianites, and Josue with the Amalechites. Of that sorte are the warres wherein such men are opprested as of inuincible malice will both perish them selues, and drawe other to destruction as well as themselves, with those also which rejecting all iustice and equitie, do stubbornly go on to persist in their naughtiness. Such were the Beniamites which were destroyed by sword and fire of the other eleuen tribes. Such are at this day those arrogant and seditious rebelles, as trouble common weales and kingdomes, as of old, Absalom was in Israel, and Seba the sonne of Bochri: of whom mention is made in the second booke of Samuell.

Hereunto appertaine the warres that are taken in hand for the defence of true religion against idolaters, and enemies of the true and Catholique faith. They erre that are of opinion that no wars may be made in defence of religion: The Lord in deede blamed Peter for striking with the sword, because hee was an Apostle, but thereby notwithstanding hee had not the magistrat to be negligent in looking to religion, neyther forbade he him to defende and maintaine the purenesse of faith. For if it be lawfull for the magistrat to defend with the sword, the things of account, of which

sorte are libertie, wealth, chastitie, and his subjects bodies, whie should he not defende & reuenge the things of greater account, and those which are of greatest weight? But there is nothing of more and greater waight than sincere & true religion is. There is more ouer, a manifest and flat commaundement of God touching this matter, to be seene in Deuteronomium. For the Lord commaundeth, that euerie citie (within the iurisdiction of euerie magistrat) which departeth from God & the worshippe of God should be set on with warrisurs, and utterly rased, if it reuolted not fro idolatrie betimes. The place is extant in the 13. of Deut. But if the magistrat be commanded to punish Apostataes, by warre, then is it lawfull for him by war to defend the Church in daunger to be drawne by any barbarous Prince from true religion vnto false idolatrie. Josue would by warre haue suppressed the Kubenites with their confederats for building an altar against Gods commaundement. Judas Machabeus sought for the people of God against y people & souldiers of King Antiochus, who purposed to treade downe the Jewish religion, which at that time was the true worship of God, and perforce to make all men receiue and professe his heathenish superstition. Likewise also Paul comended greatly those Jewish captaines or Iudges, which by faith withstood and turned away forraine enemies inuasions. And Paul himselfe did warre in Cypus against Elymas the false Prophet and strooke him with blindness: he addeth the reason why he strooke him blinde, which he fetched fro the keeping of religion, and saith: Ceasest thou not to peruert the right wayes of the Lord? &c. Act. 13 For the same Paul againe 40. m^o doe

Warres taken in hand for the defence of religion.

lie in waite, supposing if hee were once made away, that a good part of the preaching of the Gospell woulde then come to an end, and that thereby the Jewish religion (which not withstanding was vtterly false) should haue been set vp, and maintained for truth. ~~But Paul was not negligent to remedie this case,~~ neither turned hee the other cheeke to haue that striken to, but earnestly and humbly requireth deliuerie and defence, which he requested not of a Christian magistrate (when as yet there is none) but of a Romane Centurion: neither did hee once gainsay him, when hee saue that hee chose out 400. footmen, and 70. horsemen, whom he placed in order of battell ray to conduct him safely from Hierusalem to Antipatridis: and by that meanes was Paul the vessel of election, preserved by an armed band of Italian souldiers. Of the Armenians, whom Maximinus the Emperour did tyrannously oppresse, Eusebius in the 9. booke and 8. chap. of his Ecclesiasticall historie saith, The people of Armenia hauing bene long time both profitable and friends to the people of Rome, being at length compelled by Maximinus Cæsar, to change the use of Christian religion (whereunto the whole nation was most holily bent) into the worship of idollies, and to honour deuils in steede of God, of friends became enemies, and of fellowes aduersaries, and preparing by force of armes to defend them selues against his wicked edictes, doe of their owne accord make warre vpon him, and put him often to much trouble and businessse. Thus saith hee. It is lawfull therefore for the magistrate to defend his people and subiectes against idolaters, and by warre to maintaine and vpholde true religion. Like to this

there is no other cause why the magistrate may take warre in hand. For either some barbarons enimie inuadeth the people committed to thy charge, tearing & spoiling them most cruelly, like a woollie in a flocke of sheepe, whē as not withstanding thou didst not first prouoke him therunto by iniurie, but also after his causelesse beginning thou hast offered equal conditions of peace to be made. In such a case as this, the magistrate is commaunded to stande forth like a Lion, and to defend his subiectes against the open wrong of mercilesse cutthroates. So did Moses, when he fought against Arab, Sehon, and Og, kings of the Amozites. So did Josaphat when hee fought against the Ammonites, and inhabitants of mount Seir. So did Dauid, when he vnderstood the warre made on him by the Syzians. Else the magistrate doth aide the confederates (for the magistrate may make league with the nations about him, so that thereby nothing be doone against the worde of God) when by tyrants they be wrongfully oppressed. For so did Iosue deliuer the Cabionites from the siege of their enemies, and Sauls the men of Jabes Galaad, fighting for them against Nahas, a Prince full of tyrannie. In such cases as these magistrates & princes doe lawfully make warre, and their souldiers and subiects doe rightly obey them, yea they doe with great glorie die a happie death, that die in so iust a quarell, as for the defence of religion, of the lawes of God, of his countrie, wife, and children. They therefore that enter into warfare to sustaine the troublesome toile of battaile, must not set their minds vpo gaine or pleasure, wherein they look, when perill is past to lie still and wallowe: but iustice,

The commendation of warre & warriors.

publike peace, defence of truth, and innocencie must be the mark for them all to shewe at: to the intent, when the wicked are vanquished, the victory obtained, and the enemies put to flight, slaine out of hand, or brought to better order, that then religion may flourish, iudgement & iustice may be exercised, the Church upheld, the ceremonies, rites, ordinaunces, & discipline thereof maintained, studie and learning cherished, the poore provided for, widowes and children defended & cared for, that all sortes may liue in quiet peace, that old men in reuerence, maidens in chastitie, and matrones in honestie may serue God, praise God, and worship God without feare or danger. This was the marke, whereto our fathers Abraham, Moses, Josue, Dauid, and other valiant men of famous memorie, did direct the eyes of their bodies and mindes, vpon this onely their hearts were setled, so often as they warred and went to battaile against vngodlie tyrantes in defence of the Church & common weale. To whom, and to all other valiaunt and godlie souldiours eternall praise is duly giuen of all the Church and faithful Saints. But to fearefull and cowardly souldiers, to wicked, couetous, and blaspheming warriours, to riottous knaues, and vnconstant traitours, by whose cowardise, gluttonie, lust, and vnnatural treason, excellent kingdomes do come to naught, and flourishing common weales, are quite ouerthrowen, is reproch and infamie worthily due: for God him selfe hath cursed such knaues for euermore.

Therefore it is not lawfull to make any warre, vnlesse it be against open enemies, and wicked men that are incurable. The warres are vniust that men doe make vpon their owne sel-

lowes, against innocent persons, or people in whom there is hope of amendment. Those warres also are vniust, that are not begun by lawfull meanes for matters of waight. All things must first be assayed, before it come to be tried out by battell. Other mens territories must not be desired: the libertie of other people or thine owne subiects must not be repressed: thou must not followe anie affection which may withdraue or seduce thy minde, of which sort are desire of rule, couetousnesse, gradinelle of gifts, enuy, and other affections like vnto these. Warre is to common weales a remedie in daede, but perilous and dangerous, euen as launching or cutting is to the members. The hand is poysoned, and the arme in danger to be enuened to, where by the whole man perhappes may be cast away: but yet thou cuttest not off thy hand, vntill, when thou hast tried all other medicines, thou doest plainly perceiue that no other meanes can remedie the soze, but cutting off alone. Likewise when all helpes faile, then at the last let warre beginne, so yet neuerthelesse, that the Prince do remember to begin with warre, before all helpe and hope of recouerie be vtterly past.

For the word of God is so farre off from finding fault with warre begun vpon a iust quarrell, that it doth both make lawes of warre, and sheweth a number of examples of vpright wars, of wise and worthie warriours. The lawes of warre are recited in the 20. chapter of Deuteronomie, both profitable and necessarie, and therewithall so euident, that they neede no wordes of mine to expound them. Moreover in every place of the Scripture, these lawes of warre are still bidden to be

The word of
God hath
made lawes
of warre.

kept. First of all the chiefe and vpper most place must be giuen to religion in euerie campe and garrison. For the Lozde himselte hath appointed priestes and ministers of true religion to attende and serue in warres. Secondarily, let vppright lawes be of force in camps abzoade, as well as in cities at home: let souldiours liue honestly, iustly, and rightly as order and discipline are wont to require, when as they are in the citie at home. For that saying commeth not of God, but of the diuell which is commonly spred abzoade: Let lawes in warre be husht and still.

Thirdly, let him that is chosen to be guide and generall of the warre, be godlie, iust, holie, valiant, wise, and fortunate, as among them of old, were Josue, Dauid, Judas Maccabees, Constantine, Theodosius, and manie mo. To all this there must be added a chosen band of tried men: For choice of souldiers must be made, vnlesse perhaps the armie doe consist in a troupe of dastards and vnskillfull men, of periured and blaspheming knaues, of cut-throtes, and rake-hells, of vnconkards, and gluttons, and a beastlie broode of filthie swine. Victorie consisteth not in the multitude of men, but in the grace of God, and a chosen band. The proverbe is common which saith: Where a multitude is, there is confusion. Great and innumerable armies are a let to themselues verie greatly: as we doe learne by dailie experiance, and as examples of euerie age doe testifie to vs. Moreover, loyterers in campes are alwaies reprobued. Let the Christian souldiour therefore be idle at no time, let him euer be busie and still doing some thing, let him be couragious, faithfull to his countrie, readie to take paines, obedient

to his Captaines, fitte to take time when occasion is offered, and euer more occupied in warlike discipline: no effeminate milkoppe, but of manlie stomacke: not cruell and mercilesse, but seuerer and pitifull, as time requireth. What hee may preserve, that let him not destroie. But aboue all things let him not forget or thinke scozne, both in perill and out of perill euermore to make his praiers and supplications to God his Sauour. In Gods name let him begin all things, without God let him attempt nothing. In aduersitie, and when he hath the ouerthrowe, let not his courage quaille, nor his hart and hope forsake him: in prosperitie let him not be puffed vppe with pride and arrogancie, but let him giue the thanks to God and vse the conquest like a mercifull victor: let him wholie depend vpon Gods helping hande, and desire nothing rather than the defence of the common weale, lawes, religion, iustice, and guiltlesse people. Manie I knowe will maruell to see me require at the handes of a souldier the things that seeme to be ynough, as the common saying is, to be looked for of a right god and godly man: as though indeed that none could be souldiers, but irreligious and naughtie men. Souldiers I confesse are for the most part such kind of fellows: but what fruite I pray you reape we at this day of so euill sæde? The Turkes ouerrunne and spote vs, we are to all the heathen a iesting stocke to laugh at, kingdoms decaille and are made subiect to diuelligh Mahometisme, and euery day we are wrapped in more miseries than other. But what kinde of souldiers they of olde were, which went to the warre from out of the Church or congregation of the Christians, we

What manner of souldiers the auncient Christians were in times past.

may easily gather, euen by that one historie worthie the remembrance, which Tertullian to Scapula setteth downe thus: Marcus Aurelius also in his warres with the Germans, by the praers which Christian souldiers made vnto God, obtained showers of raine in that great drought. At what time haue not droughts bene turned awaie by our praers and fastings? Then the people cryeng out for ioie to the God of gods, and *the Emperour himselfe* vnder the name of *Iupiter*, confessed the wonderful working of our God. Thus much Tertullian. But Eusebius in his Ecclesiastical historie, hath more largely and fully set downe the same historie, and saith: Histories report, that Marcus Aurelius brother to Antoninus Cæsar, making war vpon the Germans and Sarmatians, when his armie was in danger to bee lost with drought, being at his wits ende bicause hee knew not what way to seeke remedie in that distresse, did at the last light vpon a certaine legion wherein Christian soldiers were, whose praers God hearde, when they (as the maner of our men is) had vpon their knees cried out vnto him, so that on a sudden whē no man looked for it, with the powring downe of sufficient showers the thirst of the armie that then was in danger, for which the Christians had made supplications, was presently quenched: but their enemies that howered there to haue bene their destruction, were stricken and scattered with thunder and fire in lightening from heauen: Which deed is reported by heathen historiographers: but that it was obtained at the praers of our mé they doe not report: for with them the other miracles which are done by

our men, haue no place of credite. But among our men Tertullian maketh mention heereof, and among the Greeks Apollinaris, who also affirmeth, that for the miracle of that notable deed, that legions name was changed by the Emperour, and called the legion of thunder. Tertullian addeth, that the letters of Marcus the Emperour are yet to be had, wherein the full and manifest truth of this matter is plainly declared. *Hitherto Eusebius.* Whereby we gather, that Christian souldiers of olde, were not onelie giuen to praier, but to iustice also, and holinesse of liuing. For who knoweth not, that James the Apostle said: The earnest praier of a righteous man auaieth much. Elias was a man vnder infirmities euen as wee are, and he praied in his praier and the heauens gaue rain, and the earth brought forth hir fruit. It is most euident therfoze, that souldiers of old, were verie godlie and religious men. Our souldiers at these daies, bicause they are far from religion, yea bicause they are enemies to true religion, doe in stæde of victoꝝ suffer ouerthowes abroad, and losse, and destruction of their cities at home. And worthily do common weales suffer such plagues, for trusting so much in such wicked souldiers. For, to trust in them, is all one, as if they should put confidence in the very diuels, whom these souldiers doe (for the most part) errede in all kinde of filthinesse, vncleannesse, crueltie and villanie.

But now the word of God doth set befoze our eies an innumerable sozt of examples almost of holie and vp-right wars, and of excellent kings and captaines. Abzaham our father setting forwarde with a very small armie, pursueth the sölver most puissant

Legio Fulminea.

Examples of war & Captaines out of the scriptures.

The Latine copie hath, *Esquis salu posens*, by which I thinke he meant the Emperour.

kings or robbers of the world, hee overthreweth and putteth them to flight, and hauing recouered his people, and restozed to them their substance againe, he giueth the thanks to God, as to the author of that unlikely victorie. Moses and Josue destroyed about 39. kings, they punished severely the vnspokeable wickednesse of all those nations, and planted the people committed to their charge, in the land which God had promised to giue them. The Judges of the people of Israel had notable warres against the Heathens and Infidels, whereby they brake the tyrannie of those wicked men, unlawfully vsurped among Gods people, restozing them againe to their libertie and religion. The Prophet Samuell is here to be numbered among the notable Captaines of Gods people. Jonathas Saules sonne was a worthe Captaine, and a singular example of a godlie man. When Dauid none was moze excellent or worthe to be praised. In warre hee vanquished the Philistines, the Idumites, the Syrians, and a good part of the East beside, by warre he reuenged iniuries, by warre he maintained his libertie, and kept Gods people from a number of mischiefes: and yet notwithstanding, he that warred thus, is saide to be a man according to Gods hearts desire, & the father of our Lorde Jesus Christ touching his flesh or his humanitie. In Dauids posterity thou maiest finde many excellent warriors and valiant Captaines, Abia, Asa, Josophat, Amasia, Asa, Ezechias, and other moe. Among these Judas Maccabaeus hath not the laste nor least place of all, who fought verie stoutlie for the lawe, religion, and people of God, and died at the last in the midst of the battaile, in defence of religion

and his countrie quarrell. I will not adde to these the examples of Constantine, Gratian, Theodosius, and other moze that were excellent in seates of war. Of these and other writeth S. Augustine in the ende of his last booke *De ciuitate Dei*, and Mosius verie largely in the 7. booke of his historie vnto the ende of the 28. chap. This is sufficient for godlie magistrates. Hitherto haue I discoursed of warre to be made by the magistrate, and the vse of the sword in the magistrates hand, touching which I gaue some notes by the way in that Sermon, wherein I expounded the first commandement.

This being thus ended I haue now to proue that Christian men may beare the office of a magistrate, which treatise I meane therfore to take in hand, because our mad-headed Anabaptists, and some other builders of A deuised common weale, by gaine saying that which hitherto we haue alleadged, do goe about to proue that a Christian may not beare the office of a magistrate: their reason is, because Christians (as they say) may not striue in lawe, nor kill any man, nor recouer by warre things violently taken awaie, nor reuenge any iniurie that is done vnto them. And although these causes of theirs be answered euerie one in his fitte and seuerall place, yet will I briefly gather here together, a fewe substantiall argumentes, by which a politike and Christian man may vnderstande, contrarie to the madnesse and dycaimes of the Anabaptistes, if he be called to beare rule and authoritie, that then he both may, and of duetie ought, to serue the Lorde his God, in taking vpon him and executing the office of a magistrate. For whereas the faine that the doctrine of the Gospel doth utterly cut off all kinde of

A Christian man may be a magistrate.

Respublica Christiana.

defence

defence, and whatsoeuer else belongeth to the defence of Christian mens goods and bodies, that is nothing so, and they are deceiued as farre as heauen is wide: for the truth doth teach vs cleane contrarie.

For whatsoeuer things are ordeined by God for a means of mens safeguard, and good estate, they are so farre from misbecomming and being vnseemely for a Christian man, if he vse them and applie himselfe vnto them, that if he refuse and neglect them, hee cannot rightly be called a true Christian. For the first and greatest care of euerie Christian is, by all meanes that he may, to set forward and maintaine the health and safegard of all sorts of men. But the magistrate is not ordeined by anie man, but by God himselfe for the health and wealth of all mankind, as it is expressely witnessed by the Prophetes and Apostles, but by Paul especially in the 13. to the Rom. who then cannot therby perceiue that a Christian may praise worthily execute a magistrates office?

Furthermore, no man will denie, I knowe, that a Christian mans faith is, not in wordes onely, but in deedes also to giue a prooue of iustice and mercie, by all meanes to care for publike peace and tranquillitie, to doe iudgement with iustice, to defende the fatherlesse, widowes, and children, and to deliuer poore oppressed people. Neither doth hee contemne, flee from, nor reiect, occasion, places, and meanes by which hee may put those good works in vze. And therfore a Christian refuseth not the place or office of a magistrate. For the magistrates office is to doe iudgement with iustice, and to prouide for publike peace.

Howeouer, it is vndoubtedly true, (as befoze we haue declared) that Apo-

ses, Samuel, Josue, and Dauid, are not excluded from the name of Christianitie: but since they were in authoritie and bare the names of magistrates, what let is there, I pray you, why a true Christian man may not beare the office of a magistrate in his common weal: What may be thought of this mozeouer, that in the new Testament, certain notable men are wel reported of, who, when they were in authoritie, were not put beside their offices, bicause they were Christians and of a sounde religion? Touching Ioseph of Arimathea thus we read in Luke: And behold there was a man named Ioseph, a counsellor (Marke saith, a noble Senator) who was a good man & a iust, the same had not consented to the counsell and deede of them, which was of Arimathea a citie of the Iewes, which waited also for the kingdom of God. Mark here I beseech you how notable a testimonie this man hath here. Ioseph is a counsellor or Senator, yea and that moze is, a noble senator too: he sate in the Senate, and among those Iudges which did condemn our sauioer Christ, but bicause he consented not to their deede and iudgement, he is acquitted as guiltlesse of that horrible murder. The same is saide to haue bene a good man and a iust, and of the number of them that looke for the kingdome of God, that is, of the number of those, which of Christ are called Christians, and yet neuer thelesse he was a counsellor or Senator, and that too in the citie of Ierusalem. A Christian therfore may lawfully beare the office of a magistrate. Whereunto belong the examples of the Aethiopian treasurer, Acts 8. of Cornelius the Centurion, Acts 10. and of Crastus the Chamberlaine of Cozinth, Rom. 16. 2. Tim. 4.

*Honestus
Senator.*

But

But, our desire is, to haue the Anabaptistes proue and declare out of the Scriptures, that which they obiect heere, in saieng that these men being once conuerted to y^e faith, did streight way put of their robes of estate, and lay aside their magistrates sword. For we haue a little befoze by the wordes of S. Augustine vpon John Baptists answere (who did himself also preach the Gospell) already proued, that the soldiers that were baptised, were not put beside their office, nor commaunded by John to giue ouer armour, and cease to be soldiers.

They obiect againe, that the Lorde conueied himselfe priniely away when the people were minded to haue made him a king: which (say they) he would not haue done, but bicause by his example he would commend humilitie to all Christian people, and as it were thereby to commaunde them, not to suffer the charge to rule any common weale to be laid on thei neckes. They adde mozeouer these sayenges of the Lorde: My kingdome is not of this world. Again: Kings of nations haue dominion ouer them, but ye shal not be so. But they vnderstande not that the cause why the Lord conueied himselfe away, was for the fond purpose of the foolish people, which went about by making him a king, not to doe the wil of God, but being blinded with affections to seeke to bring those thinges to passe, that were for the ease and filling of their bellies. For in so much as he had fedde them miraculouly a little befoze, therefore they thought that he would be a king for their purpose, who was able to giue his subiectes meate, without any cost or labour at all. Furthermoze, our Lorde came not to reign on y^e earth after the maner of this worlde, as the Jewes

imagined, and as Pilate feared: who dreamt that the Messias should reign as Salomon did: & for that cause the Lord doth rightly say: My kingdome is not of this worlde. For hee is ascended into heauen, and sitteth at the right hand of his father, hauing subdued all kinges to himselfe, and all the worlde beside, wherein he reigneth by his word and his spirit, and which hee shall come to iudge in the ende of the worlde. And although Christ denieth that his kingdome is of this worlde, yet notwithstanding he neuer denied that kinges and princes should come out of the worlde into the Church, to serue the Lorde therein, not as men alone, but as kinges and men of authority. But kinges cannot other wise serue the Lord as kinges, but by doing the thinges, for which they are called kinges: And vnlesse that Christians, when they are once made kinges, should continue in their office and gouerne kingdoms according to the rule and lawes of Christ, how (I beseech you) shoulde Christ be called king of kinges; and Lorde of Lordes: Therefore when he saide: Kings of nations haue dominio ouer them, but so shal not yee be, hee spake to his Apostles, who stroue among themselues for the chiefe and highest dignitie: as if he shoulde haue saide: Princes which haue dominion in the worlde, are not by my doctrine displaced of their seats, nor put beside their thrones: for the magistrates authoritie is of force still in the worlde, and in the Church also. The king or magistrate shall reigne: But so shall not yee: yee shall not reigne, yee shall not be Princes, but teachers of the worlde, and ministers of the Churches. Thus briefly I haue answered to the Anabaptistes obiections, which in other places

My kingdome is not of this world.

But so shal not yee.

The Lord conuieith him selfe away, while the people would haue made him a King

ces also I haue many times confuted somewhat moze largely. By this, that hère I haue saide, I thinke I haue sufficiently proued, that a Christian man cannot onely, but ought of dutie also to take vpon him the office of a magistrate, if it be lawfully offered vnto him.

Now befoze I make an ende of the discourse of this place, I will briefly adde what the dutie of subiectes is, and what euerie man doth owe to his magistrate. First of all, the subiectes dutie is to esteeme honestlie, reuerently, and honozably, not vilely nor disdainefully of their magistrates or Princes. Let them reuerence and honoz them as the deputies and ministers of the eternall God. Let them abzoade also giue them the honour that is vsually accustomed in euerie kingdome and countrie. It is a foule thing for subiectes to behaue themselves vndercently towards their lords and men of authozitie. But a false, a light, or ill opinion once conceiued, breedeth a contempt of the things and persons, touching whom that opinion is once taken vppe. Some euident testimonies of Scripture therefore must be gathered and grafted in euerie mans heart, that thereby a iust estimation and woorthy authozitie of magistrates and officers may be bred and brought vp in all peoples mindes. Here by the way let Princes and magistrates take hède to themselves, that by a spotted and vnseemlie life, they make not themselves contemptible and laughing stocks; and so by their owne default lose all their authozitie among the common people. The Loyde our God verilie voucheth safe to attribute his owne name to the Princes and magistrates of the people, and to cal them gods. **Exod. 21.**

Psalm. 82. The Apostles called them the deputies and ministers of God. **1. Peter. 2. Rom. 13.** But who will not thinke well of gods, and them which are the deputies and ministers of god, by whom God worketh the wealth of the people? He that despiseth him that is sent, despiseth him that sendeth. He that honoureth the deputie seemeth to giue moze honour to him that appointed the deputie, than to him that is the deputie. Moreouer Salomon in the 16. of his Proverbs saith: Prophecie is in the lips of the king, therefore his heart shall not go wrong in iudgment. And in the 8. of the Preacher: I must keepe the kings commandement, bicause of the oth that I haue made to God for the same. Again, Proverbs 24. My sonne feare thou the Lord and the king, & keepe no companie with them that slide backe from the feare of them. For their destruction shall rise suddenly. And Paule saide: Whosoever resisteth the power, resisteth the ordinance of God, but they that resist, shall receiue iudgment to themselves. Of this sort I haue rehearsed certaine testimonies in the exposition of the fifth precept.

Secondarily, let subiects praise for their princes and magistrates, that the Lord may giue them wisdom, knowledge, fortitude, temperance, iustice, vpright severitie, clemencie, and all other requisite vertues, and that he wil vouchsafe to leade them in his waies, and to preserve them from all euill: that we may liue vnder them in this world in peace & honestie: This doth Paule require at the handes of subiectes, in the seconde Chapter of his first Epistle to Timothie, and Ieremie in the twentieth and ninth of his prophetic. I haue in another place recited

recited their verie woꝛds, therefore at this time I let them passe. The minds of manie men are here in verie slowe and carelesse, and that is the cause manie times why they seele the thinges that willingly they woulde not, and bear the burthens with griefe ynough that oſterwiſe they ſhoulde not: and woꝛthilie to. For if they woulde but doe their dutie willingly, in praying for their magiſtrate earneſtly, their caſe vndoubtedly woulde be farre better than it is. But how ſeruent a deſire they in the primitiue Church had to praie for their magiſtrate, we may gather euen by theſe woꝛds of Tertulian in the 30. chapter of his Apologie, Wee praie alwaies (ſaith he) for all Emperours, deſiring God to giue them long life, a ſure reigne, a ſafe houſe, valiant armies, faithfull counſelers, honeſt ſubiects, a quiet world; and whatſoever eſe a man or Emperour may deſire.

Let the people alſo obey the good and vpright lawes of their pꝛinces or magiſtrates: yea let ſubiectes obey them holily, reuerently, and with a deuout mind, not obeying their lawes as the lawes of men, but as the lawes of the miniſters and deputies of God himſelfe: for Peter biddeth vs obey them for the Lord. And Paule ſaith: We muſt not obey them for anger onlie, but for conſcience ſake alſo: that is, we muſt not obey the magiſtrate onlie for feare, leaſt our contempt and diſobedience doe breede our puniſhment, but we muſt obey him, leaſt we ſinne againſt God himſelfe, and ſo our owne conſcience do argue our wickedneſſe. But in the ſixt commandement, I proued by teſtimonies & examles out of the ſcriptures, that we ought not to obey godleſſe magiſtrates, ſo oft as they command any wicked thing

which is flatly contrarie to the woꝛde of God. The Apoſtles and faithfull men of the primitiue church, did choſe rather to be ſhut vp in pꝛiſon, to be ſent into exile, to be ſpoiled of their ſubſtance, to be caſt to wild beaſts, to be killed with the ſwoꝛde, to be burnt with fire, and to be ſtrangled, than to obey any wicked commandements. That bleſſed martyꝛ, biſhop Polycarpus answered the Romane Proconſul, and ſaid: We are taught to giue to pꝛinces and to the powers that are of God, ſuch honor as is not contrarie to true religion. And Saint John Chryſoſtome ſaid to Gaina, It is not lawful for a godlie Emperour to aſſaie any thing contrarie to Gods commandements.

Laſtly, let ſubiects pay tribute to their magiſtrates, yea let them, if neceſſitie ſo require, not ſticke to beſtow their bodies & liues for the preſeruatiſon of their magiſtrate and countrie, as I haue alreadie taught you in the ſixt commandement. The Lord in the goſpell doth ſimplie ſaie: Giue to God that which belongeth to God, & to Caſar that which belongeth to Caſar. They therefore are woꝛthily blamed, that pinch, grudge at, or defraud the magiſtrate of any part of his tribute. Taxes and tributes are due to the magiſtrates, as the hire of his labor, and as it were the ſinewes of publicke tranquillitie and common weale. For, Who goeth to warfare of his owne proper coſt? Euerie man liueth by that labour wherin he is occupied: The pꝛince taketh paines in gouerning the Common weale, and preſeruing it in peace: hee neglecteth his owne pꝛiuate and houſhold buſineſſe, whereby hee ſhoulde liue, and prouide things neceſſarie for himſelfe and his familie, by looking and attending on his

Common
cost or trea-
sures.

his countries affaires: it were against reason therefore but that he should be fedde and maintayned vpon the publique treasure and cost of his countrie. It is requisite also, that kingdoimes and cōmon weales be sufficiently furnished with money and substance, to helpe in distresse, eyther of warre, famine, fire, and other miseries: or else to the setting vpp againe of men fallen into pouertie, or putting away of greater calamities. I say nothing nowe touching the keeping in reparation of common buildinges, as the citie walles, bulwarkes, trenches, ditches, gates, bridges, high wayes, wels, conduits, iudgement hals, and market places, with manie moze of the same sort. There are also certaine cōmon persons, as sergeantes, watchmē, and such like, which are to be nourished and maintayned of the cōmon cost and treasure. And vnlesse that money be stil at hand and in readines, there can no kingdome nor any common weale stande long in assurance. They therfoze that grudge to pay tribute denie the hire of the magistrates labour, and go the next way to worke, to subuert the common weale, and to bzing it to nought. The men that in the cōmon weales affaires (as some of custome be) are negligent and careless, sinne not against any one Lord, but against the whole common weale: and therfoze thou maieest see that such slouthfull workemen are seldome times enriched with Gods blessings of God. But nowe here by the way all magistrates and Princes must be admonished to loue the people subiect to their charge and gouernemēt, to beare with them bountifully, and not to nip them with immoderate exactions: which is easily done, if they themselues will bee thyrselfe and keepe them-

selues moderately from riotous gluttonie, and ouer sumptuous pride. Let a good Prince consider, what a sinne it is to haue his Palace abound in riotousnesse and sursetting, while his cities and towne are tormented and pined with famine and hunger. Let magistrats consider that tributes and subsidies are not the priuate gods of them in authoritie, but the publique substance of the whole commō weale. God hateth pillers and robbers. God abhorreth immoderate exactions. God curseth polling tyrants: but blesseth profitable and moderate magistrates. But in peace and warre agreement and conoord are much moze auailable, than money vniustly gotten: and stronger is that kingdome, and firmer that cōmon weale, which is bphelde by the loue and agreement of the prince and cōmonaltie, although the common treasure there be verie smal, than that countrie or citie which hath innumerable riches heaped vppe together & wung out of the citizens entrails, when as continuall grudge and ill wil makes the Prince and people at continuall variaunce. I say no moze here than the verie truth is: experience of all ages is a witnessse that it is so.

Thus much hitherto haue I layde downe befoze your eyes (dearely beloued) as briefly as I could touching the magistrate, taking occasion vpon the first commaundement: Thou shalt not kill, and declaring to what ende and purpose God did ordeine him, what his dutie is toward his subiects, and what his subiects dutie is toward him. Now let vs praye and beseech the Lord that he will graunt both to magistrates and subiectes, to walke worthily in their vocations.

¶ Of the thirde precept of the second table, which is in order the seventh of the ten commaundements. Thou shalt not commit adulterie. Of wedlocke, against all intemperancie, of continence.

The tenth Sermon.



The nearest to our life and bodie is euerie ones seuerall mate in wedlocke: for by wedlocke two bodies are ioyned together, and are made one. For the Lord said: And two shall be one flesh. In this thirde precept therfore which is next after the forbidding of murther, commaundement is giuen for the holie keeping of honourable wedlocke, and for the true sanctifying of þe bodie, against adulteries, wandering lusts, and all intemperancie. Wedlocke is prepared to this end and purpose, that honestie & chastitie may flourish among god me, and children may be brought up in the feare of the Lord. This commaundement againe is briedly expressed in as fewe wordes as may be: Thou shalt not commit adulterie. In the exposition of this commaundement by the helpe of Gods good spirite, I will first speake of holy matrimonie, then of adulterie: thirdly I wil shew you what is contained vnder the name of adulterie: and lastly I will make an ende with a treatise of continencie.

Wedlocke, which is also called matrimonie, is an alltaunce or holy ioyning together of man & woman, coupled and brought into one by mutuall consent of them both, to the intent that they vsing all thinges in common betwixt themselues may liue in chastitie, and traine vp their children in the

feare of the Lord. The Gospel verilie calleth wedlocke a ioyning together, which god hath made. For Christ said: What God hath ioyned together, let no man separate. Neither is it lawfull to make any other the authoz of matrimonie, than God himselfe. God did by the meane and ministry of his Angels and chosen men, appoint other good and necessarie ordinaunces for mankindes commoditie, but he himselfe did immediately without the ministry of any person ordeine matrimonie, he himselfe did establish and ratifie it with lawes for the purpose, he himselfe did couple the first married folkes, and hee being the true high priest in deede, did himselfe blesse the couple then, whom hee did ioyne together.

By this we may easilie gather the excellent dignitie of marriage or matrimonie. For God did ordeine it, yea he ordeined it in Paradise, when man as yet was free from all kinde of calamities. Adam when hee was in the great felicitie of Paradise, seemed not yet to liue commodiously nor sweetely enough, except a wife were giuen to be ioyned vnto him. It is not good (sayth God) for man to be alone, I will make him a helper to tarie or dwell with him. For God brought to Adam all liuing creatures which he had created for him to name them: but among them all, there was nothing that Adam had lust vnto, his minde and nature did vtterly abhorre to be coupled with any of them, God therfore ca-

The excellentie or dignitie of marriage.

cing

The 7. precept.

vWhat wedlocke is.

King Adam into a dead sleepe, doeth out of his side as hee slept, frame vppon a woman, which so soone as Adam set his eye vppon when she was brought vnto him by God who had made her, he straightway crieth that this was such a one as he desired, that this was such a one as he could loue, and wherewith his nature coulde verie well agree. This nowe (saith he) is bone of my bones, and fleshe of my fleshe. I haue found (saith he) I haue found an helpe fitte for mee, which hath part of my fleshe, of my bloud, and my verie substance. From hence riseth and yet remaineth that naturall pzoneness of men toward women: when on the other side ouerthwart mingling and medling of cursed men with beastes contrarie to mans nature was long agoe destroyed by fire, which shewed that God did abhorre it. The Lorde moreover sayde: A man shall forsake his father and his mother, and cleaue to his wife, and two shall be one flesh. But in the exposition of the fifth commaundment we perceiued how much God doth set by the loue and goodwill of children to their parentes, and what a charge he giueth to children to honour them. It must needes be therefore that wedlocke is a most heauenly ordinaunce, since it is preferred before the honouring of parentes: and yet neuertheless it is so preferred, as that by the law of matrimonie, the precept for the honour due to parentes may not be abolished, but that thereby married folkes may knowe to be haue themselves so, if their parentes goe about to bráde discorde betwixt them and their spouses, that then they suffer not themselves for their parentes wordes to be seuered, but in all things else to honour them as they should. The holy Patriarches kept

the lawe of matrimonie, and reuerenced wedlocke verie deuoutely. For no small parcell of the first and most excellent booke of the Bible called Genesis, is spent in rehearsing the marriages of holic men. Neyther is Moses the pceleste seruant of God ashamed, to make mention of the busines and workes of wedlocke as pure and excellent, which seme to many at this day to be foule and filthie.

Christ himselfe (who being the verie naturall sonne of God, was himselfe bozne in wedlocke although of a pure and vncorrupted Virgine) did honour and commend the knotte of matrimonie, while hee did bouchsafe to shewe his first miracle at a wedding, which was such a myracle as did declare that the Lorde is able to make the bitterness of marriage swete, and the scarcitie thereof to abound with plentie. As the Apostles were married men according to the examples of the patriarches, kinges, princes, priestes, and prophetes: So Paul the chiefe of all the Apostles, cryeth out and saith: Wedlocke is honourable among all, and the bedde vndefiled. But whoremongers and adulterers God will iudge. He sayeth that wedlocke is honourable among all, he meaneth, all nations: For verie fewe people shall you find that do not greatly commend the state of marriage. Xenophon thinketh that among all Gods ordinaunces scant anie one can be found that is more commendable or profitable than wedlocke is. Musonius, Hierocles, and other auncient sages thinke marriage to bee so necessarie to liue well and conveniently, that the life of man without marriage seemeth to be unmayned. When they (I heathens I meane) doe make the euils and discommodities of marriage to consist in married folkes

folkes and not in mariage. For mariage of it selfe is good, but many vse not well the thing that is good, and therefore they seele the smart of their soule abuse woorthily. For who knoweth not that the faulte of drunkennesse is not to bee referred to wine which is the good and holesome creature of God, but to the excessive bibbing and ouer great gradinesse of mā which abuseth Gods good creature: That which commeth out of the heart of man (saith the Lorde in the Gospel) and not that which goeth in by the mouth, defileth the man. Hereunto belongeth that saying of Paul the Apostle of Christ, where he attributeth sanctification to wedlocke: for the bed (saith he) is vndefiled: and in an other place he testifieth that the vnbelieving husband is sanctified by the believing wife: he affirmeth also that children borne in wedlocke are holy or cleane. Whereouer the same Paul maketh Christ an example of loue betwixt mā and wife: and shadoweth 5 mysteries of Christ and the Church by the colour of wedlocke: he figureth (I say) a heauenly thing by an holy type that God doth allowe. Whereupon in an other place the same Apostle doth say: That their doctrine is a verie doctrine of deuils which forbid men to marie. And so consequently it followeth that that is an heauenly doctrine proceeding from God, which permitteth mariage freely to all men, and doth commend and reuerence it.

The excellencie and dignitie of matrimonie being thus vnderstoode, let vs now seeke out and looke on the causes, for which God hath ordeyned mariage for men to imbrace. God according to his natural godnesse directeth all his ordinauntes to the great good and abundant commoditie of mostall

men: and therefore it followeth that hee ordeyned matrimonie for the preservation of mankind to the ende that mans life might be pleasaunt, swete and thzoughly furnished with ioyes sufficient. But al these causes may be reduced into 5 number of thzee. First God himselfe doth say: It is not good for man to be alone, let vs make him an helpe therefore to bee before him, or to dwell with him. So then the first cause why wedlocke was instituted, is mans commoditie, that thereby the life of man might bee the pleasaunter and moze comodious. For Adam seemed not to liue halfe happilie nor swetely enough, vnlesse he had a wife to ioyne himselfe vnto: which wife is not in the Scriptures called an impediment or necessarie euill, as certaine Poets and beastly men, who hated women, haue wolthly iangled, but she is the helpe or arme of the man. Antipater an heathen wyter *In sermone de Nuptijs*, doeth wonderfully agree with this saying of the scripture, and expelleth plainly what kinde of helpe and what manner of arme the wife is to her husband. Whosoeuer, sayth he hath not had triall of wyfe and children, hee is vtterly ignoraunt of true mutuall goodwill. Loue in wedlocke is mutually shewed, when man and wife doe not communicate wealth, children, and hartes also, as friendes are wont to doe, but haue their bodies in comon also, which friends cannot do, And therefore Euripides laying aside the deadly hate that he bare to womē, writ these verses in commendation of marriage.

The wife that gads not gigglot wise
with euerie flirting gill,
Bul honestly doth keepe at home,
not set to gossip still.

The wife is
the arme of
her husband

The causes
of mariage

Is to her husband in his eares,
 a passing sweete delight,
 She heales his sicknesse all, and calles
 againe his dying sprite.
 By fawning on his angrie lookes
 she turnes them into smiles,
 And keeps her husbands secrets close,
 when friends worke wilie guiles.

For like as a man hauing one hande or one foote, if by anie meanes he get him selfe an other, may thereby the more easily lay holde on what hee listeth, or goe whither he will: euen so he that hath married a wife, shall more easily enjoy the healthfull pleasures and profitable commodities of this present life. For married folkes, for two eyes haue foure, & for two hands as manie more, which beeing ioyned together, they may the more easily dispatch their handie businesses: againe, when the ones two handes are wearied the handes of the other supplie their roome, & keepe their worke in a forwardnesse still. Marriage therefore, which in steede of one member is by increase compact oftwin, is better able to passe through the course of this worlde, than the single and vnwedded life. Thus much out of *Antipater*. Hierocles also in his booke *De nuptijs* saith: To liue with a woman is verie profitable, euen beside the begetting of children. For first she doth welcome vs home, that are tyred a-broade with labour and trauaile, shee entertayneth vs seruiceably, and doth all shee may to recreate our wearie mindes. She maketh vs forget all sorrowe and sadnesse. For the troublesome cases of our life, and generally of care and businessse, while we are occupied in matters abroade, in bargaining in the countrey, or among our friends, are not easily suffered to be

troubled with our domesticall and hougholde affaires: but when we haue dispatched them, and are once returned to our wiuies at home, so that our minds are at quiet, and we restored to our ease and libertie, then are our combersome businesses well lightened, and eased, whereby they cease to trouble vs any longer. Neither is a wife troublesome vndoubtedly, but lighteneth things that are troublesome to vs. For there is nothing so heauie, that a man and wife liuing is concorde are not able to beare, especially if they be both willing to doe their indeuour. And so forth.

The second cause why Matrimony was ordayned, is the begetting of children for the preservation of mankind by increase, and the bringing of them vpp in the feare of the Lord. For the Lorde blessed Adam and Eua, saying: Increase and multiplie, and replenish the earth. Paul the Apostle in his Epistle to Titus saith: Speake to the elder women that they may teach honest thinges, that they may make the younger women to be sober minded, to loue their husbandes, to loue their children, to bee discrete housekeepers, good, obedient to their husbandes. And againe to Timothy: Adam was not deceiued, but the woman was seduced, notwithstanding through bearing of children she shall bee saued, if they continue in faith, and charitic, and holinesse with modestie. But the begetting of children were altogether vnprofitable, if they were not well brought vpp. For she that loueth her children in deede, doth bring them vp in the feare of the Lorde. Which bringing vp is no small commodity to the common weale & Church of God. The glorie also and worship of God, is greatly augmented, when

The begetting and bringing vp of children.

as by wedlocke there doth spring by a great number of men y^e acknowledge, call vpon, & worship god as they ought to doe. The thirde cause why matrimonie was ordeined, y^e Apostle Paule expresth in these wordes: To auoide whoredome let euerie man haue his owne wife, and euerie woman her own husband. It were good and expedient for a man not to touch a woman, and to liue single, but because this is not giuen to all men, as y^e Lord in the Gospel testifieth, & that concupiscence of the flesh doeth for the most part, burne the greatest sort of men, the Lord hath appointed marriage to be as it were a remeie against that heate, as the Apostle in another place witnesseth, saying: Let them marry which cannot abstaine: for it is better to marrie than to burne. By this we learne that the naturall cōpanie of a man with his own wife, is not reputed for a fault or vncleannesse in the sight of God. Whoredome is vncleannesse in the eyes of the Lord, because it is directly contrary to the lawe of God. But God hath allowed wedlocke and blessed it, therefore married folkes are sanctified by y^e blessing of God throughth faith and obedience. Neither lacke we here anie evident argumentes, and testimonies of Paule to proue it by. For to the Hebrewes he saide: Wedlocke is honorable among al men, and the bed vndefiled: but whoremongers and adulterers God will iudge. The Apostle here spake verie reverently, and by the bed he vnderstood the naturall company of a man with his wife, which he saith plainly is vndefiled. What God hath made cleane, who shall call vncleane: who can denie, y^e to y^e cleane all things are cleane? Daphnutius therefore both bishop and confessor iudging rightly of this, did in the Sicene cōcill say or

penly: That the lying of a man with his owne wife is chasticie. Neither was the most modest Apostle ashamed to make lawes betwixt a mā & his wife. For to the Corinthians he saith, Let the husband giue to the wife due beneuolence: likewise also the wife to the husband. The wife hath not the power of her owne bodie, but the husband: likewise also the husband hath not the power of his owne bodie, but the wife. Defraude ye not the one the other, except it be with both your consents for a time, that ye may giue your selues to fasting and to prayer: and afterwarde come together againe, that sathan tempt you not for your incontinencie. These words of y^e Apostle are so euident, that they neede no exposition at all. In the same Epistle againe he saith: If thou marriest a wife, thou sinnest not. And againe, If a virgine marry, she hath not sinned. Now what is more excellent, pure and holy, than virginie is: But a virgine sinneth not if she change virginie for holy matrimonie. Very wel therefore doeth Chrysostome in a certaine homilie say, The first degree of chasticie is vnsported virginie, the 2. is faithfull wedlocke. S. Augustine also calleth marriage chasticie or cōtinency: the place is to be seene in the 19. and 20. cha. de bono coniugali, and in the 198. Epistle. This is the head frō whence doth spring y^e greatest part of publique honestie. For God alloweth wedlock, but disalloweth fornication and all kind of vncleannes. It pleased him by his ordinance to exclude al vncleannes from his beleuing seruants. Let the saints therefore, but magistrates especialy, haue an especiall eye, not to be slacke in promoting holie wedlocke, but diligent to punish severely all filthie fornication and other vncleannesse. This haue I hitherto rehearsed. some-
what

The bed in
wedlocke
vndefiled.

1. Cor. 7.

Honestie.

Actes. 10.
Tit. 1.

what largely out of the holy scripture, to the intent I might proue to al men, that wedlocke is holie, & that therfore no mā can be defiled with y moderate, holie, & lawfull vse thereof: and so consequently that marriage is permitted to al sorts of men. For y Apostle saith: Let a bishoppe be the husband of one wife, let him rule his owne house wel, and haue faithfull children. For it is manifest by y testimonies of scripture and ecclesiasticall writers, that the Apostles of Christ and other Apostolical teachers of y primitive Church were married men, and had wiues and children. Neither is there any thing, next after corrupt doctrine, which doeth moze infect the Church of Christ, and subuert al ecclesiasticall discipline, than if the ministers of the churches, which should be lights of the whole congregation, be fornicatozs or adulterous persons. What offence especially abone all other, is an hinderaunce and blot to al kind of honesty: but touching this I purpose not at this time to discourse so largely and fully as I might. To this I adde, y the band of wedlocke is indissoluble & euerlasting, y is to say, such a knot as neuer can be vndone. For of fire is made one flesh and one bodye, which if you seuer, you do vtterly mar it. What God hath ioyned together therfore, let not mā separat. They therfore do make a slaughtyr of this bodye, that do comit adulterie. For y lawes of God and men admit a diuozement betwixt a man & his adulterous wife. And yet let not anye lesse or lighter cause dissolue this knot betwixt man and wife, than fornication is. Otherwise God which in the Gospell hath permitted the lesse, doth not forbid the greater to bee causes of diuozement. And in the primitive church the Epistles & constitutions of chistian pynces

do testifie, y once comitting of fornication was no cause of diuozement. Of which I haue spoken in another place.

But that this holy knot may be the surer, it is auailable that marriages be made holily, lawfully, and with discretion in the feare of the Lorde. Let them not be unwillingly agreed vnto and made vpb by compulsion. First let y good liking of their consenting mindes be ioyned in one, whom the open profession of mutual consent & outwarde hand-fasting must afterwarde couple together. Let thē be matched together, that are not seuered by alliaunce of blood, and nighnesse of affinitie. Let them be coupled in one, that may marie together by the lawes of God and their coutrie, with the consent & counsel of their friends & parents. Let them which minde marriage haue a sincere heart purposely bent to seek their owne safegard & continuall felicitie, that is, to respect only the wil and pleasure of God, and not admit anie euil affectiōs as counsellors to make vpb y marriage betwixt them. Hierocles in his booke *De nuptijs* saith: It is meere follie and lacke of wit which make those things that of thēselues are easie to be borne, troublesome, and make a wife a grieuous clog to her husband. For marriage to many mē hath bin intollerable: not because the wedded state is by default of it selfe or owne proper nature so troublesome or comberous, but for our matching as wee shoulde not, it falleth out as wee woulde not, and causeth our marriages to bee grieuous and noysome. To this ende verily our daily marriages doe commonly come. For they marrie wiues vsually not for the begetting of children or societie of life: but some for a greate dowrie, some for a beautifull bodye, and some beeing seduced by suche

How matrimony must be contract.

No mā forbidden to marrie.

The knot of wedlocke is indissoluble

kinde of causes, as it were men abused by vnfaithfull counsellors, haue no regarde to the disposition and maners of their spouse, but marrie at aduentures to their owne decay, and vtter destruction. Hereunto belongeth Plutarchs admonition to parents in his treatise of byinging bype of children, where he counselleth men to bestowe suche wiues on their sons as are not muche wealthier nor mightier, than their children. For a very pithy saying is that vsuall Proverbe: Marrie a wife of thine owne degree. To be short, let the feare of God, the word of God, and earnest prayer powred out to God, be alwayes annexed to the beginning of marriages.

But it is not conuenient, that in lawfull matrimonie, any moze should be than two alone, to be ioyned together vnder one yoke of wedlocke. For the vse of many wiues which our fathers vsurped without anye blame, may not stablish Polygamie for a law among vs at these dayes. The time of correction is now come to light, and Messias now is come into the worlde, who teacheth all rightly, and resourmeth things amisse. He therefore hath reduced wedlocke to the first prescribed rule and law of matrimonie. Two (saith the Lord) shal be one flesh. And the Apostle saith, Let euery man haue his owne wife, and euery woman her owne husbnde. The multitude of Salomons concubines therfore appertayne not to vs. We haue not to follow the example of Iacob, who married two sisters. And yet not withstanding the worde of trueth condemneth not the second, third, or many marriages, which a man maketh when his wife is deceased. For that saying of the Apostle is general to all men, and indureth in all ages; Let them marry that

cannot abstaine, for it is better to marrie than to burne. Which sentence is taken out of these words in the gospel: All men cannot receiue this saying, saue they to whom it is giue. For there are some chaste which were so borne out of their mothers womb: and there are some chaste which were made chaste of men: & there are some chaste which haue made themselues chaste for the kingdome of heauens sake. He that is able to receiue it, let him receiue it. Let him therefore that cannot receiue it, marry a wife, so often as necessity compelleth him thereunto.

But now especially it standeth vs in hand to know howe married folkes must behaue them selues, what they must doe in wedlock, to what end they must direct their deedes and thoughts, and how they ought to be affected toward that holy ordinaunce of God almighty. Touching which thing I wil not speake much, but briefly note out the most necessarie pointes, to giue all men occasion to think with themselues, and call to minde both moze and greater matters which I leaue vntouched. First of all let married folkes be thoroughly perswaded and assuredly certayne, while they liue in matrimonie, that they are in the worke of God, that they please God, and do an acceptable thing in the sight of God, because of Gods word wherein he blessed that kinde of life, and sanctified all wedded people, which by faith do liue in that worke and ordinaunce of the liuing God. Therefore when married couples doe patiently suffer the troubles, that followe the married life, while they labour faithfully, while they doe those thinges decently which belong to the charge and office of married people, as while the wife doth loue her husband, while she doth

The reuerend behaviour which is required in the estate of marriage.

Against Polygamie, or the hauing of maay wiues.

The second & third marriages after the first wife

Duti

duetifully obey him, while she doeth bring forth her children with griefe & paine, & when they are brought forth, doeth diligently nourish them, and labour to bring them up: while the husband doth loue his wife, while he doth mutually helpe her, and faithfully in all things shew himselfe a carefull father for his family and household: in doing these things, they please God no lesse, than they doe when they goe to Church to heare the word of God, and to worshippinge the Lord. For these woakes of wedlocke are reputed for god woaks, as wel as giuing of almes, iustice, and making of peace. Married folkes therfore haue neede especialy of true faith in God the Authour of wedlocke. For by wedlocke in faith they shall please the Lord. This our Monkes could not abide to heare of, although the word of God doth vye it vpon them, they ceased not to magnifie their counterfeite holinesse and hypocritical bowes.

Married
folkes must
be faithful.

Secondarily it is required at y hands of wedded couples to bee mindfull of the faith, which they giue and take, that they do not falsly deceiue one another, but holily keepe the promise that they make, and troth that they plight, and to keepe it sincerely both in bodie and mind. Let neyther of them lust after the bodie of a straunger, nor conceiue an hatred or lothsomnes of their wedded spoule. And thy body, thou that art a married man, is not thy bodie, but thy wiues: as also thy wiues body is not thy wiues, but thine.

Thou stealest and doest commit a robbrie, if thou take awaie another bodies goods, and when thou hast conueyed it from the proper owner, doest giue it to another. Let the minde of wedded mates be vnspotted, and the bodie vntouched. Curie one when he

first commeth to solemnize wedlocke by y holy Ceremonie ordeined for that purpose, doth promise with an oath in the name of the Lord before God and the Church, that hee will vse the companie of no woman but her, that hee will cleaue to, loue and cherish her alone without anle other. This faith once giuen, whosoouer doth violate, he is falsly forsworne, and is a breaker of a godly promise, and Gods holy truth.

Neyther is it sufficient for shee to be faithful, vnlesse thou be courteous or tractable towards thy wife, and dwell with her according to knowledg, as S. Peter saith. Let the husbando be the heade of the wife, to wit, her aduiser and counseller, her ruler and guide, her swaete yoke-fellowe and admonisher in al her affaires, her assured ayde and faithfull defender. Let the wife be obedient vnto her husband, eue as we see the members obey the head, let her yield her selfe to her husband to be ruled and gouerned, let her not despise his honest counsellor, and indifferent commaundementes: let them thinke that they twaine are one body, or the members of one bodie. And therfore let the learne by the gouernment of this mozt all bodie howe to be haue themselues in the guiding of wedlocke.

They must
dwell together
with
knowledg.

The worthier members doe not despise the more vnworthie limmes, but doe rather honour them, lighten their labour, and ayde and helpe them. As gaine the more vnworthie limmes are in loue with the worthier, not enuying their preeminence any whit at all.

One member breaketh not, or hurteth another, but all doe mutuallie cherish themselues and defend one another from harme and iniurie. Such a mutuall knitting together, and

king, and lone, and charitie, and good will, and fellowshipe let there be betwixt man and wife. For to that end the woman was takē out of the mans bodie, that the husband should cherish (his wife) his owne bodie. And so for that cause the Apostle saith: So must husbandes loue their wiues, euen as their owne bodies. He that loueth his wife doeth loue himselfe. For no man at anie time hath hated his owne flesh, but loueth and cherisheth it, as the Lorde doth the Church. What may be said to that mozeouer, that the Apostle in the very same place hath made the sonne of God and the holy Church an example for married folkes to followe in keeping of wedlocke. requiring at the husbands hand to loue his wife, euen as Christ hath loued the Church: and of the wife to reuerence her husbande and to loue him againe, as the Church doth Christ: Than which example, there is none in the world moze holy and effectual. For there is no loue greater, thā the loue of Christ toward his Church. Neither is there any loue moze chaste, thā that which the Church doth beare to Christ.

It is therfore required at the hands of wedded mates, mutually to beare most ardent and holie loue the one to the other. Let them vse all things in common: let them be partakers both of the same prosperitie, and the same aduersitie. Let them both drawe vnder one yoke, and beare betwixt them one an others burden. Briefely, let them twaine bee the members of one and the very same bodie. I haue moze at large set downe these offices of man and wife, in my treatise which is called the Institution of Christian Matrimonie.

Lastly, let them bring vp their children in holy discipline, and the feare of

God, to the health of their owne house and the whole common weale. Paule saith: I would haue the younger women marrie, to get children & to gouerne the house, for that is honest and acceptable before God. But touching the bringing vp of children, I haue already spoken in the last Sermon of this Decade. Now the very begetting of children alone is verie profitable both to euerie priuate or particular house, and also to the common weale: for here I will not stand to shew that the honour and glorie of God, is verie greatly augmented, if children be not onely begotten, but also brought vp in the feare of god, and knowledge of his worde. Hierocles saith: I confesse that marriage is profitable: especially because it bringeth children forth, which is in deede a goodly fruit, for they, being of our verie blood, doe while wee are in health aide vs in all our affaires: and in old age when yeares come vpo vs, they succour vs well with all that they may: they are familer companions of our ioy in prosperitie, and in aduersitie are our partners, in sorrowing with vs, for our heauie mishappes. And so forth. Antipater also sayeth: Man which is indued with a ciuill disposition to maintaine societie, must augment his countrey and common wealth with increase of children: for cities could not haue bene preserued by any meanes at all, vnlesse the head men of euerie citie, and the sonnes of noble Gentlemen, seeing their auncestours wither and fall away like goodly leaues of a faire tree, had married in time conuenient, and leste behinde them children as worthe plantes to succede in their Countrey, thereby to make it flourish for euer, dooing their best so farre as they coulde, to keepe it from the assaults and conquests

Ephes. 5.

Let them
beget and
bring vp
children.

quests

questes of enemies and strangers. They therefore shooting at nothing more, than to defend and assist their countrie, both in their life time, and when they were dead, did thinke it most necessarie and especially conuenient to marrie and bee married, desiring thereby both to doe all thinges that nature requireth, and also those that touch the health and increase of their countrie, & most of all the worship of God, &c.

Marriages
must be be-
gunne with
religion.

Since therefore that lawfull matrimonie is of so great effect and so auaylable to liue wel and happily, the faithful do not without cause beginne their marriages with religiō and religious rites. The Lord verily did presently in the beginning blesse the first marriage of our Parentes Adam and Eue, and did him selfe couple them in wedlocke. Whereuppon the Church of God hath receiued a custome, that they which ioyne in marriage, befoze they dwell together, go into the Temple of the Lorde, where after praier made in the middelt of the Congregation, they are ioyned together, and blessed by the Minister of God in the name of GOD himselfe.

Wherefoze in wedlocke the first and chiefest thinges that be required, are the earnest and continuall prayers of the married folkes to GOD, that hee will vouchsafe to make the husbands wise, religious, modest, gentle, honest, painefull, sufferers and louers of their wiues: and that it will please him to make y wiues, obedient, meeke, chaste, faithfull, louers of their husbands and childzen, huswiues and fruitfull.

For no one man is able to declare al the euils that come euen of one corrupt and naughty marriage. Through it whole houses are wonderfully dis-

quieted, all wealth and honesty do bitterly decay, the childzen are bastards. God is offended and prouoked to anger, & an endlesse mischiese brought to the whole common weale. God therfoze must be earnestly beseeched to blesse al married people, that both the glory of his holy name, & the common weales prosperity, may thereby daily increase more and more.

I am nowe come to speake of adultery, which is a sinne wherby the husband goeth to an other woman, or the wife turneth aside after another man, to whom they make common the vse of their bodies, which are not their own bodies now, but their mates in wedlocke.

Against ad-
ulterie.

Some there are that flatter themselves, and are of opinion that they are not culpable of adultery, if they haue the company of any unbetrothed maiden, or one that is unmarried: or if a woman play the harlot with an unwedded man. They will haue it (in Gods name) to be fornication and not adultery. But the Scripture teacheth the contrary. Thou goest to an other woman, thou art an adulterer: Thou bzeakest thy faith, thou art forsworne: Thy body is not thine but thy wiues, when therfoze thou bestowest thy bodie on an other, thou committest adultery. If thou being wedded doest lye with a married wife, thou doublest the sinne of thine adultery: This offence was plagued with most sharpe punishment euen in the beginning almost, and as sone as the worlde was created.

Pharao the king of Aegypt commaunded Sara Abrahams wife to be taken away and carried to his Pallace, that he might vse her as his wife, thinking verily that she had bene Abrahams sister.

Gen. 12.

But the scripture saith: The Lorde vexed Pharao and all his house with great plagues, because of Sara Abrahams wife. Lo here the king of Aegypt is punished with greuous plagues for his adultery: and yet he knew not that Sara was Abrahams wife: how great plagues therefore are prepared for the men that wittingly & willingly without all shame commit adulterie? Lo Abimelech king of the Philistines the Lord doth say: Lo thou shalt die because of the woman, which thou hast taken away from her husbande. And yet this king also had taken away Sara, not knowing that shee was Abrahams wife. Joseph being prouoked to adulterie by his maisters wife, doeth simply say: Howe should I doe this great wickednesse, and sinne against God? Euerie worde doth beare some weight. For adulterie is an heynous sinne. Whereuppon in the Booke of Job we finde these wordes of Job himselfe. If mine heart haue bin deceiued by a woman, or if I haue layde waite at my neighbours doore, then let my wife bee an other mans harlot, and let other men haue to do with her. For this is a wickednesse and sinne that is worthie to be iudged to death. Yea, it is a fire that vtterly should consume and roote out all mine increase. Job saith, that hee hath not onelie not committed adultery, but that hee hath not so much at any time as once giuen the attempte to defile an other mans wife. He confesseth that adultery is a sin, & so greuous an offence, that it doeth deserue to haue y adulterers wife to be defiled with adultery. He addeth, that adultery is a fire that vtterly consumeth and dououreth al thinges, and lastly that it is a sinne to be iudged & punished by death.

Howeouer Salomon the wisest of al

Prou. 6.

men saith: May a man take fire in his bosome & his clothes not bee brent? Or can one goe vppon hot coales, and his feete not bee burnt: Euen so hee that goeth into his neighbours wife, and toucheth her, cannot be vnguiltie. Men doe not vtterly despise a theefe, that stealeth to satisfie his soule when he is hungrie: But if he may be gotten, he restoreth agayne seuen times as much, or else hee maketh recompence with all the substance of his house. But who so committeth adulterie with a woman, hee lacketh vnderstanding: and hee that doth it destroieth his owne soule. He getteth himselfe a plague and dishonour, and his reproch shall neuer bee put out. For the ieaousie and wrath of the man will not be intreated: neither accepteth hee the person of anye Mediatour, nor receiueth anie giftes, howe great soeuer they bee. In these words of Salomon many things are to be noted. First as it cannot otherwise be, but that fire must burn the garmēt wherein it is carried: so no man can commit adultery without damage & daunger of further punishment. Secondly comparision is made betwixt a theef & an adulterer: not that theft is therby defended, but because theues, although they be infamous, doe seeme yet to sinne a great deale lesse than adulterers do. For a theefe may make satisfaction by restoring y worth of the thing that he stole, to him, from whom hee stole it away: but for adultery no amends can be made. And what is hee that woulde not rather wishe to haue Theues ransacke his Chest, and take away his substance, than to haue his wife his dearling, defiled with adultery?

Howeouer Salomō calleth the adulterer madde and without vnderstanding

ding. Adulterie is iudged to be a sinne worthy of death and endlesse infamie. For the Lord in the lawe doth not say onely, Thou shalt not commit adulterie, But in another place also goeth on, and addst: Aud he that committeth adulterie with another mannes wife, euen he that committeth adultery with his neighbours wife, let both the adulterer and the adulteresse bee slaine. Leuit. 20. And this punishment of adultery by death was not abrogated or chaunged by the very Gentiles. For the Romane law called Lex Iulia is very wel known, how it commanded adulterers to be put to death. Which law was of force in the time of S. Hierome, as we may gather by the history which he wrote of an adulteresse, at the chopping off of whose head seven strokes were giue. Neither is it maruaile vndoubtedly, that adultery was among them of old, and is yet at this day according to the lawes, to bee punished by death. For vpon that one many sinnes do depend.

First of all the adulterer is a perjured man. For he hath broken and violated the faith which he gaue openly before God and the face of the Congregation by calling to witnesse the most holy and reuerend Trinity, when the minister of Christ did solemnize the marriage and couple him to his wife, by giuing hand in hande. Secondarily the adulterer hath committed theft and robbrie. For when the adulteresse doth make her body common to another man, then doth she set to sale, defile and marre, not her owne, but her husbandes bodye. Thirdly ballardes bozne in adulterie do often times enjoy an equall parte of inheritance with the right begottē childre. Which cannot be without great wrong done to the lawfull heyres and legitimate

offspring. For they are against all right robbed of their due inheritance, where of an equall portion is giuen to him, to whom by lawe no parcell is due. Lastly beside all these, innumerable mischiefes doe spring of adulterie. Since therefore that it is a Serpent with so many heads, both the lawes of God & me doe rightly punish adulterers with losse of life.

But some iolly fellowes there are sozsooth, that of adultery do make but a sport. They are perswaded that Dauids adultery doth make on their side, and that place of scripture, where we read, that the Lord was fauourable to the adulteresse, that was taken euē as she the deede was in doing. Why doe not these merrye conceyted men consider howe seuerely the Lord did punish David for that offence? The bloudy house of David was immediatly after defiled with filthie incest. For Amnon doth perforce deflowre his sister Thamar. And streight way vpon the necke of that again, his house is defamed by most cruell parricide, while Absalom in a banquet murdered his brother Amnon. The very same Absalom also Dauids sonne, defileth or deflowreth his fathers wiues, and that openly too, laying all feare of God and shame aside. He driueth his Father out of his kingdome, and hasteneth on to shorten his daies. At which calamities David confesseth, that he doth worthily suffer paine, for the adulterie & murder by him committed. Lastly, many thousands of his people were slayne in the battaile: David himself is hardly and with much a doe restored to his kingdome, and after ward being restored, he repented his sinne all the dayes of his life.

Now it is maruel, if adulterers (considering these punishments) wil goe on yet

to alleadge the exāple of David in defence of their naughtinesse. Our Saviour did not come into the world to be a Judge but a Saviour, neither did hee in any place vsurp and take to himselfe the right of the sword. Who therefore wil make any marueile at it, to see the adulteresse not condemned by him, to be Condemned to death? Yet hee sayde: Hath no man condemned thee? as if hee minded not to haue resisted the lawe, if iudgement had once passed vpon her. For he came not to be a patrone to adulterers, nor to breake the lawe, but to fulfill it. But if it like adulterers wel, that the adulteresse was not condemned of the Lord, then let them also like that sentence, wherewith the Holy storie is ended, when the Lord saith: Goe thy waies and sinne no more. Let them therefore leaue off to defile & destroy themselues with filthy adulterie.

The Lord in his law hath expressely named adulterie alone, but therewithal he doth inclusiuely vnderstand all kindes of lust and luxurie, and all things else which do egge forward and stirre by fire in men to wantonnesse, which he forbiddeth as seuerely as adulterie it selfe. The Lord in the Gospel doth not onely forbid the outward work of adulterie, but the very affection also and wanton lust of the hearte and minde. Yee haue heard (saith he) that it was said to them of olde, Thou shalt not commit adulterie. But I say vnto you, that whosoeuer looketh on a woman to lust after her, hath committed adulterie already with her in his heart.

In the same place he teacheth vs to plucke out our eyes, and cut off our handes, that is, to extingnish vnclean affections that rise in our minds, while yet they be young and beginne to bud,

least peradventure they break out into thoughts to dedes.

So then in this Precept euery vncleane thought, al ribaulde talke, and filthinesse of bodily dedes are vtterly forbidden.

In this precept is forbidden fornication or that kinde of whozehunting, which is saide to be the medling of a single man with an vnmarrried womā. This kind of whozedom is thought of many, either to be a very small offence or none at all. But such kinde of men doth the Diuel hearte on, bewitch, and by those ill thoughtes dyne on to commit that sinne, when as the doctrine of the Euangelists & Apostles doth teach vs the contrarie. For the Apostles in that Synodal Epistle, which they sent from Hierusalem to all nations, do expressly name and forbid fornication. Saint Peter reckoneth fornication among those filthie sinnes, from which he would haue Christians to be most cleare.

Saint Paul saith: Flee fornication. Again, Let vs not be defiled with fornication, as some of them committed fornication, and fell in one daye three and twentie thousand. Fornication doth directly fight with the covenant of God, whereby hee is ioyned to vs, and wee to him: and whozedom also spoileth God of his glozy, and doth most filthily pollute the Temple of the Lord. Let vs heare what the Apostle Paul saith touching this matter. Knowe yee not that your bodies are the members of Christ? Shal I therefore take the members of Christ, & make them the members of an harlot? God forbidde. What, knowe yee not that hee that is coupled to an harlot is one bodie? For two (saith hee) shall be one fleshe. But hee that is coupled to the Lorde is one spirit.

The Lord
absoluech
adultery.

What o-
ther things
are forbid
vnder the
title of ad-
ultery.

Fornication

AA. 15.

1. Pet. 4.

1. Cor. 10.

1. Cor. 6.

Spirite. Flic fornication. Euerie sinne that a man doeth is without the bodie, but he that committeth fornication, sinneth against his owne bodie. What, knowe you not that your body is the temple of the holy Ghost which is in you, whom ye haue of God, & ye are not your owne. For ye are bought with a price: Therefore fornication shutteth fornicatozs out of y^e kingdome of God. For the same Apostle sayth: Neither whoremongers nor adulterers, shall inherite the kingdome of God. And therefore in an other place he suffereth not fornication to bee so much as once named among Chyistians, so farre was he from admitting stews and bzoethel houses among gods people.

Moreouer whozedomie doeth fill the whole bodie with sundzie diseases, it deprieth whozehaunters of all their goods and substance, it bringeth them to pouertie and extreme miserie, and bzuieth them at last to vtter desperati- on. It ouerthroweth their fame & god name, with shame and ignominie: the view whereof is liuely expzessed in the holy Scriptures by the example of Sampson the strongest man among al the Israclites.

Salomon therefore the most wise of all other, doth very fitly in time and place conuenient, admonish all men, to flie the enticing baibes and flatter- ing allurements of whozishy strum- ples. For the end of the is deadly poy- son, & they thzowe a man dozne head- long into a bottomelesse pit of endlesse miseries.

By this lawe also, that kinde of whozedomie is prohibited, which consisteth in defozation of virgins, and vio- lent rapes, by which children are per- force defiled and carried from their pa- rentes. There is difference betwixt a

rape perforce, and the deflouring of a maide done without violence.

Sichem defiled Dina the daughter of Iacob, and although hee desired to haue the defloured maide to his Wife and to chaunge his religion, yet not- withstanding hee himselte is slaine by Leui and Simcon the bzyethzen of Di- na, his Citie is razed and filled with y^e blood of murdered men, whose goods were ransackt and laid open to spoyle. The hystorie is extant in the 34. of Gen. For the rape which Roderichus king of the Gothes in Spaine commit- ted vpon the daughter of Iulianus a Lieutenant, all Spaine in a manner was mingled with fire and blood. For Volatteranus in his seconde booke of his Geographie sayeth: Roderychus reigned three yeares, whose filthie lust brought an ende as well to the name, as to the quiet kingdome of the Gothes in Spaine, by meanes of the Saracenes that inuaded their land. For when it fell out that he had de- floured the daughter of one Iulianus a Lieutenant of that parte of Mau- ritania that is called Tingitana, pri- uate grieffe did pricke her father to seeke reuengement, whereto he vsed the commoditie of the place. Where- fore Iulianus doth priuately call the Saracenes out of Aphrica: who in the yeare of grace 714. vnder the conduct of their Captaine Muzta, beeing sent by Mirmemolinus their king at that time, entering in through the streights of Morocko, did in two yeare, space subdue all Spaine al- most except Asturia. In the space of which time it is reported that seauen hundred thousand men on both sides were destroyed by that warre: where- in also the King which had defloured the virgine with all his nobilitie was vtterly slaine. In Israel for the Leuits

Asturia, a countrie in Spaine, be- twene Ga- lacia and Portugall.

COUCH

Ephes. 5.

Rapes for- bidden.

concubine, whom the Citizens of Gibea of the Tribe of Benjamin had violently rauished were 25000. Beniamites slaine, beside the which perished from among the other eleuen Tribes, whose number amounted to 40000. men. Neyther is it vnknown to any that the kings were expelled out of the Citie of Rome, and Troy being wearied with ten yeares war (which troubled both the East and West) was at the last vtterly sacked and clean ouerthrowen, because Tarquinius had perforce rauished Lucretia, and Alexander Paris had stolne out of Græce Menelaus his Helena another mans wife. Euery age almost doth minister an innumerable sort of such like examples. For the most iust God hath alwayes by euident examples declared, howe greatly he is offended with deflowers of virgines, and rauishers of women. And for that cause are lawes, and very sharpe punishmentes ordeyned and appointed for such lasciuious knaues. Rapes and such villanies committed perforce, by lawes doe punish with losse of life: but to him that doeth deflowre a mayde not violently, the Lorde doth say, Marrie and endowe her. Other lawes appoint other penalties. Touching which moze is spoken in the ciuill lawe.

Moreouer Incest is especially prohibited. They call Incest an vnlawfull meddling of a man with a woman against the honour of blood and affinity. For Cestus signifieth the Marriage girdle which the Bride did weare, to shewe that the marriage was iust and lawfull. The Germanes call this sin by the name of *Bloutschand*, where by we signifie the sinns committed in corrupting or defiling our owne blood or kinned. In Leuiticus after the Degrees of blood, in which wee are for-

bidden to marrie, the Lorde doeth presently adde: In all these be not ye defiled: For in all those thinges are the nations defiled, which I cast out before you. And hereby the lande is defiled, and I haue visited the iniquitie thereof vpon it, and the lande hath spewed out the inhabitauntes thereof. Yee shall therefore keepe my statutes and mine ordinances, and shall not doe anie of all these abominations: For who soeuer shall doe so, he shall be cut off from among his people. And in the 20. Chapter of Leuiticus, hee hath appointed death to be the punishment of Incest, which is not changed by the ciuill lawes, or Imperiall constitutions.

The abominable sinne of Sodomie and meddling with beasts also is plainly forbidden. Against which we haue most euident and expresse Lawes set downe in the 18. and 20. chapter of Leuiticus. We haue also a very seuer, but yet a most iust punishment layd by God himselte vpon the pates of the detestable Sodomites. For with fire and stinking brimstone sent downe from heauen, he consumed those filthie men to dust and ashes, which ashes be washed away with the waues of the dead sea; because he would not haue so much as the very cinders to remaine of so wicked men.

Sodomie.

Moreouer their whole cities & fruitfull fieldes were burnt with fire. For it was not requisite that one iot of the substance of those most wicked men should remaine vndestroyed.

The place where those Cities some time were situated, is at this day ouerflown with water, & called the dead Sea. Whereby we doe consequently gather, that the most iust God will not spare the Gentiles, entangled in the verie same sinne, although for a time

Incest.

time hee wincke at and dissemble it. Fire shall destroy both them & theirs: & they themselves shall for ever burne in hell, where nothing shall remayne of them, but a reprochfull memorie. For in the Revelation of our Lord Iesus Christ to his apostle John we read: And fire came downe from God out of heauen, and deuoured them, and the Diuell which deceiued them was cast into a lake of fire and brimstone, where the beast and the false Prophet shall be tormented day and night for euermore Apoc. 20.

Furthermore all thinges else are forbidden that doe incite or allure vs to vnlawfull lustes, which baytes are the ouer nice pꝛanking and decking the body, euill and wanton company, gluttony, surfetting and dzunkennes. For Ezechiel among the rest of his Prophecies, sayeth: This was the iniquitie of Sodome, pride, giuttonie, abundance of all thinges, and idleness. Men are pꝛouoked to lust eyther by hearing or reading of dishonest ditties, and bawdie ballads, or by looking on or beholding wanton daunces, vnseemely sightes, ribauld talke, and filthy examples. They therefore are by this lawe reprobued, which wincke at, or chearish, which are the bawdes or bringers together of adulterous persons. Unto the wicked the Lorde in the Psalmes doth say: Why dost thou take my couenaunt in thy mouth, whereas thou hatest to be reformed, and dost cast my words behind thee? when thou sawest a theefe, thou consentedst vnto him: and hast been partaker with the adulterers, &c. The iust Lorde therefore doth punish all these offences in wicked men, euerie one according to the greatnesse of the sin. For some sins are farre more heynous than other some are. He is

an adulterer that in his minde doeth lust after an other mans wife: but hee sinneth more greuously, if hee indeuour to finishe in deede his wicked thought, hee offendeth yet more deeply if hee doe the deede, and sinneth most of all, if after once, hee fall vnto it againe. Likewise the adulterer sinneth, so doth the bawde, and he also that beholdeth his adulterie. The whores monger sinneth deeply, but hee that defileth himselfe with incest, sinneth more greuously, and hee most heynously of all, that in meddling with beasts, committeth filthy Sodomy. So then in this 7. pꝛcept charge is giuen for the maintenance of shamefastnes, modestie, sobriety, temperancy, chastity, publike honestie, and true holinesse of soule and bodie. The next is for me to say somewhat now touching continencie.

By abstinence we refraine from other mens goods, and take from no man the thing that is his. Some there are that will haue temperancie to extend farther than continencie: for they will make the one to be but a part of the other. I, in this treatise, doe simplye make continencie the contrarie to intemperancie or incontinencie. For continency is a vertue or power of the minde, receiued from the spirite of God, which suppresseth affections, and doth not in any wise permit vnlawful pleasures. This is conuersant & doth shew it selfe in the common and vsual talke of men, in pleasures that are allowed, in apparell, in buildings and dwelling houses, in meate and dzinke, and in other things also. I at this present will onely examine those poyntes of continencie, which are already rehearsed.

First of all it is required of vs to keepe in our tongue, and not to let it

lose

Of Continuencie.

The continency or the bridling of the tongue.

Allurements forbidden.

Psal. 50.

lose at randon to the blaspheming of Gods gloꝛy, or hurt of our neighbour. Let the talke of a Chꝛistian man be honest, profitable, and seasoned with salt, let it be vnacquainted with scoffing, lightnesse, lying, ribauldic, and filthinesse. S. James in the third Chapter of his Epistle hath spoken sufficiently of the tongues properties. In his first Chapter also hee saith: Let euerie man bee swift to heare, slowe to speake, and slowe to anger. And Paul sayeth: Let no filthie communication proceede out of your mouth, but that which is good to edifie withall, as oft as neede is, that it maye minister grace vnto the hearers, and greue not the holie spirite of God, by whom yee are sealed vnto the daye of Redemption. And againe: Let not fornication, or anye vncleannesse, or couetousnesse, bee once named among you, as it becometh Saintes. Neither filthinesse, nor foolish talking, neyther iesting, which are not seemely, but rather giuing of thanks. Let no man deceiue you with vayne wordes. For, for such thinges commeth the wrath of GOD vpon the children of disobedience. For in another place hee citeth this sentence out of Benander and saith: Ill woordes corrupt good manners. Hoꝛeouer a mans minde is bewrayed by his talke: for of the hearts abundance the mouth doth speake. If there fore in any thing then in tongue especial it behoueth Chꝛistians to be sober & continent.

Granted pleasures.

The Lord (I confesse) hath graunted man the vse of certayn pleasures. For he may lawfully without offence to God, cloath his body with garmets soberly, thereby to keepe his limmes from colde. God hath and doeth allowe the embracinges of man and wife, in

holy wedlocke. He graunteth choyce of a dwelling place conueniently situated against the vntemperatenesse of the ayre, and biddeth vs not to wander like beastes and cattell, through fields and desolate woods. He hath for our necessitie and pleasaunt feeding, allowed vs the vse of meate & drinke. He graunteth vs quietnesse, ease and sleepe, which doth wonderfully refresh the strength that is decayed and tyred with paynes. Therefore so often as a godly man doth enioy them, both vse them, and is delighted with the honest pleasure of them, let him giue thanks to God, and vse them moderatly in the feare of the Loꝛde. For in so doing hee sinneth not against the Loꝛde: but by the abuse of those thinges, by vnthakfulnes for them, and by immoderate vsing of them, he doeth offend his God & maker.

For what is allowed or permitted to married folkes, I haue already declared in this verie sermon, so that I neede not heare againe to repeat it vnto you. Solomon saith: Be glad with the wife of thy youth: let her be as the beloued Hinde and pleasaunt Roe: let her loue alwaies refresh thee, and bee thou still delighted therein, &c. In the meane time let euery one refrain from all abuse and intemperancie: and if necessitie at any time require it, let man and wife lie asunder, as Paul doeth counsell them: or els let them giue care to the Prophet Ioei, who saith: Proclaim an holy fast, gather the people together: let the bridegrome come forth of his chamber, and the bride out of his closet.

Our garments must be cleanly and honest according to our countrie fashion to couer and become vs, vnles our countrie fashion be too farre out of order; there must be in them no hy-

Continen-
cy in apparrel.

pocri-

poeticall stuttishnesse, beyonde sea
gawdes, newfangled toys, nor va-
seemely sightes. The chiefe Apostles
of Christ Peter and Paule, were not
ashamed in their Epistles to write
somewhat largely touching the man-
ner and ordering of womens apparell:
because that kinde of people doe most
of all bende to that foolish vauerie.
Let euerie faithfull body thinke what
is seemelie for them to weare, not so
much by their degre in dignitie, or
condition of riches, as by their religi-
on. Excellence in euerie thing is discom-
mended in Christians. And to what
ende doe wee iagge and gally the gar-
mentes that are sowed together to co-
uer our bodies, but that thereby
wee may as it were by a most fende
and ridiculous anatomie, open and
laye forth to the eyes of all men,
what kinde of people wee are in our
inwarde heartes, iagged (God wot)
and ragged, vaine, light, and nothing
sounde? And a linnen or wollen gar-
ment doeth as well couer and become
the bodie, as damaskes and beluets,
the cost whereof doeth ouerlade thy
purse with expences to buye them,
and misshape thee like an ill faoured
picture, when thou wearest them vpon
thee.

Continency
in buildings.

In buildinges God forbiddeh not
cleanlinesse and necessarie cost, but
sumptuous expence, and gorgeous ex-
cesse. For these ouer braue buildings
are seldome times finished without
extorting wrong, and ouer great in-
iurie done to the poore. Ieremie burn-
geth in the Lord speaking against the
king of Iuda, and saying: Woe to him
that buildeth his house with vnright-
eousnesse, and his parlour with the
goods that are wrongfully gotten,
which neuer recompenteth his neigh-
bours labour, nor payeth him his

hyre: Who sayth to himselfe, I will
builde mee a wide house and gorge-
ous parlours: who causeth windowes
to bee hewen therein, and the see-
lings and ioystes maketh hee of Ce-
dar, and painteth them with Sinoper.
Thinkest thou to reigne nowe, that
thou hast inclosed thy selfe with
Cedar? Did not thy father eate and
drinke and prosper well, as long as
he executed iustice and equitie?

Let none of vs therefore builde sum-
ptuous houses, by robbing the poore
of their hyre for their labour. Let e-
uerie one dwell in a house agreeable to
his profession, degre, and condition.
S. Hierome condemneth sumptuous
cost euen in Churches and Tem-
ples. Neither doe I see what gorgeous
buildings bring to a manne, but
mischiefe and miserie. Lord, howe vn-
willingly doe wee die and depart from
godly dwellings, whereby we double
the feare of death and terrour of sick-
nesse? The Patriarches verily did
dwell in tentes, whereby they wit-
nessed that they were pilgrims, and
sought another countrie, the heauen-
ly Hierusalem.

Continencie in meate and drinke
is not the loathing of wine and vic-
tualles, but the moderate vsing of
them, to supplie our necessitie, and
not to cloye vs with gluttonie.

God in the Scripture doeth con-
demne gluttonie, surfettings, riot-
ous afterbanquettes, and drunken-
nesse, which hee forbiddeh most of
all. For of drunkennesse doe spring
endlesse miseries, and innumerable
mischiefes, greuous diseases, pouer-
tie, and pinching beggarie. Salo-
mon saith: Who hath woe? who hath
sorrow? who hath strife? who hath
brawling? who hath woundes with-
out a cause? who hath redde eyes?

euen

euē they that followe the wine, and seeke excesse thereof. Looke not thou vpon the wine howe redde it is, and what a colour it giueth in the glasse: It goeth downe sweetely, but at the last it biteth like a serpent, and poysoneth like an adder. I will not re-
 hearse all which I could alleadge out of heathen wryters, against surfetting and drunkenesse. Solomon alone in that one sentence conteyneth a great deale of matter. Moreover, he that heareth not Christ, whom is it likely that he will giue eare vnto, in all the wordes: Now Christ in the Gospell by the parable of the rich glutton, doeth mercaylous evidently set forth the wofull end of insatiable paunches. In the same Gospell also he taketh occasion to touch the surfettings and drunkenesse of our age, I meane the age which is immediatly before y^e Iudgement day, where he saith: As it happened in the dayes of Noe and Lot, they did eate and drinke euē vntill the day that Noe entred into the arke and that Lot departed from amonge the Sodomits: and then incontinently the deluge came, and fire and brimstone powred downe from heauen, and destroyed them all. Againe he addeth: Take heede to your selues least at anie time your heartes be ouercome with surfetting and drunkenesse, and cares of this life, and so that day come vpon you at vnawares. For as a snare shall it come vpon all them that dwell vpon the face of the whole earth. Watch ye therefore, at all times praying, that ye may escape all these things and stande before the sonne of man. And I would to God y^e all men would not write this golden, heauenly, and diuine admonition of our Sauiour in their halles, and dining parlours on-
 ly, but in their seuerall heartes also.

For since drunkenesse hath in these our dayes so good intertainment with all degrees, estates, kindes, and ages, we doe daily seele the wofull miseries, that God doth threaten to drunkenards in the 5. and 28. cap. of Isaies Prophecie. And it is to be feared greatly, that the day of the Lord shall sorely light vpon an innumerable sort of drunkenards to their endlesse paine and vnter destruction. Let him heare there-
 fore, which hath eares to heare.

Neither can I here refraine, but needes must recite vnto you (dearely beloved) that which S. Martine y^e Bishop, not of Tours in Fraunce, but of Dumia in Germanie, who flourished in y^e daies of Iustinian the Emperour, did write to Miro kinge of Gallicia touching y^e ordering and leading a continent life. If (saith he) thou dost loue continencie, cut off superfluitie, and keepe vnder thine appetite. Consider with thy selfe howe much nature requireth, and not howe must lust desireth. Bridle thy concupiscence, and cast off the alluring baytes that serue to drawe on hidden pleasures. Eate without vndigested surfetting, and drinke without drunkenesse. Neither glut thy selfe with present delicates, nor long after deintrelles hard to be come by. Let thy dyet bee of cates good cheape, and sit not downe for pleasure but for meate. Let hunger, not sauces prouoke thee to eate. Pay but little for pastimes to delight thee, because thy onely care should be to leaue such pleasures, that thereby thou in fashioning thy selfe to the example of God, mayest, as much as thou canst, make haste to reduce thy selfe from the bodie to the spirite. If thou louest continencie, then choose not a pleasaunt, but a wholesome dwelling place, and make not the Lorde to be knowen by
 the

Christ against drunkenesse.

Saint Martinus doctour of continencie,

Some say that this Martin was Abbot of the Monasterie of Dumia.

the gorgeous house, but the house by the honest landlord. Boast not thy selfe of that which thou hast not, nor that which thou hast, neither couet to seeme more than thou art. But rather, take heede that thy pouerty be not vncleanly, nor thy niggishnesse filthy, nor thy simplicitie contemptible, nor thy lenity fearefull: and though thy estate be poore, yet let it not be in extreme miserie. Neither be out of loue with thine owne degree, nor wish after the estate of another mans life. If thou louest continencie, auoide dishonest things before they happen: and feare no man about thine owne conscience. Thinke that all things are tollerable, dishonestie excepted. Abstaine from filthy talke, the libertie wherof doeth nourish vnshamefastnesse. Loue rather profitable communication, than merrie conceites, or pleasaunt talke: and set more by the blunt spoken truth, than by faire soothing speeches. Thou maiest sometime mingle mirth with matters of weight, but it must be doone moderately without the hurt or detriment of thine estate and grauitie. For laughter is blame-worthy if it be immoderately vsed, childishly squeaked, or taken vp by fittes as women are wont to doe. Esteeme not saucie scoffing, but ciuill mirth with courteous humanitie. Let thy conceites of mirth be without byring, thy sportes not without profit, thy laughter without vnseemely writhing of thy mouth and visage, thy voyce without shrieking, and thy pace in going without hastie shuffling. Let not thy rest be idleness. And when other plaie, take thou some holie and honest thing in hand. If thou art content, take heede of flatterie, and let it greue thee as much to bee praised of naughtie men, as if thou were praised for thine

owne naughtie deedes. Bee the gladder for it, if thou displeasest euil men, and impute the euill opinions, which naughtie men haue of thee: for the best praise that can be giuen thee. The hardest worke of continencie, is, to put away the soothing courtesies of dissembling flatterers, whose fawning wordes vndoe the minde with pleasant sensualitie. Presume not too much vpon thy selfe, neither bee thou arrogant. Submit thy selfe so farre as thou maiest keepe thy grauitie, and yet make not thy selfe a footestoole or cushen for euerie man to leane on. Be tolde of thy faultes willingly, and suffer thy selfe gladly to be reprehended. If anie man for a cause be angrie with, and chide thee, acknowledge thy fault, and let his chiding profite thee. But if he chide thee without anie cause, thinke that thereby he would haue profited thee. Feare not sharpe but sugred wordes. Doe thou thy selfe eschue all sortes of vices, and bee not an ouer busie searcher out of other mens faultes, bee thou no sharpe fault finder, but an admonisher without vpbraiding, so that still thy warning may beare the shewe of chearefull mirth: and condiscient easily to pardon the errour. Neither praise nor dispraise anie man ouermuch. Be still and giue eare to them that speake, and be readie to instruct them that doe hearken: to him that asketh giue a readie aunswere, to him that despiseth thee giue place easily, and fall not out to chiding and cursing. If thou art continent, haue an eye to the motions of thy bodie and minde that they be not vnseemely: and set not light by them, because no bodie seeth them: For it maketh no matter if no bodie see them, so thou thy selfe doest spie and perceiue them. Be moueable not

light, constant, not stubborne. Bee liberal to all men, fawning on no man: familiar with fewe, and vpright to euerie one. Beleeue not lightly euerie rumour, accusation, or conceiued suspition. Despise vaine glorie, and bee no sharpe exactour of the goods that thou hast. Vie fewe wordes thy selfe, but suffer them that speake. Bee graue, not rough, nor contemning the merrie nature. Bee desirous and appliable to bee taught wisdom, imparte what thou knowest to him that demaundeth without anie arrogancie, and desire to learne the things that thou knowest not, without hiding thine ignoraunce. A wise man will not change his common countrie fashion, nor make the people gaze on him with newe found deuises. Thus much haue I hitherto recited touching continencie, out of the writings of the blessed Bishoppe Martine of Dumia. Wee for our partes must pray to the Lord, that hee will vouchsafe to bestow on vs his holie spirite, by which the force of continencie in all things may take roote in our hearts, to the bringing forth of fruite in our deedes, agreeable to the prescript rule of this commaunded continencie. For vnlesse the holy ghost doe quicken and inspire vs, we doe in vaine giue eare to so many and so good commaundements, and vnlesse we liue and leade a temperate and a sober life, wee are vtterly vnwoorthie to beare the name of Christians.

To this place also doth the treatise of fasting belong, which I meane to handle in as fewe wordes, as conueniently can be: Christian fasting is a discipline, ordering and chastening of the bodie for the present necessitie, which wee beginne and keepe of our

owne accord without compulsion, and wherewith we humble our selues in the sight of God, by drawing from the bodie the matter that setteth the flesh on fire, therby to make it obey the spirite. For so long as we mortall men do liue in this bodie, the flesh doth still resist the spirite, and most of all rebelleth then, when we with delicates doe pamper the bodie. Wherefoze fasting doth draw from the bodie euerie evil, which stirreth vp and strengtheneth it against the good commaundements of Gods holie spirite.

Now the necessitie, for which wee keepe this fasting, is of two sortes, publique and priuate. Wee fast for the publique or common necessitie, when some calamitie doeth either oppresse or else hang ouer the head of the Church. Of such a manner of fasting we see examples in the 2 chap. of Joel, and in the 3. of Jonas his propheticie: which verie same order in fasting was vsed in the time of our Lords Apostles: as it is evidently extant in the Acts of the Apostle. And this kinde of fasting doth seeme to haue differed verie little among them of olde, from a generall mourning: yea it seemeth altogether to haue borne nothing else, but a kind of lamenting. In the scriptures euery booke is full of examples, which teach and instruct vs howe the holy Saints did humble themselues in the sight of God with true repentance for their finnes and offences. Priuate necessitie is that for which euerie particular man doth fast when hee seeleth himselfe to be vexed with bodily concupiscence, that thereby hee may take from the flesh the flame and felwell, least the body at last be fired and burned. For the Lord in the Gospel saide, that the children of the bridechamber do fast when the bridegroome is taken

Two kinde
of fastings.

Of fasting.

from

from them, that is, in a hard and dangerous time. The marriage doth signify the bond whereby we are knit to Christ in faith, and the holy Ghost. This yet notwithstanding, the godlie man doth still reioyce. Hee doth with giuing of thankes, and temperancie both eate and drinke so much as is sufficient, and is delighted also in these externall giftes of God: but when hee seeleth that the bydegroome is readie for to depart, or that he is now almost departed out of his heart, that is, when hee seeleth that the spirit is extinguished by the fleshes wantonnesse, and that sayth doth once beginne to be colde, then doth hee settle himselfe to prayer and doeth appoint a solemne fasting, thereby either to keepe the bydegroome still, or else to pull him backe being readie to departe.

But neither publique nor private fastings can abide to be enforced. For they will not be compelled, but desire to proceede of a free, cherefull, and voluntarie minde. Unwilling men doe nothing well. God requireth a chearefull giuer. Moreover, let fastings be moderated according to the qualitie of places, persons, perils, and temptations: if they be not continual, yet let them be often, till such time as we be deliuered and ridde utterly of them. Let them be without superstition and fained hypocrisie as our Lord in the first of S. Mathewes Gospell hath taught vs. Herewithall doe the wordes of S. Hierome agree very wel, which he wrote to Nepolianus touching fasting, as followeth, Prescribe to thy selfe so long a time to fast in, as thine abilitie will suffer thee to beare. Let thy fastings be pure, vncorrupt, simple, moderated; and not superstitious. What auaileth it to eate no

oyle, and to seeke out such seldome fond cates, as are harde to be come by, as figges, pepper, nuttes, dates, pure flowre for ouerfine breade, and honie? The gardens with digging for nouelties, are turned ouer and ouer, because wee will not eate common cribble breade, and so while our daintie mouthes seeke after delicates, our soules are pulled from the kindome of Heauen. I heare moreouer, that some men there are, which (contrarie to nature) refuse to drinke water and feede vpon breade, but sucke yppe and swallowe verie costly suppings, daintie hearbe broths, and the iuce of Beetes, not out of a cup, but out of a shell. O shame, blush we not at such fond toys, and are wee not ashamed of such superstition? Thus much sayeth Hierome, And it is euident, that euen at this day this vice is especially receiued among our wealthie and religious men.

But the end of Christian fastings, are, that the Church, or sinner should submitte and humble them selues before the Lord, that the flesh should be obedient and subiect to the spirit, that the flesh should not hinder the sinner to worke righteousnesse, and that the intent and minde of him that prayeth should be the more earnestly bent toward God. For fasting is of the number of those workes, which of themselves are not absolute and perfect, but haue an other meaning, for which they are ordained to an other ende and purpose: therefore fasting is a certaine helpe to the prayers and vertues of godly men. Where vppon in the Prophetes wee finde, that the fastings of the Jewes displeased the Lord: for they did naught else but fast alone, that is, they did at

The end of fastings.

a certaine and appointed time abstain from their vsuall maner of eating, but they restrained not themselues from sinne and wickednesse, but let their flesh haue the bzidle at will, when as in deede they shoulde haue ceased to haue pampered it, that thereby it being the weaker, the spirite might be the stronger to doe and fulfill all sozt of god woorkes. And therefore, saith the Lozde: I haue not chosen such a manner of fasting: and the rest as it soloweth in the 58. chapter of Esaye, and in the 7. and 8. chapters of Zacharies prophetic.

The true fast.

The Apostle Paul verily doth expressly say, that Meate commendeth vs not to God: for neither if wee eate haue wee anie thing the more, neither if we eate not haue we anie thing the lesse. He therefore doth not fast cruelly, which doth abstaine onely at a certaine appointed time from certaine manner of meates, but he which doth therefore refraine from the pleasures of the flesh, that thereby hee may make it subiect to the spirit, & do the woorkes of faith and charitie, which are acceptable in the sight of the Lozde. If therefore thou doest desire to fast a true fast, eate, drinke, and sleepe, and take heede to thy bodie that it ware not insolent, fast from all sinne, eate not the meate of malice, taste not the iuncats of lust and pleasure, and be not set on fire with the wine of wantonnesse. Fast from euill deedes, abstaine from euill woordes, and refraine thy selfe from naughtie thoughts. For Basile also saith: True fasting consisteth in freeness from vices, in continencie of tongue, in suppressing of anger, in cutting off concupiscence, backbiting, lying, and periurie, &c. But euen as the good woorkes them selues, which are done by faith, doe not merite the

kingdome of heauen (soz that glozy is due to the merite of Chzist alone) euen so fasting, which is an aide and helpe to good woorkes, doth not merite sozlonely deserue the kingdome of God.

But now I see a doubtfull disputation arise among the most diuines of this our age, touching the time and maner of fastings, and also of y^e choise of meates. Some there are which as firme and vpholde the fastes of Lent, the embzing dayes and such other to be the fastes which God hath appointed. There are that say thou hast not fasted, if by any meanes thou tast anie flesh. And their are, which prescribe and appoint some certaine houres to fast in. But I for my part see not anie such doctrines to bee taught vs in the Scriptures. For the Lozde in the Gospell kept not any of their deuised fasts; when hee fasted fourtie dayes, but did altogether abstaine from all kinds of meate, euen as Moses and Helias had also done: wherefoze hee by that deede of his, did not giue vs any law to fast so. Moreover the Lozde in the gospell doeth evidently teach, that the thing, which entreth in by the mouth, doth not defile the mā, but that which issueth out from his heart. To the pure are all thinges pure. And Paul saith: I know, and am perswaded through the Lorde Iesus Christ, that nothing is common of it selfe, but to him that thinketh that anie thing is common, to him is it common. Again, Let not him which eateth, despise him which eateth not, nor let him which eateth not, iudge him, which eateth: for him that eateth the Lorde hath taken. Moreover the place is evident which the same Paul writeth in the fourth chapter of his Epistle to Timothie, where hee affirmeth, that

Of the maner and time of fasting, & of the choise of meates.

the

the forbidding of meates is a doctrine of devils. Neither needeth anie man here to tell vs any whit of the Tacians and Encratites: for they did slander the good creatures of God. Paul speaketh of them, who, although they doe not utterly condemne meate and marriage doe yet notwithstanding forbid the vse of meate.

Furthermoze we doe not read that any lawes were ordeyned in that age which followeth next after the preaching of the Apostles, which did commaund and prescribe any time and order of fasting, or choise of meates. I will rehearse vnto you (dearely beloved) the wordes of Irenæus the martyr, which in the Ecclesiasticall historie of Eusebius, are to be found worde for worde as they are here set downe. The controuersie is not onely touching Easter day, but also touching the manner of fasting. For some doe thinke that the fast ought to be kept but one day onely, other two, other more, and some whoale 40. dayes, so that counting the houres of the night and day, they make a day. Which difference of obseruing the times, is not nowe first of all in our age begon, but was brought in a greate while agoe (as I suppose) of them which did not simply keepe that, which was taught from the beginning, but eyther by negligence or vnskilfulnesse fell afterwarde into a worser vse and custome. And yet notwithstanding, all these though they iarred in the obseruation of times, were neuertheless and are agreeable with vs, neyther hath the discorde about fasting, broake our concorde in faith. Thus much Irenæus. Mozeouer, Socrates Constantinopolitanus in the 9. booke and 18. Chapter of his tripartite historie witnesseth, that about the yeare of our Lorde 453. in the

reigne of Theodosius the younger, the same diuersitie was in the Church, and setteth it downe in these wordes following: Furthermore they haue not the same kinde of abstinence from meate: For some doe altogether absteine from liuing creatures: some among liuing creatures doe eate fishe onely: some with fish doe feede on foules also, saying, that they (as Moses saith) haue their substaunce of water: Some are knowne to absteine from Hearbes and egges: some doe feede of drie breade onely: some not so much as that: some fasting nine houres, doe then without difference vse any kinde of meate: and innumerable customes are found among sundrie men. Nowe the verie same Socrates shewing his opinion vpon that diuersitie doth say: And for because no auncient writing is found touching this thing, I thinke that the Apostles left it free to euerie mans iudgement, that euerie one may worke, not by feare or necessitie, the thing that is good. Thus farre Socrates. The fastes of Christians therefore ought to be free and not bound to lawes. Apollinus, a certaine auncient and Ecclesiasticall writer disputing against Montanus the heretique saith: This is hee which taught that marriages are vndone, and which first of all hath appointed lawes for men to fast by. And verily to goe about to set downe to all men, and nations, one manner of fasting in one appointed time, one prescribed order, and choise of meate is a meere follie, & a brainesicke kinde of madnesse, for according to the choise of ayre, so are mens bodies of sundrie temperatures, and one kinde of meate doth not stirre men of sundrie complexions, to one kinde of affection. The most godly way therefore, & profitable order for the Church

The Latine copie hath Caulis, which I turne Hearbes: it may also be taken for rootes.

Fasting must be free & not bound to lawes.

is, that all pastozs in euerie congrega-
tion should teach sobrietie, temperan-
cie, and the true fast in deede: not pre-
suming to prescribe any lawes for the
choyce of meates or times, but leauing
that free to euery man & nation, who
vndoubtedly will haue an especial eye
to temper theselues from the thinges,
by which they perctoe v. their health
wilbe indaungered, but most of all in
the time when the flesh beginneth to
waxe ouer wanton, or whē some great
peril hangeth ouer their head. For the
time of fasting is not prozaged till an
appointed number of yeares or dayes
be expired, but til the loosenes or wan-
tonnesse of the flesh, temptations, or
motions be vtterly bydeled. Fastings
being so ordered, as they be the exerci-
ses of godlines, obteine great praise in
deede in the Church of the Lord.

Thus much hitherto touching fast-
ing. Now to shew v. this seventh
precept, I say it forbiddeth al intem-
perauencie, it commaundeth holinesse,
and the cleane and lawefull vse of all
the members of the whole bodie: and
therefoze in this short precept there
is contained a good part of the doctrine
of Christ and his Apostles. For Paule
to the Thessalonians sayeth: We be-
seech you brethren, and exhort you
by the Lorde Iesus, that yee increase
more and more, as yee haue receiued
of vs, howe ye ought to walke, and to

please God. For ye knowe what com-
maundementes wee gaue you by the
Lorde Iesus. For this is the will of God
euen your holinesse, that ye should ab-
steine from fornication, that euerie
one of you should knowe how to pos-
sesse his vessel in holinesse and honour,
not in the lust of concupiscence as the
Gentiles which knewe not GOD.
God is a reuenger of all such as wee
haue forewarned you and testified.

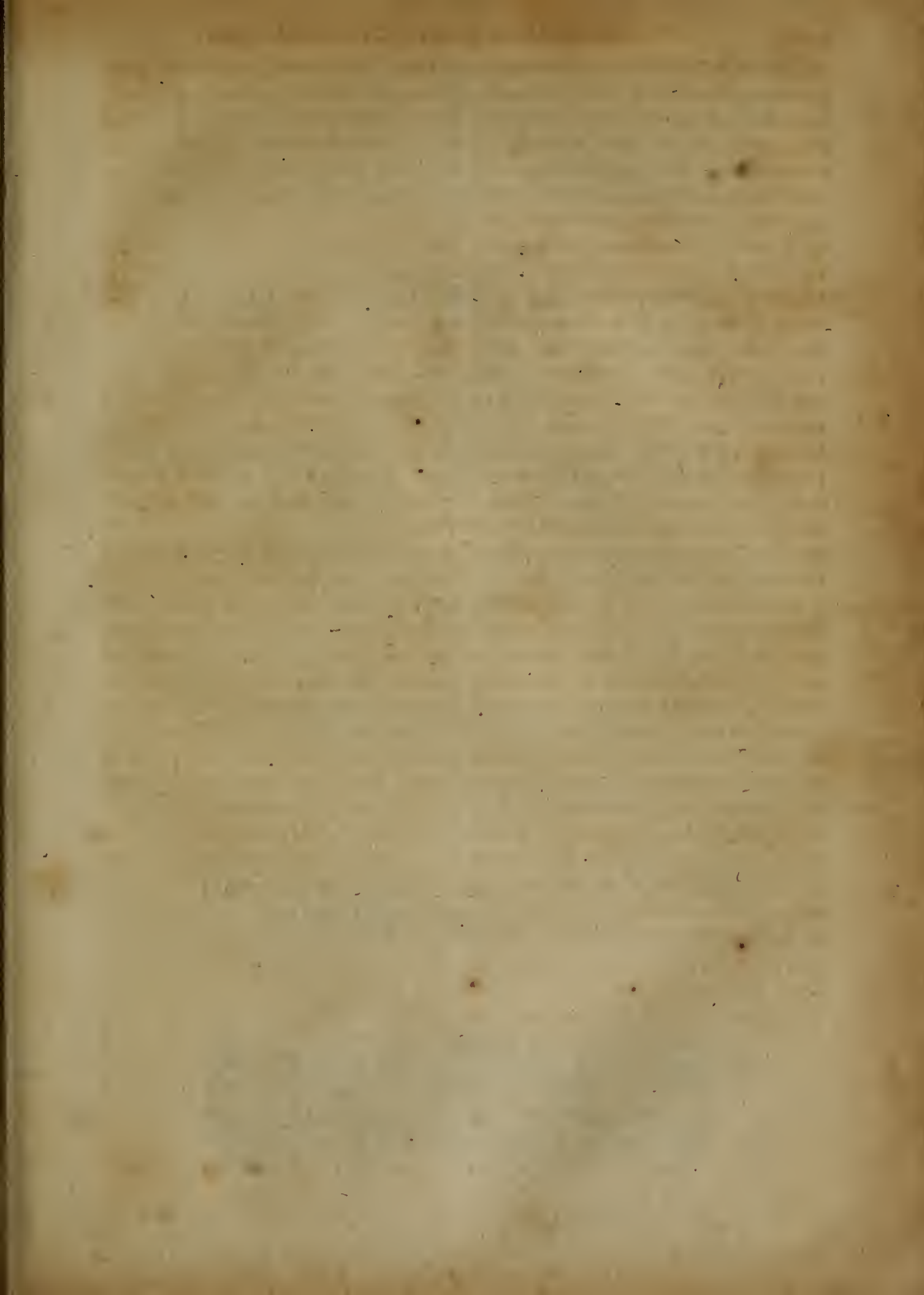
For God hath not called vs vnto vn-
cleannesse, but vnto holinesse. And
straight way after againe: The God
of peace sanctifie you throughout,
that your whoale spirite, and soule,
and bodie, may bee preferred blame-
lesse in the coming of our Lord Iesus
Christ.

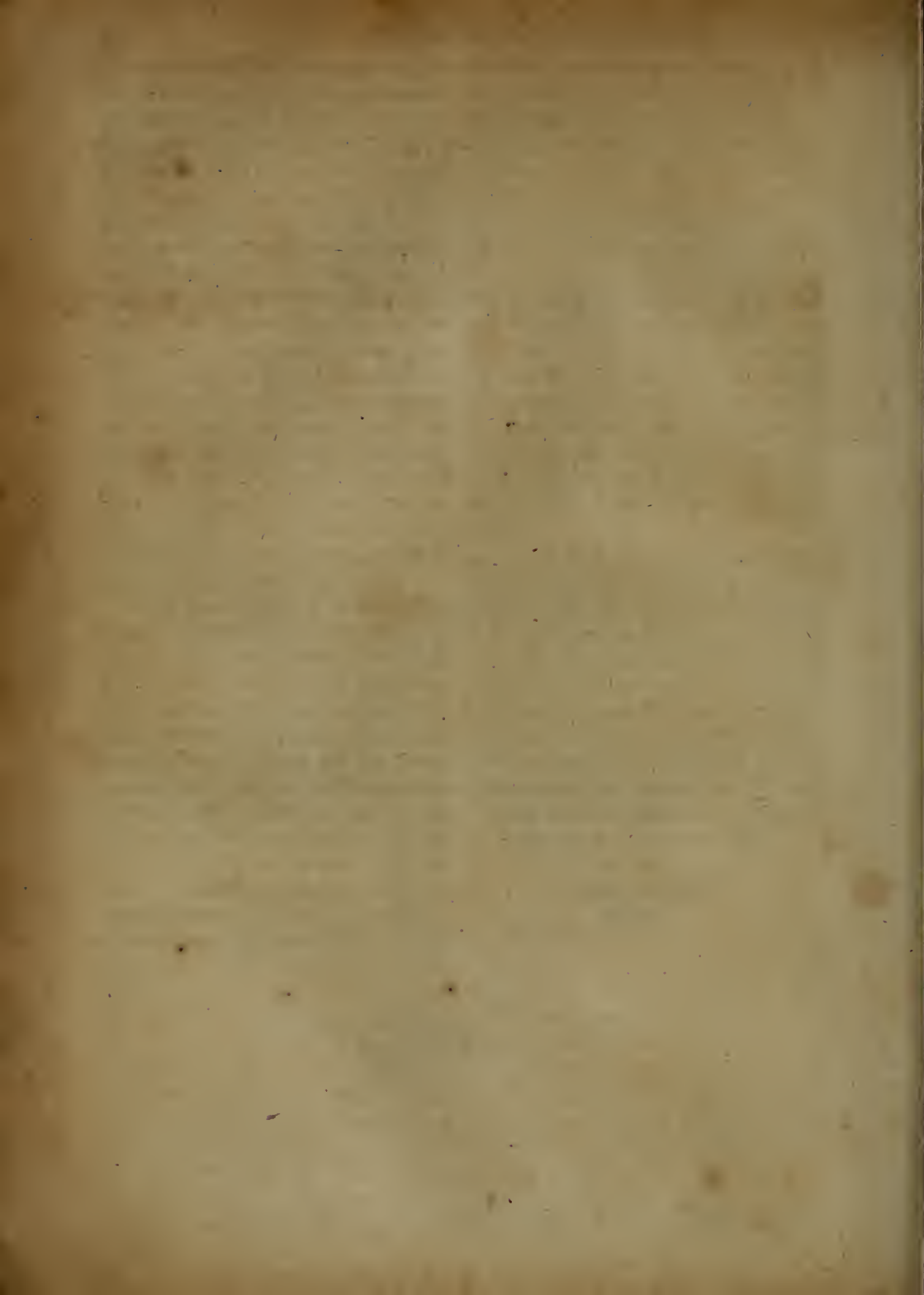
I haue againe my b. zethzen, passed
beyond the appointed time of an ordi-
nary sermon, saying you longer than
I am wont to doe. Pardon this fault,
for (I hope) I haue not troubled you
almost two whole houres, without
profiting you any whit at all. Make
your prayers now, & depart in peace.
By the helpe and wil of God I will
within these fewe dayes adde the rest
of the tenne commaundements.

The grace of our Lorde and
saviour Iesus Christ be
with you all.

Amen

THE end of the first Tome contey-
ning two DECADES.







THE THIRDE AND
FOVRTH DECADE
OF SERMONS.

WRITTEN TO THE MOST
RENOWNMED KING OF ENG-
land, EDWARD the sixt, by HEN-
RIE BVLLINGER.

THE SECOND TOME.

I E S V S.

This is my beloued Sonne, in whom I am well
pleased. Heare him. MATTH. 17.



QVA S. H. E. L. I. T.

T. H. M. O. R. T.



TO THE MOST RENOWMED PRINCE
EDWARD THE SIXT, KING OF ENGLAND
and France, Lord of Ireland, Prince of Wales, and
Cornwall, defender of the Christian faith: Grace and
peace from God the Father, through our Lord
Iesus Christ.



Our Maiestie would, I know right well, most Roial king, admit a stranger to talke with your grace if any newe guest should come and promise that he would briefly out of the sentences and iudgments of the wisest men, declare the very truest causes of the felicitie & unhappie state of euery king and kingdome: and therefore I hope that I shall not be excluded from the speech of your maiesty, because I do assuredly promise, briefly to laie downe the very causes of the felicity and lamentable calamities of kings and their kingdomes. so clearely and evidently, that the hearer shall not neede to trouble himselfe with ouer busie diligence to seeke out my meaning, but onely to giue attentiu care to that which is spoken. For by the helpe of God, I will make this treatise not to be perceived onely by the wit and true iudgement of learned heads, but also to be seene as it were with the eies, and handled as it were with the hands of very idiots and unlearned hearers, and that too, not out of the doubtfull decrees and deuises of men, but out of the assured worde of the most true God. Euen the wisest men doe verie often deceiue vs with their counsels, and greatly endamage the followers thereof. But God which is the light and eternall wisdome cannot any time either erre, or conceine any false opinions, or repugning counsels, much lesse teach others any thing but truth, or seduce any man out of the right way. The wisdome of the father doth in the holy Gospell crie out and say: I am the light of the world: he that followeth me, shall not walke in darkenes, but shall haue the light of life. This eternall wisdome of God, as it doth not disorderly wrap things up together and make them intricate, but laicth downe in order, and teacheth them plainly, so it doth not onely minister wholesome counsels but bringeth them to the effect, which they wish that obey hir. Oftentimes verily men doe giue good counsels that are not unwholesome, but yet in their counsels that is altogether omitted, which should haue been first and especially mentioned. All the wise men almost of the world, haue been of opinion, that kings and kingdomes should be most happy, if the king of the countrie be a wise man, if he haue many wise, aged, faithfull, and skilfull counsellors: if his captaines be valiant, warlike, and fortunate in battell: if he abound with substance, if his kingdome be on euery side surely fortified: and lastly if his people be of one minde and obedient. All this I confesse is truly, rightly, and very wisely spoken, but yet there is another singular and most excellent thing, which is not here reckoned among these necessaries, without which no true felicitie can be attained, nor being once gotten can safely be kept: when as contrarily, Where that one thing is pre-

sent, all those other necessaries doe of their accorde fall vnto men, as they themselues can best wish or denise. The Lorde our God therefore who is the onely giuer of wise and perfect counsels, doth far more briefly and better shute up all shortly, & say in the Gospel.

Matth. 6.
Luke. 10.
But seeke yee first rather the kingdome of God, and the righteousnes thereof, and all these things shall easily be giuen vnto you. *Againe*, Blessed are the eyes which see that yee see. For I say vnto you, that many kings and prophets haue wished to see the things that yee see, and to heare the things that yee heare, and haue neither heard nor seene them. *And againe*, Nay rather blessed are they that heare the worde of God and keepe it.

Luke. 11.
From whence issueth the felicitie or calamitie of kings and kingdomes.
And this thing aboute all other is verie necessarie. Marie hath chosen the good part which shall not be taken from her. *Hauiing my warrant therefore out of the word of God I dare boldly auow, that those kings shall flourish and be in happy case, which wholly giue and submit themselues, and their kingdomes to Iesus Christ the onely begotten sonne of God, being King of kings, and Lorde of lords, acknowledging him to be the mightiest Prince and Monarch of all, and themselues his Vassals, subiectes, and seruants: which finally doe not follow in all their affaires their owne minde and iudgement, the lawes of men that are contrarie to Gods commandements, or the good intents of mortall men, but do both themselues follow the verie lawes of the mightiest king and monarch, and also cause them to be followed throughout all their kingdome, reforming both themselues and all theirs, at and by the rule of Gods holy word. For in so dooing the kingdome shall flourish in peace and tranquillitie, and the kings thereof shal be most wealthie, victorior, long liued and happie. For thus speaketh the mouth of the Lorde which cannot possibly lye:*

Deut. 17.
When the king sitteth vpon the seate of his kingdome, he shall take the booke of the law of God, that he may reade in it al the daies of his life, that he may doe it and not decline from it, either to the right hande or to the left: but that he may prolong the daies in his kingdome both of his owne life & of his children. *And againe*, Let not the book of this law depart out of thy mouth (Iosue, or thou whatsoeuer thou art that hast a kingdome) but occupie thy minde therein day and night, that thou maist obserue and doe, according to all that is written therein: for then shalt thou make thy way prosperous and then shalt thou be happie. *It is assuredly true therefore, confirmed by the testimonie of the most true God, and in expresse words pronounced, that the prosperitie of kinges and kingdomes consisteth in true faith, diligent hearing, and faithfull obeieng the worde or lawe of God: whereas their calamitic and utter ouerthrow doth follow the contrarie.*

Iosue. 1.
This will I make, as my promise is, in this annexed demonstration both euident to the eyes, & as it were palpable to the very hands, by the examples of most mighty kinges, not taken out of Herodotus or any prophane authour, but out of the infallible historie of the most sacred Scriptures. *Saul the first king of Israel was both most fortunate and victorior, so long as he did in all things follow the word of God: but when he once gaue place to his owne good intents and meaning, being utterly forsaken of the Lord, he beareth Samuell say to his face: Thou hast refused & cast of the word of the Lord, therefore hath God also cast thee away, that thou shalt not be king of Israel. I will not here stande ouer largely to declare the miseries & calamities, wherein he was wrapped from that time forwarde. For as he himselve was horribly haunted and vexed with the euill spirite, so did he not cease to vexe and torment his people and kingdome,*
vntill

Saul. 1. Sam
13. 14. 15.
&c.

untill he had brought them all into extreeme danger, where he and some of his were slaine, and put to the woorst by the heathen their enimies, leauing nothing behinde him but a perpetuall shame and endlesse ignominie. Next after Saule doth Dauid succeed in the seate and kingdome, who without all controuersie was the most happiest of all other kings and princes. But what store he did set by the word of the Lord, it is euident to be seene by manie notable acts of his, and especially in that Alphabeticall Psalm which in order and number is the hundred and nineteenth. For therein he setteth forth the praise of Gods worde, the whole some vertue whereof he doth at large woonderfully expound, in teaching what great desire and zeale we ought to haue thereto. For hee was schooled and had learned before by priuate mishaps and shamefull deedes, and lastly by the unhappie sedition of his gracelesse sonne Absolon, what an euill it is to decline from the word of the Lord. Salomon the sonne of Dauid the wisest and most commended king of all the world, did so long enjoy prosperitie and praise at the mouth of the Lord, as he did not neglect with reuerence to obey his word. But when once he had transgressed the Lords commandement, straightway the Lord did say vnto him: Forasmuch as this is done of thee, and that thou hast not kept mine ordinances and my statutes which I commanded thee, I will rent thy kingdome from thee and wil giue it to thy seruant. And now marke that according to that saying, immediately after Salomons death the kingdome was rent into twoparts, and that ten Tribes followed Ieroboam the seruant of Salomon. Two Tribes claue still to Roboam Salomons sonne. He for neglecting the worde of the Lord and following after strange gods, is ouerwhelmed with an infinite number of wofull miseries. For the scripture testifieth that the Egyptians came up against Ierusalem and did destroy the citie, palace, and temple of the Lord. Abia the sonne of Roboam overcame the host of Israell, and bare away a triumphant victorie, when he had wounded and slaine siue hundred thousand men of the ten Tribes of Israel. And of this so great a victorie no other cause is mentioned, but bicause he beleued the worde of the Lorde. Next after Abia, did his sonne Afa a renowned and most puissant king reigne in his steede, of whom the holie scripture testifieth, that he abolished all superstition, and did restore sincere religion according to the word of God: whereby he obtained a most flourishing kingdome in peace and quietnesse by the space of fortie yeeres. Againe of Iosaphat Afa his sonne we read: The Lord was with Iosaphat bicause he walked in the former waies of his father Dauid and sought not Baalim, but sought the God of his father and walked in his commandement. And therefore for his princelike wealth and famous victories he was renowned through all the world. But to his sonne Ioram who forsooke the word of God Helias the prophet said: Bicause thou hast not walked in the waies of Iosaphat thy father, and in the waies of king Afa, but hast walked the waies of the kings of Israel, behold with a great plague wil the Lord finite thy folke, thy children, thy wiues, and al thy goods: And thou shalt suffer great paine, euen a disease of the bowels, vntill thy guts fall out. And whatsoener the Lorde threatened to bring vpon him by the mouth of the Prophet, that did the unhappie king feele with unspeakable torments to his great reproches: being made an example of wretchednes & miserie which doth light on all the pates of them that do forsake the word of God.

Neither was the hap of Ochofias sonne to king Ioram and Athalia in any point better. For at the commandement of Iehn he was stabbed in and slaine wretchedly: bicause he chose rather to follow the lawes and rites of the kings of Israell, than the very

Salomon. 1.
Reg. 4. & 11.

Roboam. 1.
Paral. 12.

Abia. 2. Paral.
13.

Afa. 2. Paral.
14.

Iosaphat 2.
Paral. 17.

Ioram. 2. Paral.
12.

Ochofias. 4.
Kings. 9.

Ioas. 1. Par.
23. 24.

true lawes of the Lord his God. Moreover Ioas a child yet but seven yeeres old being by the labour, faith, and diligence of the faithfull priest Ioiada restored too, and seited in the place of his father who was slaine before him, reigned after the wicked Athalia was put to death, most happily and in a prosperous state, so long as Ioiada the priest did live. But when the high priest was once departed out of this world vnto the Lord, the king being immediately seduced by the malice and wilnes of his wicked counsellors, left off to follow the word of the Lord. And as he ceased to follow the Lord, so did felicitie and glorie forsake to follow him. For the Syrians comming on with a verie small power of armed men, do destroy and put to flight an infinit host of Iewish people, they put to the sword all Ioas his counsellors, and make a spoile of all his kingdome. And Ioas for reiecting the Lord deserved with excessiue grieffe first to behold this miserie, then to pine away with a long consuming sicknes, and lastly upon his bed to haue his throte cruelly cut of his owne household seruants. Amasias the sonne of Ioas is renowned for a famous victorie which he obtained upon the Idumites, for no other cause, but for obeying the word of the Lord. But afterward when he began to rebell against God and his Prophets, he is in battel vanquished by Ioas king of Israel, by whom when he was spoiled, and compelled to see the ouerthrowe of a great part of the wals of Ierusalem, he was himself at the last by conspirators intrapped and miserably murdered. Next after him succeeded his sonne Osias who also as well as the father, enioied a singular felicitie and most happie life, so long as he gainesaid not the mouth of God: but when he would vsurpe and take upon him that office, which God had properly appointed to the Leuites alone, directly opposing himselfe against the word of the Lord, he was stricken with a leprosie, and for his uncleannesse was compelled seuerally to dwell aloofe in banishment from the companie of men euen vntill his last and dying day. Iotham also the sonne of Osias is reported to haue bene wealthie and victorious in his wars: the cause of this felicitie the Scripture doth briefly adde and say: Iotham became mightie bicause he directed his waies before the Lord his God. But contrarily Achaz the son of Iotham, as he was of all the Iewish kings almost the wickedest, so was he in his life the most vnfortunate. For insomuch as he forsooke the lawe of the Lord his God, the Lord deliuered both him & his people, first into the hands of the king of Syrians, and afterward into the hands of the Israelites, who in one day slew one hundred and twentie thousande Iewes, and tooke captiue away with them two hundred thousand women and children. So Achaz himselfe and all that were his, by feeling had prooffe of all kind of calamities, being made an example to terrifie all other that doe gainesay the word of God. The good and godlie king Ezechias succeeded his vngodlie father in the seate and kingdome. Of him we haue this testimonie in the Scripture: He did that which was right in the sight of the Lord, according to all that his father Dauid did. He put away the high places, and brake the images, and cut downe the groues, and all to brake the brazen serpent which Moses had made. For vnto those daies the children of Israel burnt sacrifice to it. He trusted in the Lord God of Israel. For he claue to the Lorde, and departed not from him, but kept his commandements, which the Lord commanded Moses.

Amasias. 2.
Paral. 25.

Osias. 2. Par.
26.

Iotham. 2.
Paral. 27.

Achaz. 2.
Paral. 28.

Ezechias. 4.
Reg. 18.

And now let vs heare what followed vpon this obedience and faith of his. The Scripture goeth forward and saith: And the Lord was with him, so that he prospered in all things that he tooke in hand. While he did reigne the most ancient and puissant Monarchie of the Assyrians was broken and diminished. For when Senache-
rib

rib king of Assiria besieged the citie of Ierusalem, the angel of the Lorde in one night slue in the Assirians campe one hundred fourescore and fise thousand souldiers. And the king of Babylon also did very honorably by his ambassadours sende princely giftes vnto Ezechias desiring earnestly his amitie and friendship. For the glorie of that most godly king was blowne abroude, and knowne in all the world.

Againe when his sonne Manasses a verie wicked man did not treade the path, and expresse the deedes of his most holie father, but being made king in the twelfth yeere of his age did of purpose crosse the word of God, and brought in againe all the superstition, which his father had abolished, he was taken captiue and carried away to Babylon: and although by the goodnes and mercy of God he was restored to his seate againe, yet when hee died he left a maymed and troublesome kingdome vnto his sonne Ammon: who also for his rebelling against the word of God as a most vnfürunate man reigned but two yeeres onely, and was at the last wretchedlie slaine by his owne housholde seruantes. In place of his murdered father was his sonne Iosias settled in the kingdome being when he was crowned a child but eight yeeres olde. Of all the kinges of Iuda hee was the foure and especiall crowne. He raigned quietly and in al points most happily by the space of one and thirtie yeeres. Now the scripture which cannot ly, doth paint out to our eyes the faith and obedience, which he did deuoutly shewe to the worde of God, for which that felicitie did accompanie his kingdome. He was nothing moued with the admonitions of his father Ammons counsellours. But so soone as he had hearde the wordes of the lawe reade out of the booke, which Helkia the high priest founde in the temple at Hierusalem, he straight way committed himselfe wholly to God and his word. Neither staid he to looke for the mindes and reformations of other kinges and kingdomes, but quickly forecasting the best for his people, he began to reforme the corrupted religion, which he did especially in the eighteenth yeere of his age. And in that reformation he had a regarde alwaies to follow the meaning of the holy scripture alone, and not to giue eare to the deedes of his predecessors, to the prescribed order of long continuance, nor to the common voices of the greatest multitude. For hee assembled his people together, before whome hee laide open the booke of Gods lawe, and appointed all thinges to be ordeined according to the rule of his written worde. And thereupon it commeth which we finde written that he spared not the auncient temples and long accustomed rites which Salomon & Ieroboam had erected and ordeined against the word of God. To bee short this king Iosias pulled downe and ouerthrewe, whatsoeuer was set up in the Church or kingdome of Iuda against the worde of God. And least peraduenture any one should cauill and say, that he was ouer hardy and too rough in his dealings, the scripture giueth this testimony of him and saith: Like vnto him was there no king before him, which turned to the Lord with all his heart, with all his soule, and all his might, according to all the lawe of Moses: neither after him arose there anie such as hee. Whereas we reade therefore that this so commended and most fortunate king, was ouercome and slaine in a foughten battaile, that death of his is to be counted part of his felicitie, and not of his miserie. For the Lorde himselfe said to Iosias: I wil gather thee vnto thy fathers, & in peace shalt thou be buried, that thine eyes may not see all the euill which I will bring vppon this place. For there is no greater argument that the people and verie princes of the kingdome vnder that most holie king were meere hypocrites and idolaters, then for bicause next and immediately after his death both his sonnes and

Manasses
4. Reg. 21.

Ammon. 4.
Reg. 21.

Iosias. 4.
Reg. 22.

Peeres reiecting the worde of God did bring in againe all superstition and blasphemous wickednesse. Whereupon we reade that for the whole 22. yeeres, wherein the kinges of Iuda did reigne after the death of Iosias, there was no peace or quietnesse in Hierusalem, but perpetuall seditions and most bloudie murders. Next after Iosias: reigned his sonne Ioachas: but within three monethes after he was taken, bound, and led captiue away into the land of Egypt. After the leading away of Ioachas, his brother Ioachim ware the crowne: whom in the eleuenth yeere of his reigne being bound in chaines was slaine by Nabuchodonosor, and lastly (as Ieremie saith) was buried in the sepulchre of an Asse. In Ioachims steade was his sonne Iechonias set up, but about three monethes after he with his princes and substance was taken captiue and led away to Babilon. After him the kingdome was giuen to Zedechias the sonne of Iosias: but bicause he would not obey the word of God preached by the Prophet Ieremie, he looseth both his life and kingdome in the eleuenth yeere of his reigne. In whose time also the temple is set of fire, Hierusalem is sacked, and the people slaine for the most part or led away captiue. Thus much hitherto touching the kinges of Iuda. For in Zedechias both the kingdome and maiestie or dignitie thereof did faile and make an ende.

To these if we adde the endes and destinies of the kinges of Israell, we shall againe be compelled to confesse that all felicitie of kinges and kingdomes do consist in hearing and following the word of God, and that contrarily calamities and miseries doe rise by the contempt and neglecting of the same. For Ieroboam the first king of the seperated Israelites, letting passe the word of God, did ordeine new rites to worship the Lorde by, and erected newe temples, but by so doing, he ouerthrew himselfe, his house, & all his kingdome. After him doth Baasa succeed both in the kingdome & idolatrous religion, which was the cause why he and his were viterly destroyed. Then followeth Amri the father of Achab, who for augmenting idolatrous impietie, is horribly slaine with all his family, so that not one of his escaped the reuenging sword of Gods anger and ielousie. And for bicause Iehu was faithfull & valiant in killing those tyrants, in dispatching Baals priests, and rooting out of idolatrous superstition, the Lord doth promise and say vnto him: Bicause thou hast zealously done that which thou hast done, according to all that is right in my sight, therefore shall thy children vnto the fourth generation sit on the seate of Israel. And we read verily that his sons & nephewes were notable princes which succeeded in the kingdome, euen Ioachas, Ioas, Ieroboam the second of that name, & Zacharias: The other kinges, as Sellum, Manabe, Pekaiiah, Peka, & Osee, had their kingdome altogether like to the kingdome of the son of Iosias, to wit, in a seditions, trouble some and a most miserable taking. For they despised the mouth of the Lord. Therefore were they viterly cut off, and for the most part either slain or carried away captiue by their enemies the Assrians. From the diuision of the people into two seuerall kingdoms after the death of Salomon, there were in number 19. kinges of Israel, and 18. of Iuda. The kinges of Israel altogether raigned about 272. yeeres, and they of Iuda about 393. Now by the space of so many yeeres in the most renormed & peculiar people of God, which was as it were a glasse set before the eies of all nations to view and behold themselves in, there might the truest causes of felicitie & calamities of al kinges and kingdoms in the whole world be so linely represented & perfectly painted, that there should be no need to fetch from else where, a more plaine and euident demonstration of the same.

And yet for al that we are not without other forraine examples, whereby to prooue it.

Ioachas.
Ioachim.
Iechonias, &
Zedechias 4.
Kings. 23. 24.
25.

The kinges of
Israel.

Forraine
kinges.

it. For the Pharaoes of Egypt were the destruction both to themselves & also to their kingdome, by their stubborne rebellion against Gods word. Againe Darius Priscus and the great Nabuchodonosor enioyed no smal felicity, bicause they despised not the counsels of Daniel. Balthasar king of Babylon, a despiteful contemner of God and his worde, is in one night destroied with all his power. Babylon the most auncient and famous citie of the world is taken, set on fire, sacked and ouertrowne, and the kingdome translated to the Medes and Persians. Neither were the kings of Persia unfortunate at all, I meane Cyrus and Darius otherwise called Artaxerxes, bicause they fauored the word of God, and did promote his people and true religion. But on the other side we read that Antiochus surnamed Epiphanes was most unfortunate, who as it were making warre with God himselfe, did most wickedly burne and make away the bookes of holy Scripture. Furthermore we haue as great store of examples also euen out of those Histories which followed immediately the time of Christ his ascension. For so many Romane Emperors, kings and Princes as persecuted the preaching of the Gospell, and Church of our Lord Iesus Christ, and aduanced idolatrie and superstitious blasphemie, so many I saie, did die a foule and shamefull death. Of this are Eusebius and Orosius renowned Historiographers assured witnesses. Againe S. Augustine lib. 5. de Ciuit. Dei, affirmeth that incredible victories, very great glory and most absolute felicitie hath benee giuen by God vnto those kings, which haue in faith sincerely embraced Christ their Lord, & vterly subuerted idolatrie and superstitious blasphemie. It is euident therefore that felicitie commeth by good wil and obedience to the word of God, and that all kings & kingdomes shall be unhappie, which for sake the worde of God, and turne themselves to mens inuentions. And this I haue, I trust, declared hitherto so plainly, that the hearers may seeme not onely to vnderstande, but also to see before their eies, and as it were to feele with their hands the pith and materiaall substance of this whole treatise.

Kings which
fauoured
Gods word
and kinges
which perfe-
ctured the
same.

But wherunto doth al this tend? That your Royall maiestie forsooth may vndoubtedly know, & be assuredly perswaded that true felicitie is gotten & reteined by faithfull studie in the word of God, to wit, if you submit your selfe altogether and your whole kingdome to Christ the chiefe and highest Prince, if throughout your whole realme, you dispose and order religion and all matters of iustice according to the rule of Gods holie worde, if you decline not one haire breadth from that rule, but studie to aduance the kingdome of Christ, and go on (as hitherto you haue happily begun) to subuert and tread under foote the vsurped power of that tyrannicall Antichrist. Not that your maiestie needeth any whit at al mine admonitions or instructions. For you haue vndoubtedly that beauenly teacher in your minde, I meane the holy Ghost, which inspireth you with the verie true doctrine of sincere and true religion. Your maiestie hath the sacred Bible, the holiest booke of all bookes, wherin as in a perfect rule the whole matter of pittie and our true saluation, is absolutely contemied and plainly set downe. Your maiestie hath noble men and manie Councillours belonging to your kingdome, faithfull, valiant, and skilfull heades both in the law of God, and men, who for their wisdome and loue that they bear to the sincere truth, are greatly commended among forraine nations. And for that cause all the faithfull do thinke and call your maiestie most happie. But that happie king Ezechias (although he did especially vse the helpe of those excellent men Esaie and Micheas) did not despise faithfull admonishers, euen among the meanest sorte of Leuites: neither thought they that in admonishing the king, they lost and spent their labour in vaine. I therefore hauing good affiance in your maiesties good and godly disposition,

disposition, do verilie hope that this short discourse of mine, touching the true causes of the felicitie and calamities of kings and kingdomes, shal haue a profiting place with you. Euen I which 12. yeeres since, did dedicate vnto your father of famous memory Henry the eight a booke touching the auctority of the holy scripture, and the institution & function of Bishops, against the pontificall chuffes of the Romish superstition and tyrannie, & now by experience know that that labor of mine brought forth no small fruit within the realme of England: am now so bold againe as to dedicate these my Sermons vnto your Royal maiestie. In these Sermons I handle not the least and lowest points or places of Christian religion, the law, sinne, grace, the Gospell and repentance. Neither do I, as I thinke, handle them irreligiously. For I vse to conferre one scripture with another, then which there is no way better and safer to follow in the handling of matters touching our religion. And for bicause you are the true defender of the Christian faith, it can not be but well vndoubtedly, to haue Christian Sermons come abroade vnder the defence of your maiesties name. My minde was according to mine abilitie, and the measure of faith which is in me, to further the cause of true religion, which nowe beginneth to bud in England, to the great reioicing of al good people. I haue therefore written these Sermons at large, and handled the matter so, that of one many more may be gotten. Wherin the Pastors discretion shall easily discern what is most auailable and profitable for euery seuerall Church. And the Pastors dutie verilie is rightly to mowe the worde of truth, and aptly to giue the fodder of life vnto the Lords flocke. They will not thinke much, I hope, bicause in these sermons I doe vse the same matter, the same arguments, and the very same words, that other before me both ancient and late writers (whom I haue iudged to follow the scriptures) haue used yer now, or which I my selfe haue elsewhere alledged in other bookes of mine owne heretofore published. For as this doctrine at all times, and in all points agreeable to it selfe is safest to be followed, so hath it alwaies been woorthilie praised of all good and godlie people. If the Lorde graunt me life, leisure, and strength, I will shortly adde the other eight Sermons of the fourth Decade, which are behinde. And all that I say heere, I speake it still without all preiudice to the iudgement of the right and true Church. Our Lorde Iesus the king of kinges and Lorde of Lordes, leade you with the spirite, and defende you to the glorie of his name, and safetie of all your

Realme. At Tigue in the month of
March, the yeere of our
Lord, 1550.

Your Maiesties dutifully bounden
and daily Oratour,

*Henry Bullinger, minister of the Church
At Tigue in Swicerland.*

THE THIRD DECADE OF SERMONS, WRITTEN BY Henric Bullinger.

Of the fourth precept of the second Table, which is in order the eight of the ten Commandements, *Thou shalt not steale.* Of the owning and possessing of proper goods, and of the right and lawful getting of the same, against sundrie kinds of theft.

The first Sermon.

IN the sustaining & nourishing of our liues and families, we men haue néede of earthly riches. Next therefore after the commandements touching the preservation of mans life, & the holy keeping of wedlocks knot, in this fourth commandement a law is giuen for the true getting, possessing, vsing and bestowing of welth and worldly substance, to the ende that we should not get them by theft or euill meanes, that we should not possesse them vniustly, nor vse or spend them vnlawfully. Justice requirereth to vse riches well, and to giue to euerie man that which is his: nowe since the lawes of God be the lawes of iustice, they doe varie necessarily by way of commandement. say: Thou shalt not steale. These words again in number are few, but in sense of ample signification. For in this precept theft it selfe is vtterly forbidden, all shifting subtilties are flatly prohibited, deceit and guile is banished, all cosening fetches are cleane cut off: couctousnesse,

idlenesse, prodigallitie, or lawles spending, and all vniust dealing is herein debarred. Moreover, charge is here giuen for maintaining of iustice, and that especially in contracts and bargains. Wonderfull turmoiles verily are raised vp and begun among men of this world, about the getting, possessing, and spending of temporal riches: it was expedient therefore that God in his law, which he ordaineth for the health, commoditie, and peace of vs men, should appoint a state & prescribe an order for earthlie goods: as in this lawe he hath most excellently done. And that ye may the better vnderstand it, I will at this present, by the help of Gods holy spirit, discourse vpo the proper owning and vpright getting of worldly riches: in which treatise the whole consideration of theft in all his kinds shall be plainly declared.

For the proper owning and possessing of goods is not by this precept prohibited; but we are forbidden to get them vniustly, to possesse them vnlawfully, and to spende them wickedly: yea by this commandement the proper owning of peculiar substance is lawfully ordained, and firmly established.

Of the proper owning of substance.

The

The Lozde forbiddeth theft, therefore he ordaineth and confirmeth the proper owning of worldly riches. For what canst thou steale, if all things be common to all men? For thou hast stolen thine owne, and not another mans, if thou takest from another that which he hath. But God forbiddeth theft, and therefore by the making of this law, he confirmeth the proper possession of peculiar goods. But because there is no small number of that furious sect of Anabaptists, which denie this proprietie of severall possessions, I will by some euident testimonies of Scripture declare that it is both allowed and ratified of olde. Of Abraham, who in the Scripture is called the father of faith, Eliazar his seruant saith: God hath blessed my maister maruellously, that hee is become great, and hath giuen him sheep and oxen, siluer and golde, men seruants and maid seruants, camels and asses: and to his sonne hath hee giuen all that he hath. Loe then Abraham was wealtheie, and did possesse by the right of proprietie all those things which God had giuen him: and he left them all by the title of inheritance, as peculiar and proper goods vnto his sonne Isaac. Isaac therefore and Jacob possessed their owne and proper goods. Moreover, God by the hand of Moses brought the Israclites his people into the land of promise, the grounds whereof he did by lot diuide vnto the tribes of Iosue his seruant, appointing to euerie one a particular portion to possesse: and did by lawes prouide that those inheritances should not be mingled and confounded togither. In Salomon and the Prophets there are verie manie precepts and sentences tending to this purpose.

But I knowe verie wel that these

troublesome wzanglers do make this obiection, and saie: That Christian men are not bounde to these pzoofes that are fetched out of the olde Testament. And although I coulde confute that obiection, and pzooue that those places out of the old Testament do in this case binde vs to marke and follow them, yet will I rather for shortnesse sake alledge some pzoofes out of the scriptures of the new testament to stop their mouths withall. Our Lozd Iesus Christ doth greatly commende in his disciples the works of mercie, which do consist in feeding the hungry, in giuing drinke to the thirstie, in cloathing the naked, in visiting prisoners, and those that be sicke, and in harbouring strangers and banished men. He therefore granteth to his disciples a proprietie and possession of peculiar goods, wherewith they may frankly do good vnto other, and helpe the needie, and the man in miserie.

But the proper owning of severall goods being once taken awaie, good dedes and almes must of necessitie be vtterly lacking. For if all things be common, then dost thou giue nothing of that which is thine, but all that thou spendest is of the common riches. Yet Paule the Apostle in his epistle to the Corinthians, biddeth euerie one to lay vp almes by himselfe, which he might receiue when he came to Corinth.

He hath also commanded euery one to bestowe so much as he can finde in his hart willingly to giue, and according to the quantitie that euerie one possesseth, not according to that which he possesseth not: & yet not to bestowe it so, that they, to whom it is giuen, should haue more than inough, and they, which giue, shoulde be pinched with penurie and lacke of things necessary.

The same Apostle saith : We beseech you brethren, that you studie to be quiet, and to doe your owne busines, and to worke with your owne handes as we commanded you: that you may walk honestly to them that be without, and that yee may haue lacke of nothing. I could out of other his epistles alleage many moze pꝛoofes of this same sort: but these are enough to declar sufficiently that pꝛoprietie of goods is in both the testaments permitted to Christian men.

In the Actes of the Apostles we reade, that among them of the primitive and Apostolike Church, all things were common: but that which followeth in the same booke doth declare what kinde of communion that was which they had. For Luke saith None of them saide that any thing was his of that which he possessed. Doe here, the first Christians possessed houses, grounds and other riches by the right of pꝛoprietie: and yet they possessed them not as their owne goods, but as the goods of other men, and as it were in common, so notwithstanding that the right of pꝛoprietie did still remaine in the possessors owne hands: & if so be at any time necessitie so required, they sould their lands and houses, and helped the neede of them that lacked. If they sould, then that which they sould was vndoubtedly their owne. For no god man doth sell another mans substance, but that which is his owne, or that which he hath taken in hande to husbande as his owne. Moreouer S. Peter compounding all this controuerse saith to Ananias, whyles the land remained was it not thine own? & when it was solde, was it not in thy power? Helw is it then that thou liest to the holie Ghost, and keepest backe parte of the price of the lande, and ma-

kest notwithstanding as though thou hadst brought the whole price vnto vs? It was in Ananias his power not to haue sold the land, and when it was sold to haue kept to himselfe the whole sum of money: and yet for that dede he should not haue bene excluded from the Church of the faithfull. It was free therfore at that time, euen as at this day also it is, eyther to sell or not to sell their lands and possessions, and to bestow it commonly for the relieuing of the poore. Therefore that place in the Actes of the Apostles doth not take away the right of pꝛoprietie, nor commande such a communion of euerie mans goods as our madheaded Anabaptists go about to ordaine.

And for brause I perceiue that some do verie stiffe sticke to the letter, and bꝛge that communion of substance: it shall not be tedious to recite vnto you (dearely beloved) other mens iudgements touching this point, I meane the opinions of them, which by conference of Scriptures haue made this matter most plaine and manifest.

Whereas we reade in the seconde Chapter of the Actes, that all which beloued were ioyned in one, it must not so be vnderstode, as though they like monkes forsaking euerie one his proper house, did dwell together in common all in one house, but that they, as it is immediately after added, continued daily in the temple, with one accord, not that they left off euery man to eate in his owne house, and to pꝛouide thinges necessarily required of nature, or that euerie one solde the house that he had, since there is afterwards added, Breaking bread from house to house. If they brake breade from house to house, let these Anabaptistes aunswere in what houses the Christians at Jerusalem did breake their

How in the
Apostles age
all things
were com-
mon.

their bread. In the houses of unbelievers: I thinke naye. Therefore they brake bread and eate meate in the houses of the faithfull. Howe therefore did they all sell or forsake their landes and houses? Howe did they liue together like cloysterers? Whereas Luke saith therefore, that so manie as belueued were ioyned in one, that is to bee vnderstande, that they did oftentimes assemble in the temple, so then that communicating of gods among the Christians, was nothing else but a sale, which the wealthier sorte made of their landes and houses, to the ende that by bestowing that money, the poore might bee relieved, least they being compelled by penurie and famine, shoulde turne from Christianitie to iudaisme againe.

Moreouer, we reade in manie places of the Actes, that Christians kept to themselves the vse of their houses and ordering of their substance, as in the ninth of the Actes we finde of Tabitha, who was full of good works, making coats and cloathing for widows and poore people.

In the twelfth of the Actes, we reade that Peter the Apostle being brought out of prison, came to the house of Marie the Mother of John, whose surname was Marke where many were gathered together to pray: hee saith not to dwell, but to pray: wherby thou maist vnderstande, that the congregation was assembled in that house to pray.

Again, in the ninth Chapter: Peter staileth many daies in the house of Simon the Tanner, which was a Christian man and dwelt in his own house. And in the eleventh Chapter: the disciples according to euery ones abilitie sent helpe to the brethren

which dwell in Iury. Lo here, as euerie one, saith he, was of abilitie. But what abilitie could any of them haue had, vnlesse they had somewhat of their own possession? In the sixteenth chapter, Lybia the woman that solde purple, when she was baptized, did saie: If yee haue iudged me to be faithfull to the Lorde, come into my house and abide there. Why said she not, sell my house: but come into my house: but for because she did so possesse her house after she belueued, as that she made it common to the Apostles. In the 20. Chapter: Paule doth glozie that hee hath not desired any mans gold, siluer or precious cloathes.

But what sense or reason coulde bee in these wordes, vnlesse it were lawfull for Christian men to keepe the possession of that, which is theirs. And in the 21. Chapter: Philip had at Caesaria a house and four daughters, why solde he not his house? Philemon also Paules hosse, had both a house and a seruant to. It is therefore most plaine & euident, that the holy Ghosts meaning is not to haue such an order of life obserued, as these people do deuise, but that euery man shoulde gouerne well his owne house and familie, and relieue the brethrens necessitie, according as his abilitie wil suffer and beare. To this ende also doe other places belong, 1. Timothy 5. Titus 2. 1. Thessal. 4. 2. 3. And when in all his Epistles almost, he prescribeth to parentes and children, to husbands and wiues, to maisters and seruants, their office and duties, what doth he else, but teache howe to order our houses and families: thus much thus farre.

What may bee saide of that moreouer, that manie wealthy men in the Gospell, are reported to haue bene worship

worshippers of God? Ioseph of Arimathea, which buried the Lord after he was crucified, is said to haue been a wealthie man, and a disciple of Christ also. The women were welthy which followed the Lord from Galile, & ministered to him and his disciples of their goods and substance. The gelded treasurer of Quene Candace was a welthy man. Tabitha of Ioppa, whom Peter raised from death to life, was rich, and spent hir substance fræly vpon poore and needy people. Lydia the seller of purple was wealthie too, and innumerable more, who were both godlie & faithfull people. Whereas the Lord therefore did say to the yong man: If thou wilt be perfect, go and sell that which thou hast, & giue to the poor, and thou shalt haue treasure in heauen, and come and follow me: that is no generall law or simple doctrine belonging to all men, but is a demonstration onely to shew that the yong man to whom he spake, had not yet so perfectly fulfilled the lawe, as hee thought verily that he had done: for he thought he had done all, and that nothing was wanting. For the yong man set more by his goods, than he did by God, and the voice of Gods commandement.

For he departed sadly, and did not as the Lord had bidden him: and thereby declared that he had not yet fulfilled the lawe. Moreover, we may out of other places gather, that the Lord did not cast downe his disciples to miserie and beggerie. Neither was Paule the Apostle ashamed to make lawes for rich men, and so prescribe an order how they ought to behaue themselves. To them that be rich, saith he, in this world, giue charge that they be not high minded, nor trust in vncertaine riches, but in the liuing God (which

giueth vs abundantly all things to enioy:) that they do good, that they be rich in good works, that they be ready to giue, glad to distribute, laying vp in store for themselves a good foundation against the time to come, that they may lay hold vpon eternall life. Hereunto belong the admonitions of our Saviour, who saith: Ye can not serue God & mammon at once. Again, Riches are thorns that choke the seede of the word of God. And againe, Verily I saie vnto you, a rich man shal hardly enter into the kingdom of heauen. It is easier for a camell to go through the eie of a needle, than for a rich man to enter into the kingdom of God.

And as the mindes of wealthie men are not vtterly to be discouraged and driuen to desperation, as though it were impossible for them to be saued: so are they to be admonished of the imminent perils, least peradventure they sleepe securely ouer their riches, being seduced by Sathan to abuse their welth, whenas indeed they ought rather to vse it after the rule of the Apostle, which I did euen now recite.

The Gangresian Synode, a verie ancient Councell, verily condemned them which taught: That faithfull rich men coulde haue no hope to be saued by the Lord, vnlesse they did renounce and forsake all the good that they did possesse. S. Augustine enrolleth and reckoneth the Apostolikes in his Catalog or beadrolof heretikes. They taking arrogantly this name to themselves, did not admitte into their companie anye of them, which vsed the fellowship of their owne wiues, or had in possession any proper substance. After that hee addesth, They therefore are heretikes, because

Gangresse
Synodus.

Falſe doctrin
concerning
riches and
rich men
condem-
ned.

bicaufe separating themfelues from the Church, they thinke that they haue no hope to be faued, which vse & enjoy the things that they themfelues lacke. They are like vnto the Encratites, and are called also by the name of Apotactites. Touching riches they of them felues verily are not euill, but the god giftes of God: It is the abuse that makes them euill. But for the vse of them, I will speake hereafter.

Here followeth now the treatise of the getting of wealth and riches, which be necessarie for the maintenance of our liues and families. Touching the getting whereof, there is a large discourse among our Lawiers: For they say that gods are gotten by the law of nations, and by the peculiar law of euerie particular countrie.

By the lawe of nations, as by preuention in possession, by captiuitie, by finding, by birth, by casting vp of water, by changing the kinde, by increase in bondage, by mixture, by building, planting, sowing, tilling in a ground free from possession, and by deliuerie. By the peculiar lawe of euerie particular countrie, as by continuance of possession, by prescription, by giuing, by will, by legacie, by fessment, by succession, by challenge, by purchase, of all which particularly to speake, it would be a labour too tedious, and for you to heare (dearly beloved) little profitable.

That therefore which we are to say, we will frame to the maners and customs of our age, and we will utter that which shall tende to our auaille. Principally and before all things, we must close and shut vp an euill eie, least we be carried alwaie with too much concupiscence and desire. The light of the bodie (saith our Saviour

Christ in the gospel) is the eie: if therefore thine eie be single, thine whole bodie shall be lightened: but if thine eie be euill, thy bodie shall be all darke.

The minde of man being indued with faith, and not infected with concupiscences and naughtie lusts, doth giue light to all things that he shall take in hand, go about, and doe: but if his mind be corrupt and vnclean, then shall his deeds fauour also of corruption and vncleannes.

Wherefore faith and bright conscience must subdue and beate downe too much concupiscence and couetousnes, which take their originall and roote from distrust, making unholy and vncleane all the counsels of man, all his thoughts, all his words and deeds.

And that we may be able and of force sufficient, to captiuate and bring them into subiection, necessarie it is, that the grace of christ assist vs, which euery godly minded man and woman, doth ask of God with godly and faithful prayers.

Behouefull it is, that we alwaies set before our eyes, and haue deeply grauen in our harts the doctrine of our Saviour Christ touching these, and the instructio also of his holy apostles: which is not so much, but it may be wel bozne away. We wil therefore rehearse vnto you (dearly beloved) three severall places, two of them out of the gospel, and the third out of Saint Paule: in which places, as it were in a perfect abridgement, you may haue comprised what things soeuer can be required of such as worship God in truth. In the gospel according to S. Matthew, thus saith our Lord and Saviour: Hoord not vp for your selues treasures in earth, where the rust and moth doth corrupt, and where the eues

theeues breake through and steale : but laie vp treasure for you in Heauen, where neither moth nor rust doth corrupt, and where theeues do not breake through and steale. For where your treasure is, ther wil your hearts also be.

No man can serue two maisters, for either he shall hate the one, and loue the other, or else hee shall leane to the one, and dispise the other: yee can not serue God and Mammon.

Therefore I saye vnto you, bee not carefull for your life, what yee shall eate or drinke, nor yet for your bodie what yee shall put on: is not the lyfe more woorth than meate, and the body more worth than rayment?

Beholde the fowles of the aire, for they sowe not, neither do they reap, nor carrie into barnes, yet your heauenly father feedeth them: Are not ye much better then they?

Which of you, by taking carefull thought, can adde one cubite to his stature? And why care yee for rayment? consider the Lillies of the felde howe they grow, they labour not, neither doe they spinne: and yet I say vnto you, that euen Salomon in all his royaltie was not arraied like one of these. Wherefore, if GOD so cloath the grasse of the field, which though it stande to day, is to morrowe cast into the furnace: shall he not much more do the same for you, O ye of little faith? Therefore take no thought saying, what shall we eate, or what shal we drink, or wherewith shall we be cloathed? For after all these things do the Gentiles seeke: For your heauenly Father knoweth that yee haue need of all these things. But seeke yee firste

the kingdome of God, and all these things shall be added vnto you.

Care not then for to morrowe: for the morrow shall care for it selfe. Sufficient vnto the daye is the euill thereof.

Thus saith the Lord in the sixth of *Mat. 6.*
Matthewes Gospell.

Againe, in the twelfth Chapter of *Saint Lukes Gospell*, hee sayeth: Take heed and beware of couetousnesse: for no mans lyfe standeth in the abundance of thinges whiche he possesseth: that is, the life hath no neede of superfluity: or, no mans lyfe hath neede of moze then enough.

And he put foorth a similitude saying:

The ground of a certain rich man brought foorth fruites plentifullic, and hee thought within him selfe, saying: what shall I doo because I haue no roome where to bestowe my fruites. And hee sayde, thys will I doo, I will pull downe my barnes, and build greater, and therein will I gather all my fruits and my goodes, and I will say to my soule: Soule, thou haste much goods laide vpp in store for manye yeares: take thine ease, eate, drinke and be merrie.

But God saide vnto hym: thou foole, this night do they require thy soule agayne from thee: then, whose shal these things be which thou hast prouided? So is hee that gathereth riches to himselfe, and is not ryche to God-wards.

Paule the vessel of election, following in all thinges his Teacher, and Maister, cryeth out and saith: Godlinesse is a great lucre, if a man bee content with that hee hath: For wee broughte nothing into the world, and it is certain that we may

carry nought away, but hauing food and rayment we must therewith bee content. For they that wilbee riche, fall into temptations and snares, and into manie foolish and noysom lusts which drown men in perdition and destruction. For Couetousnesse and the loue of monie is the roote of all euill, which while some haue lusted after, they erred from the faith, and wrapped them selues in manye sorrowes: But thou, O man of God, flee these things, and followe after righteousnesse, godlynesse, faithe, loue, pacience, meekenesse &c.

Whosoever therefore meaneth by bodily labour, or any kinde of traffique to get a liuing, and thinges necessarye for himselfe and his family, let him take these godly precepts in steade of Treacle, and other wholesome medicines, to strengthen his minde against the enuened soyce of popsoned greedinesse, and infecting plague of couetousnesse.

And when hee hath with this medicine against popson compounded the doctrine of the Euangelists and Apostles, fortified his minde against the plague, then let him immediatly bend himselfe to some labour and kinde of occupation. But let euery one pick out and choose an honest and profitable occupation, not a needlesse art, or a Science hurtfull to anye other man. And finally let all men flie idlenesse as a plague or contagious disease. And now againe let vs in this case heare the heauenlie wordes of that holye Apostle Paule, who saith: Wee charge you bretheren in the name of our Lorde Iesus Christ, that ye withdrawe your selues from euerye brother that lyueth inordinately, and not after the institution, which he receiued of vs. For when we were with you, this we

warned you of, that if any would not worke, the same should not eate. For wee heare saye, that there are some which walke among you inordinate-ly, working not at all, but bee busie bodies. Them that are such we commaund and exhorte by our Lord Iesus Christ, that they working in quietnesse eate their owne bread. In all ages, and among all honest men, both idlenesse, and needlesse occupations haue beene alwayes condemned.

Hesiodus said,

Both Gods and men abhorre,
the lazie hand in bosomd lout,
That works not in a commonweale,
but lurks and liu's without
Paines-taking, like the idle droane,
that lyues vpon the spoile
Of that, for which the busie bees,
do tyre themselues with toyle.

And Sophocles said,

Where idlenesse doth sit a broode,
ther's neuer good egg hatcht.

For God doeth not assist slothfull persons and idle slow backes. Now I call those needlesse occupations, which idle and ill disposed people do vse, thereby to be troublesom to their neighbors and to deceiue other men, exercising, I confesse, an occupation, but such an one as is vterly unlawfull and vnpossi-ble to all men, themselues only excepted, to whome it byings in excellue gaires: of which soyt are vsurers, engrosers, hucklers, and other moe that haue many artes to franke themselues in an idle shew of busines, like a swine shut vp to be fatted in a sty. As for the whose wealth is come to them, not by their

Needlesse occupations.

Welth by inheritance.

Labour is commended and idlenesse condemned.

by their owne labour, or their owne industry, but by inheritance of their auncestours leauing, let them consider with them selues, by what means the riches were gotten, which now by inheritance are fallen to their lett: and if they perceiue that they bee heires of vniust gotten goodes, let them be liberal and make amendes for them, not doubling the euill in possessing vniustly, and moze wickedlye digesting the thinge, that befoze was naughtelye come by. Let them put no truste or confidence in their ill gotten riches, neither let them giue them selues to idlenesse, but still bee busie in some honest thinge. But yet most commonly it commeth to passe, that ill gotten goodes are spent verie lewdlye. The best waye therefore, is either to bee a heire to a good, iust, and liberall man, or else to seeke meanes by their owne toyle and trauaile, to haue of thine owne, wherewithall to susteine both thine owne life and the liues of thy familie.

But many men make a doubt here, and call it into question: first, whether bargaining, and buying and selling be lawfull or no, and then what one occupation it is among all other, that doth best beecome a godly man. The which sicke vppon these doubts, I wishe to consider these reasons that followe. First, it is manifest that contractes are for the most part voluntarie, and that bargaines are made with the mutuall consent of the buier and seller, so that each one may take deliberation and make choyce of that, whiche hee would haue, to see whether it bee best for his purpose or no. Of this sort are the exchaunge of thinges, suretyshippe, letting, hiring, morgaging, borrowing, lending, couenaunting, buying, sellinge, and other like men vnto these.

These thinges as experience doeth prooue, euen the holtest men can not be without so long as they liue in this stralle world. Neither doth the Lord of the law in any place forbid these kinde of contractes, but planteth them rather in his common-weale of Israel, that the people might knowe and acknowledge them to bee the ordinaunces of God: the abuse, deceit, guile, and confidence in them is flatlye forbidden by the worde of the Lorde.

If therefore any man do vse them moderatlye, not staying himselfe whollye vppon them, nor reposing his trust in them, in so vsing them hee sinneth not.

And heare againe, let vs heare the wordes of the Apostle, who sayth: Let them which haue wiues be as thogh they had none: and them whiche weep as though they wept not: and them which reioyce, as though they reioiced not: and them which buy as though they possessed not: & them which vse this world, as though they vsed it not. For the fashion of this world doeth passe away. In like manner we do in no place read, that iust & lawfull gaines haue bene at any time forbidden: yea, the Lord doth blesse the labour and trauaile of his seruauntes, which loue him, that euen as in vertue, so also they may increase in riches and substaunce. This doe the examples of Abraham, Isaac and Jacob evidently testifie: And the very Apostles bid vs to looke after no gaine, but charge vs onely to keepe our selues from gaping after filthy gaine.

There are among men, many and diuerse occupations. And the state, and conditions, wherē men are, doe stande in neede of manye and sundrye thinges.

There is an occupation or greater
Ob.ii. kinde

Sundry kinds
of occupations

Whether bar
gaining and
buying and sel
ling be lawfull
or no.

kinde of labour, which is put in practice by force of the hand, and strength of bodie, rather than by art, although it wanteth not altogether wit and discretion.

There is also a more fine and subtil labour of the wit, which, although it be not done without the bodie and strength of man, is yet notwithstanding accomplished by the wit, rather than by the bodily force of him which labourereth. Of the first sort are all those occupations or sciences, which are commonly called handicrafts, and in that number we reckon also merchandizing husbandry, and grazing of cattell. Of the latter sort are the study of tongues of Philosophie, of Law, of Divinity especially, and of Philosophy, and lastly, the governing of a common weale. The Patriarches verely, who were most innocent and excellent men, did for the most part either exercise husbandrie, or else breed and feede vppon cattel to increase. There are many examples, of Abel, Noe, Abraham, Isaac, Jacob, Job, and other more. The Levites, and Prophets liued by their study and ecclesiasticall ministry.

The feat of merchandizing, is nowhere condemned throughout the holy Scriptures: but those Merchantes are condemned which neither feare nor seek after God, but vse odde shifts and subtil sleights to deceiue and cōfūde their brethren and neighbours. For James the Apostle of Christ our Lord saith: Go too now, ye that say: to day and to morrow let vs go into suche a Citie, and continue there a yeare, and buy, and sell, and winne (and yet can not tell what shall happen on the morrowe: for what is your life? it is euen a vapour, that continueth for a little time, and then vanisheth away.) For that yee ought

to saye: If the Lord will, and if wee liue, let vs doo this or that: Neither is Lydia the seller of Purple founde fault withall in the Actes of the Apostles, for that shee did sell Purple: For Salomon, where hee setteth forth the praise of a good huswife, doeth commend her greatlye for exercising merchandise. All notable kinges haue liued by gouerning of their commonwealths, euen as Ioseph, the preseruer of Egypt, and Daniell the chiefe next to the king in Babylon and Media did in like sort. For as in mans body there are many members, and sundry vles, whereunto they are applies, when as notwithstanding they doo all agree in one, and tēde together to the preseruation and safegarde of the body: euen so God hath ordeined diuers artes and occupations for men to labour in, so yet neuer theles, that he would haue them all to serue the Common weales commoditie.

But now it is not for mee definitiuely to pronounce, which of all these occupations a godly man ought chiefly first to choose, & then to put in practice. Let every man weigh with himselfe the thinges that hitherto I haue alledged, then let him search and make triall of him selfe, to what kinde of life and occupation his minde is most willing, and wherunto hee himselfe is most fitte and profitable: let him also haue a diligent regarde to consider what artes they are that be most simple and agreeable to nature, and what occupations haue least neede of craft and receipt, and lastly, what sciences doo least of all draw vs from God and iust dealing.

And when this is skande, then let every man choose to himselfe that which hee taketh to be best conuenient, and most wholesome both for his soule and also

Pro. 32.

I. Cor. 12.

VWhat occupation a godly man ought chiefly to vse.

also his body.

We can not all of vs manure the ground, neither are all heades apte to take learning, a fewe among many do gouerne the common weale, and al are not fit to be handicrafts men.

Euery one hath his sundry disposition, euery one is inspired by G O D euarie one hath the aide and counsell of his freinds and welwillers, euery one hath sundry occasions, and euery one hath the rule of Gods worde: let him bee content with and staye him selfe vpon them, so yet that Gods commandements may still haue the preeminence.

But for him that laboureth and takech paines in his occupation, these rules of admonition, which follow, are as necessary as those which are already rehearsed.

For first of all, euery one must take heede of prodigality or riot, in meate, drinke, apparell, nice pranking of the bodie, and gorgeous buildings. neede-lesse expenses must alwaies be spared. For the Lords will is, that euery man should keep and not lash out the wealth that he hath, where no need requireth it: for the Lord doth hate and detest riot and needelesse cosse to maintayne pride withall. Moreover, the man that is prodigall of that which is his owne, is for the mosse parte desirous of other mens goods, from whence arise innumerable mischiefes, threats, conspiracies, downright deceipt, shamles shiftes, murders and leuitious. Secondly, let him which laboureth in his vocation be prompt and active, let him be watchfull and able to abide labour, hee must be no litherbacke. vnapt, or slothfull fellow. Whatsoeuer he doeth that let him doe with faith and diligence.

Sloth and sluggishnes doe displease

God vterly. The Lorde mislikes the yawning mouth and folded armes, the signes of sleepe, which commonly follow the careles man, who doth neglect the state and condition of his house and familie.

But on the other side, the Scripture commendeeth highly faithful labourers and good and painefull people in work. Let vs heare, I beseech you, the golden woordes of Solomon the wisest among all men: who, where hee blameth sluggardes, saith: Go to the Emmer thou sluggard, consider her waies and learne to be wise: she hath no guide nor ouerseer, nor ruler, and yet in the Summer she prouideth her meate, and gathereth her foode in the harvest. Howe long wilt thou sleepe thou sluggarde? when wilt thou arise out of thy sleepe? yea, sleepe on stil a little, slumber a little, folde thine hands together yet a little, and take thine ease: and in the meane while shall pouerty come vpon thee like a traoueller, and necessity like a weaponed man.

Again, David in the Psalmes cryeth, saying: The labours of thine handes shalt thou eate: O well is thee and happy shalt thou be. What maye bee thought of that mspeouer, that the Lord G O D would not haue Adam to liue solely in Paradise, that happie place for his state and condition? for he intogues him the tending & dressing of that goodly garden.

Slothfull people therefore are the mosse vnhappy of all moztall men: and slothfull droutheades are nothing else, but an vnprofitable lumpe of vnoccupied earth.

Lastly, let the artificer haue a regard that he hurt no man by his art or occupation.

And let this bee the rule for him to
Bb.iii. keepe

keepe his eye vpon in all busines and affaires of his science: What soeuer thou wouldest haue done to thy self, the same do thou to an other: and what soeuer thou wouldest nothauē done to thy self, that do not thou to another. Hozeouer, thou doest hurt to another man two sundrie waies: that is, by keeping back, and taking away: as for example, if thou withholdest that which thou owest, and is not thine own: or if thou take away that which is an other mans, and that which hee dooth not owe vnto thee. But of the hurte done in withholding and taking away, I will at this present speake somewhat largely, that thereby, yee may the better vnderstand the Lordes commaundement. Thou shalt not steale, and more perfectly perceiue, what kindes and sortes of theft there be.

Theft, they saie, is a deceitfull fingerling of another mans goods, moueable & bodily, which is done against the owners will, to the intent to make gaine, either of the thing it selfe, or of the vse of the thing, or of the possession of the same.

Wherefoze they saie, that a madde man doth not commit theft: because in him there can no endeuour of craft or deceit be possibly found. Neither can they say, that man be argued of theft, which by mistakinge, and not of set malice did take away an other mans good in freedde of his owne. But hee alone is not called a deceitfull fingerer, which layeth hande vpon the thing, but he who by any manner of meanes conueyeth it from the possession of the true owner. Nowe they say, that it is done against the owners will, not only if it be perforce and violently taken from him, But also if he knowe not of the taking it away: or

if he do know, yet if he cannot forbidd them: or if he can forbidd them, yet if for some certaine causes he wil not.

Neither is it added without a cause: that theft is committed for gaime and profit sake. For if one in ieste, or for some other honest cause, take any thing away, he doth not thereby deserue to be called a theefe. But of theste they make two sortes, the manifest theft, as that wherewith the theefe is taken: & the theft not manifest, as when after the deede one is conuincēd of theft.

Of these there is a large discourse *Digestorum lib. 47. tit. 2.* Let vs returne to the further opening of our present proposition.

Thy withholding doth hurte another man, when thou in buyinge and selling doest vse false measure or false weightes. To this rule is referred vniuſe and false exchange, I meane exchange of money in banke. Touching these pointes we will recite the commaundements and sentences onely of the Lord our GOD, who in Leuiticus setteth this for a Lawe: Yee shall do no vnrighteousnesse in iudgment, in meteyard, in weighte, or in measure: true ballaunces, true weightes, a true Epha, (that is a bushell or a pecke in measure of drie things) & a true Hin (that is in measure of liquide thinges a pinte and an half, or the twelfth part of a pinte and an halfe) shall ye haue, I am the Lord your God which brought you out of the land of Egypt, In Deuteronomy wee reade: Thou shalt not haue in thy bag two manner of weightes, a great and small. . Neither shalt thou haue in thy house diuerse measures, a great and small (to the ende that in receiuing or buying; thou mayst vse the greater, and in laying out or selling thou maist vse the lesser) but

Sundry
sorts of
damages
done by
withholding.

but thou shalt haue a iust and a right weight, and a iust and right measure shalt thou haue, that thy daies maye be prolonged vpon the lande, which the Lorde thy God giueth thee. For all that doe such things, and all that do vnrightly, are abhominable vnto the Lorde thy God. Hereunto appertaineth that sentence of Solomons in the Proverbes, where hee saith: Two manner of weightes, and two manner of measures, both these are abhominable vnto the Lorde. But what can be heard or thought of more grieuous and horrible, then a man to bee abhominable in the sight of his God? In the sixth Chapter of Michas also, the Lord doth threaten diuers and grieuous punishments which he mindeth to lay vpon the necks of them that vse not iustice in weyghtes and measures.

Why therefore do wee not rather flye from doing wrong and vnrighteousnesse, choosing sooner to bee happy, then unhappye, and hearken vnto the Lorde who saith: good measure and pressed downe, and shaken together, and running ouer, shall they giue into your bosome. For with the same measure that yee meat to other, shall other meate to you againe. Let vs be througely perswaded therfore, that riches gotten by craft and theste can neither flourish long, noz yet bee for our health to enioy.

Again, other men are endamaged by the withholding of them, whiche possesse inheritances due vnto other: whiche breake promise and deceaue men in contractes, bargaines and couenauntes: whiche make a face as though they gaue the thinge whiche they doe eyther chaunge or reteyne to them selues by some coloured shifte, or else doe giue it, when they them

selues haue marred or veterlye destroyed it. Both the one and the other verily is fraude and guile, and flat deceipte. But now by the waie, marke this manifest and vsual point of Gods iust iudgement, that wrongfull possessours of other mens heritages, are both short liued, and the vnfortunatest men of all other people. Touching these wrongfull withholders, Solomon pronounceth that they shall finde no gaine. For gaine vniustly gotten, by we great soeuer it bee, deserueth rather to be called a losse more truly then againe.

To this precept doe things, that are founde belong, whiche thou deniest to the demaunder, as though thou eyther haste not founde them, or else doest challenge them to be thine owne by lawe. Hereunto appertayneth the pledge or pawne whiche thou withholdest. A man that taketh a tourneye into a farre countrie, hath put thee in trust with certaine silver plate and a pounde weyght of gold, to keepe for him against his returne, because hee had hope that thou wouldest keepe them safely: but at his coming back, when hee demaundeth them, thou denyest the thing, in so doing, thou hast stollen it from him, and cracked the credite that thy friend had in thee, and laste of all, thou haste doubled the sinne.

A pooze man hath gauged to thee some pzeious thing that hee setteth much by, which when hee claimeth againe, with readie money in hande, to pay the summe which hee borrowed vpon it, thou deniest him the pledge, thou quarrellest with him, and vnest subtiltie to defraude him of his pawne, in so doing thou stealest it from him. Moreouer the Lorde gaue to his people other lawes, to this ende and effecte,

Wh, iiii,

touching

Things
found.

pledges &
pawnes.

touching the taking of pledges or gages. For in Deuteronomie, he saith: No man shall take the neather, or the vpper millstone to pledge. For he hath laide his life to pledge to thee. For it is all one as if he had said: thou shalt not take that at thy neighbours hand in steade of a pledge, wherewith hee getteth his liuing, and doth maintaine his familie. For thereby thou shouldest take from him both lufe and liuing. And immediatly after, he saith: When thou lendest thy brother any thing, thou shalt not goe into hys house to ferch a pledge from thence: but thou shalt stande without, that hee, which borrowed it of thee may bring it out of doores to thee. The Lorde forbiddeth crueltie, and would not haue riche men to bee too sharpe in ransacking poore mens houses, noꝝ ouer curious in taking of pleadges at poore mens handes. For hee addeth afterwarde: And if it bee a poore bodye, thou shalt not sleepe with his pledge: but deliuer him the pledge when as the Sunne goeth downe, that hee may sleepe in hys owne rayment and blesse thee: and that shall be imputed for righteousnesse vnto thee before the Lorde thy God.

Lastlie, they doe mosse of all en-dammage their neighbours which doe with holde the labourers wages. The labourers hyze is withhelde two sundrye waies. For thou doest either neuer paye it: Or else thou payest it with grudging and grunting, thou doest delate the payment too long, or oetherwise diminishest some parte of his hyze. But marke nowe that the name of hirelinges is of ample signification, and is extended to all kindes of artificers. The common sorte of wealthy men haue a cast nowe adaiers

to vse the helpe of handicraftes men, and bidde them keepe a reckoning of their hyze and wages in bookes of accounts, in the meane while, though they perceiue that these poore men lacke money, yet will they not paie so much as one pennie: yea when they require the debte that is due, they take them vp with bitter wordes and sende them empty away, til they themselues be disposed to paie. And so these foolish and wicked wealthie men doe not cease to lashe out in ryote prodigally the thinges that are not clearely their owne, but which they withholde from other poore men. Let vs heare therefore the lawes and iudgements of the Lorde our God touching this horrible abuse and detestable faulte. In Deuteronomie wee read: Thou shalt not denie, nor withhold the wages of an hired seruauant, that is needie and poore, whether hee bee of thy brethren or of the strangers that are in thy lande and within thy gates: But shalt giue him his hire the same day, and let not the sunne goe downe thereon, for iree is needy, and by the hire hee holdeth his life (that is, hee layeth the hope of his life therein, as hee that lookes to liue thereby) least he crye vnto the Lord, and it be turned vnto sinne to thee.

With this law of the Lorde do the wordes of James the Apostle most simply agree, where he saith: Behold the hire of labourers, which haue reaped downe your fieldes, which hire is of you kept backe by fraud, cryeth: and the cries of them whiche haue reaped are entred into the eares of the Lorde of Sabbath. What can be moze terrible to the hearers eares: the labourers hire which is withhelde doeth drie, and cryeth euen vpp into heauen: and that which is most of all

doth enter into the eares of the moste iust, seuerer and mightie God? What now may these defrauders looke for at Gods hand, but heauie punishment is light vpon their cursed heads. To be, therefore most rightly, and chiefly concludeth this matter: and giueth excellent coucel to al sortes of people, saying: Whosoever worketh any thing for thee, giue him his hire immediately, and let not thy hired seruantes wages remayne with thee at all, for in so doing, and fearing God, thou shalt haue thanks.

Now followeth the second member or parte of detrimēt, which doth consist in taking away an other mans goodes. And this taking away also is of sundrie sortes.

Now the first place of these sortes is attributed to theft it selfe (of which wee haue spoken somewhat before) which theſe is committed not in taking awaye of money onely, but in waies also, and longfull dealing in other mens groundes, in remoouing landmarkes or meere stones, and what soeuer is translated, denied, or cleane taken awaye against all right, or is maliciously against all conscience, and consent of the other partie, that is, of the true owner, delayed or foarded off till a longer time then it ought to be.

For in the nineteenth of Leviticus the Lorde setteth this downe for a law and saith: Yee shall not steale, ye shall not lye, no man shall deal with his neighbour deceitfully.

And Paule to the Ephesians saith: Laying lies aside, speake yee euerie one the truth to his brother: for wee are members one of an other: Let him which stole, steale no more, but rather labour with his handes in working the thing that is good, that hee may giue to him that hath

neede. This maye wee extende almost to all the offices and dueties of men.)

For whosoever denyeth the debte and duety which of right he oweth, the same doth sinne against this commandement: as for example, if the household deny the duty that he oweth to his familie, againe, if the familie consume the householders substance, and doe deceiue the good man whose care is bent to maintaine his charge, and are set to vndo him, by prodigall spending his money and goodes, which they filche from him priuely.

Againe, if the Lorde and maister (although this point may well be referred to the title of damage that is done by withholding) be too rough to his hirers or husbandmen: or if the plough-folks do idly wast their maisters substance, or slackly looke to their tillage and businesse, or spend in ryote his wealth and riches. So then the seruant offendeth againste this commandement, if hee doth not seeke all the meanes that hee may to haue a diligent care for his maisters affaires; and faithfullie augment his wealthy and possessions.

And in lyke manner doe many seruantes, in the dueties whiche they owe, offende agaynst their mistresses. And therefore Paule hauing an eye to this precept, giueth Titus in charge and sayth: Exhort seruants to be obedient vnto their owne maisters, and to please them in all thinges, not answering agayne, nor pickers; but shewing all good faythfulnesse, that they may adorne the doctrine of GOD our Sauour in all thinges.

And like vnto this is that which the same Apostle repeateth in the sixth Chappiter to the Ephesians:

the third to the Colossians, and the first to Timothee the sixth Chapter: for in this commaundement, his doctryne of the duties of Masters and Seruauntes hath a fitt place (so farre as concerneth the house-holders riches) and what-soeuer else is lyke vnto this.

To this precept also robberye and deceypte doe fully belong, both which extende farre, and contayne manye kyndes. Fraud is infinite: for the iniquitye of men is bottomelesse, their craftes are dyuers, and of so manye sortes, that no one man can number them all. And robberye is not alwayes armed with force and weapons, but is somtimes furnished with sleights and coloured wordes: neyther doe robbers lurke and laye wayte in woodes and wyde open fieldes alone, but are conuerlant also in the thickest throngs of euerye good Citie. Thou takest away thy neighbours goodes vnder the false title and pretence of lawe. Thou robbest him, I saye, while by thy suite thy giftes, or other fetches thou dost extort from the iudges corrupted sentence, to maintayn thy wrongfull claim. Some there are whiche vnder the title of a deede of gift, Dick not wrest whole heritages from legitimat heires. These and other shiftes, or cooleninges like vnothese, are contained partly vnder robberye, partly vnder deceite, but altogether and flatly vnder plain theuery.

Although at dice, players do giue their mutuall consent to fall to gaming: yet for because eache ones desire is greedely set to gett the others moneye, and that they make blynde Fortune, I meane the dice or cardes to bee the deuider of their goodes betwyte them. Therefore are the dice and cardes worthily condemned of all

good diuines. And Iustinian the Emperour, as it is extant, Codic. libro tertio titulo vltimo: hauing a regard to his subiectes commoditie, decreed that it should be lawfull for no man eyther in publike or in priuate houses to playe at Dice. For although dice play hath bene vsed of great antiquitie, yet hath it ended and burst out into teares.

For manye hauing lost all the substance that they haue, doe at the lasse in playe, breake forth to the curslinge and blaspheming of G. D. D. Otherwise there is none so ignozante but knoweth well ynough, that such exercises of the witte or bodye as are free from the popsoned desire of the filthy gaine, whereon, neither the hurt of our neighbour nor our selfe doth depende, are lawfull enough to be vsed of Christians.

Usurie, is when thou grauntest to another man the vse of thy goodes, as of lande, houses, moneye, or any thing else, wherof thou receiuest some yearlye commoditie. For thou halte a manour, a farme, landes, medowes, pastures, vineyardes, houses, and moneye, which thou doest let out to hire vnto another man vppon a certaine couenaunt of gaine to returne to thee for the vse thereof. This bargaine, this couenaunt is not of it selfe vnlawfull, nor yet condemned in the holy Scriptures. And the verye name of vsurpe is not vn honest, of it selfe, the abuse thereof hath made it vn honest, so that not without a cause it is at this daye detested of all men.

For vsurie is in the scripture condemned, so farre as it is toynd with iniquitie, and the destruction of our brocher or neighbor. For who will for bid to let out the vse of our lands, houses, or moneye to hire, that thereby wee may

Robberie & deceite.

Usurie.

Dicing and carding.

may receiue some iust and lawfull commodity? For buying, setting to hyre, and such like contracts are lawfully allowed vs. And as the parte of him that giueth, is to do good: so is it the duetie of him that taketh, not to vse a good turne without all manner of recompence to the hurt and hinderance of him that giueth it: in bestowing of meere benefites, there is another consideration, whereof we reade in the 6. of Luke; If ye lend to them, of whome ye hope to receiue againe, &c.

And the Lawyers did discusse this matter thus: that it is no vsurie, when the debtour giueth a pension and some yeerelie fee, in recompence of the money which he hath borrowed, sauing the principall summe which hee hath borrowed whole, by a couenaunt that was made befoze of selling it backe againe, because the thing doth cease to be lent, which is so graunted to another mans vse, that vnlesse the debitoz will, the creditour cannot claime the thing, so long as the debitoz payeth his pension, for the assured payment whereof, he hath put himself in bond.

For such a crediting is a flat contract of buying. They say therefore that vsurie is committed in lending alone (which ought to be without hire) and not in other contracts or bargaines.

Let them therefore which deale in these kind of trades, haue this alwaies befoze their eyes, as a rule to be ledd by. Whatsoever thou wouldest haue done to thy selfe, that do thou to another: & whatsoever thou wouldest not haue done to thy selfe, that do not thou to another. And let them thinke of those wordes of the Apostle: Let no man beguyle his brother in bargaining. I knowe verie well that touching money, they are wont to al-

ledge, that it endureth not as landes and vineyardes, but is consumed and made lesse with vse and tossing from man to man, and that therfoze no commodity ought to be taken for the vse thereof. But if a man put money into another mans hande, wherwith he buyeth him selfe a farme, a manour, landes, or vineyardes, or otherwise occupieth it to his gaine and profit, I see no cause, why a good Christian, and an honest mā may not reape some lawfull commodity of the hire of his money, as well as of the letting or leasing of his lande.

It is in the power of him, which so letteth out his money, with that mony to buy a farme, & so to take the whole gaine to himselfe: but now wee see that in letting the other haue it, hee graunteth him the vse of his money, wherby he is a very great gainer.

This fellow, to whome this summe is lent, or otherwise giuen vpon couenants of contract, doth with the mony get some stay of liuing, with the reuenue whereof, he nourisheth all his familie, paying to his creditour the portion agreed on, of which, when he hath once made a full restitution, he maketh the liuing his owne for euer, and acquitteth himself from the yeerely pension. In this kind of couenaunting, no man, I think wil say, that the poore is oppelless, when the thing it selfe doth rather cry, that by such vsurie, the poore is greatly helped. Vsurie therfoze is forbidden in the word of God, so farre forth, as it biteth (for heere I vse the verye terme of the Scriptures) his neighbour, while it hindereth him, or otherwise vndoeth him. For thus saith the Lozde in Leuiticus: If thy brother be waxen poore, and fallen in decaie, whether he be a straunger, or indweller, releue him, that he may liue

liue with thee. Thou shalt take no vsurie of him, or more then right: but feare the Lord, that thy brother may liue with thee. Thou shalt not giue him thy money vppon vsurye, nor lende him thy victuals for increase. I am the Lord your God.

Therefore the Lord misliketh al artes of couetous and deceitfull men, wherewith they do not onely exceed measure in exacting vsury, but do of purpose let out their money and substance to hire, that by that occasion they may wipe their debtours of all that they haue.

No man, I thinke, can in fewe wordes expresse all the wicked catches of subtiler vsurers, they inuent suche newe ones euery daie. I will therefore recite here the iudgement of the Lord against a fewe wicked artes and detestable deedes of vsurers in lending, letting, and selling, to the ende that these beeing once considered all men may iudge and take heede of the like.

The Prophet Amos in the eighth Chapter saith: Heare this, O ye that swallowe vpp the poore, and make the needy of the lande to faile, saying: after a moneth wee will sell corne, and at the weekes ende wee will set forth wheate, we will make the Ephraim small and the sickle great, and falsifie the weights by decepte, that wee may buy the poore for siluer, and the needie for shoes, and sell the refuse of the wheate. The Lord hath sworne by the excellencie of Iacob: surely I will neuer forgett anie of theyr workes. Shall not the lande tremble for this? shall not euerye one mourne that dwelleth therein? And it shall rise vpp wholie as a flud, &c.

Therefore, that the wrath of

God may bee turned awaye from falling vpon common weales and kingdoms for vniuste extortion in vsurye and detestable vsurers, it is the part of a holye Magistrate to bryde vsurers with bypight lawes, and according to the qualitie of times, places, states, & persons, to appoint a lawfull, iust and honest lucre, that vsurers maye not in lending, letting, buying, and selling oppres the poore people, but that equitie and iustice may bee kept in all things.

Of this duetie of his, the magistrate hath a notable example in Nehemias, suppressing the couetousnesse, cruelty, and extreame iniurie of vsurers, and other oppressours of his Jewish commonaltee. It is at large set downe in the fift Chapter of the historie of Nehemias. In this therefore which I haue hether to alleadged, I meane not to father or defend vniust occupiers, vsurers or their insatiable couetousnesse: but I affirme flatly that they liue of the bloud and bowels of their bretheren and countymen: and that they shalbe vndoubtedly damned, vnesse they repent them of their sinne and extortion. The very law of nature doeth make greatlye againste them, which I obiect here and say vnto the: Whatsoeuer thou wouldeste not haue done to thy selfe, that doe not thou to another. The Publicanes also came to John, that they might be baptised of him, and saide: maister, what shall wee do? To whom he said: exacte no moze then is appointed for you.

These Publicanes were such as liued vppon the publique toll and customes which they had farmed at the Romanes hands for a certaine summe of readie moneye. Nowe hee had not these Publicanes to leaue off their toll

Against
vsurers.

That is the
measure smal
and the
price great.

coll-gathering, but willed them to bee content with their appointed surp. In like manner I urge the same sentence and say to all vsurers and occupiers: Exact no more, then is appointed for you.

But if ye want a certaine constitution and ordinance set downe by the Magistrate, for the gaine of your money in euery seuerall trade, then let equity, humanity, and charity, preuaile in your mindes, and let the common law sinke into your hearts, which saith What soeuer ye woulde that men should doe to you, the same do ye to them. If thine eie, saith the Lord, be single, all thy body is lightsome: but if the lyght that is in thee, bee darknesse, howe great then is that darcknesse.

Sacriledge is the spoiling of holy things which are consecrated to God, and the vse of the church. For the Church of God hath hallowed goodes and riches, wherewith it doth partlie maintaine sincere doctrine, and the holy Ministry of the Church, and partlie relieue the needy Saintes and impotent brethren. The church also hath goods and possessions, to keep the places of prayer, spirituall houses and hospitals in due reparations: and lastlie for the publike helpe of all people, in common calamities and greuous afflictions.

They therefore are church-robbers, which do conuerthe the church goodes from the lawfull and holy purpose, for which they were ordeined, into a prophane and godlesse vse, spending them prodigally in hunting, gay cloathing, superstition, whoze-haunting, dicing, drinking and excessiue banquetting. In which thinges, Bishoppes and Magistrates of these daies doe greatlie offende. And it can not otherwise bee,

but that some great misfortune, and moze calamities then one must needs follow that soule abuse of Ecclesiastical riches and spiritual goods. For as Christ our Lorde, the verie Sonne of God, is spoyled and defrauded in the pooze and needie: so doctrine and godlinesse come to an ende, where honeste studies doe verely decay, the sheep of Christ are altogether destitute of good and faithfull sheapheards, and are left for a praye to rauening wolues, and mercilesse robbers.

But yet we must haue a regard not to accompt in the number of Church-robbers, such heades and ouer-seers of holy religion, as some Kings of Iuda were, but Ezechias especially, and many other Bishoppes and Pastours of the Primitive Church, who in manye troublesome byzesses, when either warres did waste their Countreies and common weales, or else when hunger or some other publike calamitie, did oppresse and pinch their sillie Countreymen, did not sicke to bestowe the Church goods liberally, and to empy the treasure of the hallowed money, that thereby they might doe the pooze oppressed some good. But they had vndoubtedly bene wrongfull Church-robbers, if they to spare money and other vessels which are without life, would not haue redeemed liuing creatures their Countreymen from death & penurie.

There is an excellent place of this matter in S. Ambrose, Officiorum li. 2. Cap. 28. There are also notable examples heereof in the Ecclesiastical historie.

Forouer in the number of Church-robbers, diuines accompt Simoniaks, that is, Merchants, I meane, buyers and sellers of spirituall and Ecclesiastical dignities.

Simoniakes.

Ambition.

For such a one is Simon Magus their graunde Patriarche reported to haue bene in the Actes of the Apostles. In the Ciuill law, whosoever went about with priuie gifts to buye the voice of any man to speake on his side, when publike offices were for to be bestowed, he was guiltie of ambition, and beside the shame, and open infamy, was compelled to paye an hundred Crownes for his offence. But because this belongs not to Sacriledge, welett it passe, and retourne to our matter.

They are Church-robbers, whosoever either do not pay at all, or else doe paye unwillingly the goodes that are due to the Church, I meane, their Tithes, and yearely reuenues. It is to be seene in the Scriptures, how terribly the Prophets do threaten Church-robbers. Daggus testified, that the ground brought forth so ill and little fruit for nothing else, but for because the people did not truelye paye that, which of duety they ought to the temple. In Malachie, God promisetht the people to make their grounde fruitefull, if they will paye liberallye the stipends and tributes due to the temple.

Now the Ministers of the Churches may vse those reuenues or stipends by as good law and right, as they that vse the profit of the grounde, which they themselues haue husbanded. For so doth the Lorde expressly teache them in the 18. of the book of Numbers, wherewithall Paules sayng agreeth in the ninth Chapter of his first epistle to the Corinthians. And the Lorde Iesus himselfe also gaue almes to the poore of the stipende which he had, as it is to be seene in the 13. chapter of Saint Johns Gospell.

Howeuer, beggers commit sacri-

ledge, who abuse the name of Christe, and make their pouertie a cloake to keepe them yole still. The Apostle commandeth Timothy not to cherishe suche yole hypocrites and wandering bacabonds with the almes and expences of the Church-goodes. But no we the greatestt sacriledge of all, is, if a man translate the glozy of God the creator vnto a creature.

There is a kinde of theefe called Peculatus, which is committed in filching the common treasure, or purloynng away the princes substance. This kinde of robbery breedeth euery houre newe exactions, and giueth wicked magistrats good cause and sicke opportunitie to poyse the poore commonaltie. Of this sorte of robbers did Cato happily speake, when he said: Priuate theeues do leade their liues in chaines and fetters, but publike theeues in golde and purple. Under this title of robbrie are all those contained, that cyther do not pay at all, or else pay with ill will, the tributes and taxes that are due to their magistrats. Lastly, all they are counted faultie in this kinde of theuerie, whosoeuer doe abuse the publike wealth or treasure of the common weale.

Other some there are, that take byp childzen whom they knowe very well, and sell them to other, thereby to gett aduantage, or else doe steale away other mens seruantes. This kinde of theft the Lawyers call Plagium. And of this offence are those people guilty, which by euil whispering, perswasion, and seditious doctrine, doe drawe seruantes & handmaidens from obedience to their maisters, and childzen from doing reuerence and dutie to their parentes.

And when Captaines that are hired of strange princes to serue for money

This is vsed in
to place fo
such as in
bullingers
owne country
where the
twicers who
erue all men
or money do
rause it dai-
ie.

ney in fozeine warrs, doe againſt the
Parents will and knowledge, carrey
away whole bands of fillie yong men,
whome they entice with many faire
promises, and entrappe with sundrie
fleights, leading them to wars where-
in they perithe, and neuer retorne to
their freindes againe. Such Captiues
I say, are to be reckned in the number
of men-stealers. This offence of olde
was punished by death, as it is euident
in the 21. of Exodus, and in the lawe
of Constantine, which is to be seene
Cod. lib. 9. tit. 20.

An other sorte of theeues there is,
which we call fellones, and those bee

they whiche steale and driue away o-
ther mens cattell. In this order of
theeues. Those people placed which
do mislike the cattel that is lent them:
and they also, which when they maye
will not helpe an other mans Cattell
that is in ieopardy. For the Lorde in
the lawe commaunded to bring backe
that which goeth astrate, and to restore
it to the right owner.

Thus much hicher to haue I spo-
ken, my bzethzen, touching the sun-
drie kindes of theft, of the iuste and
lawfull getting of goodes, and also of
the proper owninge of peculiar ri-
chesse.

Of the lawfull vse of earthly goods : that is, how we may rightly
possesse and lawfullie spend the wealth that is rightly
and iustlie gotten : Of restitution
and almes deedes,

The second Sermon.



Vdid in my last
Sermon (ver-
ly beloued) de-
clare vnto you
by what mea-
nes goods are
rightly gottē,
& howe many
kinds of theft

there be, and sundrie sortes of getting
wealth vnlawfully : ther is yet behind
an other treatise for mee to adde, and
therein to teach you, what is the true
vse of goods rightly gotten, and howe
we may lawfullye possesse them, and
iustlie spende and dispose them in this
transitozie life. For iustice doth not
onely not defraude any man, but dooth
so much as it may endenour it selfe to
do good to al mē. Neither is it enough

for a godly man not to hurt any bodie,
vnlesse also he doo good to all that hee
can. And in this point do many men sin
while they are perswaded that they
haue done all the dutie that they owe,
if they hurt no man, & if they possesse
that which they haue without trouble
to anye man, although in the meane
while they haue no regarde whether
they help or do good to any man or no.
And hee sinneth as greatly in the sight
of the Lord, which doth not vse right-
ly goods iustly gotten, as he that hath
heaped vp wealth in wickednesse, and
noughtie meanes. I will tel you ther-
foze, so farr as God shal giue me grace
how and in what sort godly men may
holily possesse and dispose these earthly
goodes. Firſte of all, that the vse of
wozldly wealth may be helthful to the
owner

Nothing of
another mans
must be pos-
sessed.

owner, holpe men haue a diligent care that nothing of an other mans remain in their possession: that is, do care-fully seperate wealth rightly waine by from vniuall gotten goods, & do faithfully restore whatsoeuer they find, in that whiche they haue, to belong of right vnto other men. For they are thoroughly perswaded, and doo verily beleue, that by this meanes, the wealth that is left them, although by restitu- tion it be somewhat diminished, will yet notwithstanding prosper the bet- ter, endure the longer, and be far moze fruitfull vnto them

Nowe this restitution is flatly com- manded, and also very necessary to be put in practise, For the Lorde in the law doth by sundrie meanes, and that very carefully geue charge of it too, as is to be seene in the 22. of Exodus,

Prozeouer, so often as the iust and holpe commaundement of God was through the couetousnesse and wicked- nesse of mankinde cast off and neglec- ted, the Lorde raised by greuous and almost vnspreakable evils, against the contempners thereof, and scattered abroade the vniuall gotten goodes, by wars, mishaps and diuers calamities.

For the Prophet Esay cryeth, say- ing: The Lord shall enter into iudge- ment with the Elders and Princes of his people, and shall saye vnto them: It is yee that haue burnt vp my vine- yard, the spoile of the pore is in your houses.

And Amos in the thirde Chapter of his Prophetic crieth: They stoare vp treasures in their pallaces by vio- lence and robberie. Therefore thus saith the Lord God: miseries shal inuade thee on euery side of the land, and thy enemies shall bringe downe thy strength or riches from thee, and thy pallaces shalbe spoiled.

We reade therefore in the Gospell, Luke 19. that Zacheus of his owne accord, pro- mised restitution foure folde double, that is a full and absolute recompence of whatsoeuer he had taken wrongfully awaie, and it is assuredly certaine, that he perscurmed that promise. For he vnderstood by the inspiration of the holy Ghost, that a restitution of his ill gotten goodes was especially necessary, and that he should neuer be happy vntill he had made a full amenes for all his wrongfull dealings. Verie right- ly therefore saite Saint Augustine in his 54. Epistle to Macedonius, where he writeth.

It, when thou maist, thou doost not restore that which thou hast of an other mans goods, then is not re- pentance truly performed, but fals- ly fained: but if repentance be truly taken, then is not sin forgien, vn- lesse restitution bee made of thar, which was taken awaie, but as I said when it may be restored.

But touching the time when resti- tution ought to be made, the example of Zacheus teacheth vs, who, so soone as he was receiued vnto the fauour of Christ, and did vnderstand the workes of truth and equitie, did immediatly promise restitution, and out of hande performe the same.

Wherefore, wee muste not soade off from day to day to make restitution. No man hath neede to double his of- fence. For thou needest not by thy m. p. rowe and ouer-moztrowe delayes to augment his discommoditie and hinderance any longer, from whome thou hast by thy subtill meanes and wicked violence, wrested the goodes that he hath, considering thar he to his losse hath lacked them long enough, and bene without them too too long God wot,

V When resti-
tution is to
be made.

Restitution is
necessary.

Exod. 22.

Esai. 3.

If thou demandest, To whome thou oughtest to make restitution? I answer, to him from whom thou tookest it, if thou knowest from whom thou hast had it, and who it is whome thou hast defrauded. But by that meanes, saiest thou, I shall bring my selfe into obloquie and infamie. I bid thee not do so. But if thou didst inuent a meanes to take it, then find out some handsom way to restore it againe, wherby thou maist escape and not incur the note of infamie.

And praise to the Lord that he will vouchsafe to shew thee a readie waie and apt for to accomplish the thing that thou mindest. If thou meanest in god sadnesse to make true restitution, thou shalt vndoubtedly find a waie to do it, without reproch & obloquie. But if thou doest but dallie and rest with the Lord, thou wilt not be without a thousande excuses, the best and the soundest wherof will neuer set thy conscience at quiet libertie. Neither is God mocked. I cannot tel, saiest thou, from whom I haue taken it, and therefore I knowe not to whom I shoulde restore it.

If in verie deede thou knowest not from whom thou hast taken it, then hast thou the poore & needie on whome to bestowe it. To these thou oughtest to deale thy vniust gotten goodes, and not to superstition or the ministers thereof.

Now let euerie one make restitution of so much, as he hath taken a waie, or at the least of so much as he is able to restore.

For manie haue spent & so prodigally wasted other mens goods, that they are not able to make restitution of any thing againe. Let such fellows acknowledge their fault & repent their follie from the bottome of their hearts.

And if it happen at anie time afterward that they come by gods, then let them be so much moze liberal of their owne, as befoze they were prodigal in spending other mens.

But if all the riches which thou possessest be other mens goods, and gotten of thee by theft and robbetrie, so that if thou madest a full restitution there shoulde no pennie be left for thee, but that thou must needs go beg, then art thou verily hard bested, and in too woofull a taking, yea thou art mad and farre beside thy selfe if thou wilt not sticke, but still go on to paint thy pride, and maintaine a port with other mens pence, and satissie thy lust in the bowels, blood, and sweat of poore mens bowles.

Why doest thou not rather abase thy selfe to pouertie, and vse thine vniust gotten goods, as needie people vse their almes? For thou liuest of that that shoulde be the poores. Therefore laie downe thy pride, and forsake thy ruffling riot.

Consider with thy selfe who thou art, and whereupon thou liuest. And still do thy endeuor to make restitution, so farre as thou canst, and let it grieue thee to see thy selfe not able to restore the whole againe. If it be not a graefe to thee for a time to suffer pouertie, to labour and faithfully to exercise some honest occupation, and to traine by thy children leading them as it were by the hand to worke, then thou shalt not want whereon to liue, although thou restorest all whatsoeuer thou hast of other mens goodes. But there is very smal and almost no faith at all in manie men, wherby it commeth to passe that verie fewe or none can be perswaded, to make true restitution.

To this I adde (befoz I go any further)

Cc

ther)

To whome
restitution
is to bee
made.

Good coun-
sell or a diuise.

How much
euery one
ought to re-
store.

ther) that they ought especially to thinke of a restitution, which haue with euill woords corrupted the minds of simple soules, with pziue backbiting raised slanders on other men, or with peruerse counsell stirred by the mightier men against the weaker sort. For these things do passe and are far aboute all earthlie riches.

Thus much haue I said hitherto touching restitution, of which other men haue left very ample discourses, I for my part doe see that to a godlie mind this woꝝke of restitution is short and plaine ynough, and therfoze haue I spoken of it so shortly as I haue. For a godlie and well disposed man doth with all his hart desire and seeke to obey the laue of God, and therfoze by calling to God for aide he shall easilie find a waie to woꝝke iustice and equitie. As for those whose desire is rather to see me iust men, than to be iust indeede, and doe loue this woꝝld moze than it becometh them to doe, they with their ouer manie questions, and innumerable perchances and putcases do make the treatise of restitution so tedious and intricate, that no man shall euer be able to make it so plaine, that they will vnderstand it.

I will not therfoze answer them any moze, but onely warne them to examine their own conscience, and see what that doth bid them doe. Now I would haue that conscience of theirs to be settled in, and be mindfull of the generall law, which saith: Whatsoeuer thou wouldest haue done to thy selfe, that doe thou to another: and whatsoeuer thou wouldest not haue done to thy selfe, that doe not thou to another.

After this now I will somewhat freely discourse vpon the iust possessing, vsing, or disposing of well gotten

earthlie substance. First of all no man must put anie confidence in riches, which are indeede things transitoꝝie and doe quickly decay: we must not settle our minds vpon, nor be in loue with them, but by all meanes take heede that they diue vs not to idolatrie, nor hinder the course that we haue to passe. Heauen is the goale whereat we run. Here againe we must all giue eare to the diuine and heauenlie woꝝds vttered by the Prophet Dauid, who said: Put your trust in GOD alwaies, powre out your harts before him, for God is our refuge: As for the children of men, they be but vain: the children of me are deceitfull vpon the weights, they are altogether lighter than vanitie it selfe. Trust not in wrong and robbery, giue not your selues to vanitie: if riches increase, set not your harts vpon them. The Apostle Paule being indued with the same spirit, biddeth vs to vse the woꝝld and woꝝldlie things as though we vsed them not.

Againe, he calleth couetousnes the woꝝshipping of idols: & chargeth rich men not to put their trust in vncertain riches, but in the liuing God, who ministrETH to all creatures liuing sufficiently ynough. And therfoze the Lord in the Gospel forbiddeth to heape treasures vpon earth.

Now on the other side, we are not bidden by the Apostles to spende our goods prodigally in riot and wantonnesse. For we may not abuse the wealth that the Lord hath lent vs in pride and lururie, as manie doe, who lash out all in dicing, sumptuous building, strange clothing, excessive drinking, and other deintie banketting.

The ende and destruction of such kinde of people doth the Lord berie finely,

Psal. 62.

Prodigalitie forbidden.

Ample or large discourses haue bene made touching restitution.

We must not set our minds on riches

finely, though not without terroꝝ to them that heare it, set downe in the parable of the rich glutton, who after his delicate fare and costly apparell, was after this life tormented in hell with vnspcakable thirst, and toasted there with vnquenchable fire. Therefoze these tempozall goddes must be rightly, holily, and moderatelly bled, without excesse.

Euery man must acknowledge these terrestriall gods to be the mere and free gifts of our bountifull and heauenlic father, and not to be giuen foꝝ our deserts, oꝝ gottē by our might. Foꝝ we haue of Gods liberalitie all things necessaric to maintaine our liues. It is the Lord which blesseth and doth prosper our labour. Finally, they are not euill but the godd giftes of God which he giueth to the maintenance of our liues, and not to our destruction: The fault is in our selues that riches are a snare to bring many men to euill ends. Hoꝝeouer the Lord himselfe requireth and in his wayde commandeth vs, to be thankfull vnto him foꝝ his good benefitts bestowd on vs, to vse them with thanks giuing, to praise his name foꝝ all things, and to reioice in his fatherlic godnesse shewed vnto vs. Foꝝ thus doth Moses the seruant of God in Deuteronomie charge the Israelites: When thou hast eaten therefore and filled thy selfe, then thanke the Lord thy God, in that good land which hee hath giuen thee. Beware that thou forget not the Lord thy God, that thou wouldest not keepe his commandementes, his lawes and ordinances, which I commande thee this day: yea, and when thou hast eaten & filled thy selfe, and hast built goodly houses and dwellest therein: and when thy beastes, and thy sheepe are

waxen many, and thy siluer and thy gold is multiplied, and all that thou hast is increased: then beware least thine hart rise, and thou forget the Lord thy God, which brought thee out of the land of Ægypt, and from the house of bondage. Say not then in thine hart, my power and the might of mine owne hand, hath prepared mee this aboundance. Remember the Lord thy God: for it is hee that giueth thee power to get substance &c.

Hoꝝeouer Paul the Apostle saith, that all the creatures of God are godd, created to the godd and preservation of vs men, and biddeth vs vse them with the feare of God and giuing of thanks. And againe, whether yee eate or drinke or whatsoeuer ye do, do all to the glory of God. And in another place: Let your manners be far from couetousnesse, and be content with the thinges that ye haue. For he hath said, I doe not forsake nor leaue thee, so that we may boldly say the Lord is my helper, I wil not feare what man can doe vnto mee.

Let earthly goddes also serue our necessitie. Hoꝝe necessitie requireth a comodious dwelling place, so much victuals as are sufficient: comely apparell, and honest company keeping with our neighbours and equals. Let euery man measure and esteeme these circumstances, first by his owne personne, then by his familie oꝝ household. Foꝝ an houtholder must warily provide and foresee that no necessarie thing be wanting in his familie.

Of this care of the houtholder, there are sundrie testimonies of Scripture extant, but specially that of Sainte Paule, in the fifth Chapter of his first Epistle to Timothie. And here

Riches are the gift of God for which he must be thanked.

Goods serue to supply our necessitie.

note that by necessitie all thinges are ment which the bodie or life of man, doth necessarily require and stande in neede of, and finally whatsoeuer the honestie and bescaming of euery man doth craue or demaunde. And thus far verily and to this ende or purpose it is lawfull for any man to laie some what vppen in those against yeeres to come. The man whose charge is much in keeping a great house, hath need of the more to maintaine it with al, and he whose family is not so bigge needeth so much the lesse, as his house is the smaller. And one state of life and a greater port becometh a magistrate when another countenance and a lower state bescaming a private person. But in these cases let euery man consider what necessitie requireth, not what lust and rioting will egge him vnto. Let him thinke with himselfe what is seemely and vnseemely for one of his degre.

And yet we doe not in this treatise make so stricke a definition of necessitie, as that thereby we doe vtterly condemn al pleasure and moderate libertie for sensuality and luxury. For I knowe that God hath graunted and giuen to man, not onely the vse of necessitie, I mean the vse of those thinges which we as men can not bee without, but also doth allow him all moderate pleasure where withal to delight him.

Let no man therfore make scruple of conscience in the swcet and pleasant vse of earthly goods, as though with that swete pleasure which hee enioyeth, he sinned against God, but let him which maketh conscience, make it rather in the iust and lawfull vse of those terrestriall riches. For the Lord hath in no place forbidden mirth, ioye, and the swcet vse of wealth, so farre sweth

that nothing be done vnderentlie, vnthankfully, or vnrighteously. For the Prophet Jeremie alluding to the promises of Gods lawe contained in the 26. of Leviticus, and the 28. of Deuteronomie saith: They shal come and reioice in Sion, and shall haue plenteousnes of goods, which the Lorde shall giue them, namely, in wheate, wine, oyle, yoong sheepe and calves, and their soule shall bee as a well watered garden, for they shall no more be sorrowfull. Then shall the maide reioice in the dance, yea both yoong and old folkes: For I will turn their sorrowe into gladnes, and will comfort them and make them merrie. I will make drunken the harts of the priests with fatte, and my people shal be filled with my goodnes, saith the Lord. Jeremie 31. Moreover in the fourth Chapter of the thirde booke of kings we read: And vnder Solomon they encreased and were manie in number as the sande of the sea, eating and drinking, and making merrie.

Again in the 8. Chap. of the same booke we finde: And Solomon made a solemne feast & all Israel with him, a verie great congregation, which came together out from among all the people, euen from the entring in of Hemath vnto the riuer of Egypt, before the Lorde seuen daies and seuen daies, that is 14. daies in all. Afterward he sent away the people, and they thanked the king, and went vnto their tents verie ioyfullie, & with glad hartes, because of all the goodnesse that the Lorde had done for Dauid his seruant, and for Israel his people. Like vnto this is that which we reade in the 8. Chap. of Nehemias in these words, And Esdras with the Levites saide to all the people which

Necessitie
excludeth
not allowed
pleasure.

which was sad and sorrowfull: This day is holy vnto the Lord your God, be not ye sorie, and weep ye not, but go your way to eat the fat, & drinke the sweete, and send part vnto them that haue not, &c.

And the Lorde verily doeth not require vs men to bee without all sence & feeling of those pleasures which hee of his grace hath giuen vs to enioye, neither would he haue vs to be altogether benumbed like blockes & stockes & senseles stoues. For he himselfe hath grafted in vs all the sence and feeling of good and euill, of sweete and lowe.

And the same our God and maker hath of his eternall goodnes and wisdom, ordeined a certayne naturall excellencie in his creatures, and hath adorned them and made them so delectable, that we may delight in and desire them: yea, and that more is, our God hath planted in them a notwithstanding force & vertue to cherishe vs men, and to keepe our bodies in sayre and good liking. For Dauid sayth, And (he maketh growe out of the earth) wine that maketh glad the heart of man, and oyle to make him haue a cheerfull countenance, and breade to strengthen mans heart. The trees of the Lorde are full of sappe, wherein the birdes make their neastes and sing, &c. Moreover, it is reported that Iacob the patriark did drinke to drunkenesse, and of Ioseph & his brethren the Scripture saith: And in drinking with him they were made drunken with wine.

Now no man will take this drunkenesse of theirs for that excessive bibbing, which the holy Scripture doeth euery where condemne, but for a certayne sweete and pleasaunt measure in drinking, wherewith being once satisfied, they were made the merrier,

For that madd kinde of drunkennes bereaues the senses, and is so far from causing men to be iocund and merrie, that cleane contrariwise it maketh the wayward, vnciuill, out of order, beastly, swinelike and filthy.

A like phrase of speech vseth Daggeus the Prophet where he sayth: Consider your own wayes in your harts, ye sowe much, but ye bring little in, ye eate, but ye haue not ynough, ye drinke, but not vnto drunkenesse: That is, not vnto sweete and pleasaunt sufficiencie, that being filled & iocund therewith, ye neede desire no more, but for that plentie, giue thanks to the Lord your good benefactor for bestowing it on you. This doe I somewhat more largely declare, because of the Anabaptistes and certayne senselesse Stoickes, and other newe sprung up hypocrites: the Carthusian Monkes, who as they goe about to make men mere blacks, so do they with most tragicall outcries, condemne utterly all allowable pleasure and lawfull delights.

They to colour and commend their odd opinion to the eares of men, abuse many places of the sacred Scriptures. Woe (say they) to you which now are full and doe laugh now, for the time will come, when ye shall hunger and weepe: when as in deed this and such like sayinges were vttered of God against the wicked, and such as do vnthankfully abuse the benefits and creatures of their good God. And therefore for a conclusion of that, which I haue hitherto saide, I add this, that godly men must still take careful heed, that they lee not loose the reyns to lust, and so exceede the golden meane. For meane and measure in these allowed pleasures also is liked, and looked for as well as other things.

Riches must
serue to doe
honour, &
shew cour-
teous beha-
uour be-
tweene man
and man.

Furthermoze let goods and earthly substance serue to doe honour, and shew curteise humaniye in one man to another. For wee doe of duty owe honour and humaniye to our kinsfolkes and aliaunce, our friends and acquaintance, our countrymen and straungers. For we must not onely doe good to them that are familiar with vs, but to them also whome wee did neuer see befoze, in keeping hospitaliye for wayfaying straungers, so farre as our substance wil stretch, to maintaine it. For if otherwise thy wealth be slender, as that it will doe no moze but maintaine thine owne house and familie, no parcell of Gods law doeth binde or bid thee to distribute to other men the wealth which thou thy selve doest neede, as muche or moze than they. It is sufficient for thee to prouide, that they of thyne owne household be not a burthen to other mens backs. So then the man whose wealth is small, is not compelled to spend that little, which hee hath in doing honour or shewing curteise to other men. It is enough for him to beare with a valiaunt heart his owne hard happe, and to take heede that his pouertie procure him not to offend against right and honesty.

Let those who are indifferentlye stozed, and richer men who haue welth at will, be courteous and liberall to entertaine straungers with francke hospitalitie.

Let their mindes be set to vse liberality to their owne praise and honestie, and not giuen to slithy greedines, and vnhoneste sparing of euerie odd halfe-penie. For some thou shalt finde, who though they be indifferent well stozed with wealth and possessions, are yet notwithstanding so wholly giuen ouer to the gathering of moze, that ney-

ther for their owne honesties sake, nor for any shew of curteise they will once bestow a dookin vpon any man whatsoever, be he their owne countryman, or a straunger vnknowne.

These kind of fellows, are alwaies chambered, and keep themselves close in secret counting houses, their baggs are their pillows whereon they sleep, and dreame of their ruddockes, they are not seene to stirre abroad, lest peradventure occasion shoulde bee offered them to giue entertainment or to shew some ciuilitie to aliaunts and straungers.

The Scripture doeth giue a farre better report of the most holie and famous Patriarches our graund predecessors.

Lot sate in the gates of Sodome to waite for straungers and wayfaying men, to the ende he might take them home to his house, and giue them entertainment so well as he could.

And if it fell out that he met with a straunger, hee did not desire him home to his house for fashions sake onely, that is, with faine or fained wordes, but he vsed in earnest all the meangs hee coulde to compell him perforce to take by his Inne and lodze with him that night.

Of our Father Abraham yee read in Genesis, that in the verie heate of the day, as he sate in the doze of his tent he espied thzee men that were trauctlers, whome at the first sight, although he knew them not, he entertained very louingly, and badde them welcome hartily.

For he staieth not to looke when they shoulde come and request to refresh themselves with him, but starteth vpp and meeteth them befoze they come to the doze of his tent, where he himselfe preuenteth them in speaking firste vnto them,

The Patri-
arkes ho'pi-
talitie.

them, and when he had courteously after his countrie manner; with obeysaunte saluted them, he biddeth them verie louingly hoine to his house, and sayth: I beseeche thee my Lorde, if I may finde fauour in thy sight, passe not away (I pray thee) from thy seruaunt.

Loe heere he calleth a trauegger, and a straunger too, by the name of Lorde (euen as we Germanes in the entertaining of straungers are wont to say: Sind mir Gott wol kommen lieben herren vnd gouten friiend) And although he were in the lande, where he dwelt, a man of high authoritie and very great name, yet notwithstanding hee did as it were, forget himselfe and say: Passe not I pray thee, away from thy seruaunt. Hee calleth himselfe a seruaunt of straungers. Hee goeth on moreouer and sayth: Let a little water be fett and washe your feete, and refreshe your selues vnder the tree. And I will set a morsell of breade to comfort your heartes, and then shall ye go on your way.

In these few wordes he containeth in a manner all the poyntes of cyuill courtesie. Neyther did Abraham vse these wordes to make a shewe onely of bounteous liberallity: but when hee had by entreatie requested them to stay, and by their graunt obtayned his desire, hee bestireth his stumppes to accomplishe in deede, the thinge that he had promised, he maketh haste to Sarah which was in the tente, and sayeth: Make readie at once three measures of fine meale, knead it, and make cakes. The Scripture yet addeth further this clause: And Abraham running vnto his beasts, caught a calfe tender and good, and gaue it to a younge man, which halsted and made it readie at once. And hee

took butter and milke, and the calfe which hee had prepared, and sett it before them, and stode himselfe with them: That is, did himselfe serue them, as they ate vnder the tree. This is woonderfull verily, and to be thought on deeply. Those goodes were well and worthily bestowed vpon so bountifull, liberall, and courteous a man as Abraham was, which knewe howe to vse his wealth so honestly, and with so commendable courtesie.

Neither was he alone in al his house so franke and liberall, as his wife and family were readily giuen, and verie willing to put that holpe exercise in vse and practize. All things therefore were ready with a trice.

In making preparation also no diligence was wating, choise was made of all things, for risse raffe and refuse geare was not serued to these straungers, but the beste and likeliest of all that was found.

The good-man himselfe taketh paynes like a seruaunt. Hee himselfe bringeth in his country fare, which far doth excell all costly rates, and prince-like dishes, and setteth his guesstes to meate with butter and milke, and serueth the last course with Treacle well fedde, and housewife-like dressed. Neyther was he content with this courtesie and entertaynement, but humbled himselfe further yet, and wayted at the Table, whyle his guesstes were at meate.

The table, loe, was serued by him, which had those great and ample promises made him by G O D, which is the Father of all the sayntfull, which is the roote and graund-stee of Christs our Lorde, which was the friende of G O D, and confederate to puissant kinges, being himselfe the most hon-

nourable Prince in all this land, as he that had in warre ouercome and vanquished scure of the mightiest kinges of all the East, and brought them back againe to slavery and bondage, deliue- ring his people whome they had taken captiue.

This excellent and worthy man, I say, may well bee a paterne for all wealthie men to follow in bestowing honour, courtesie, and hospitalitie vpon straungers and men vnknowne. For lastly, beside his rare and seldome seene hospitalitie, hee shewed mozeouer this point of courtesie, that, when they rose from meate, hee bare them companie some part of the way. Let our wealthie pinchpence therefore at the last bee ashamed off, and leaue their niggish liues and insatiable couetousnesse. What pleasure I praye you haue they of their riches? to whome do they good? whome doe they honour with their close kept coyne? Or what honour or honestie worth their monie procure or get them while they liue among men? Why doe not the wiser sorte of wealthy men rather leaue this crue of miserable wretches, and hearken to the Apostles wordes, who saith: Remember to keepe hospytalytie: for by that meanes many haue lodged Aungels vnwittinglie and vnwares.

And verilie hee speaketh there of Lot and Abraham. Neither is it to be doubted, but that wee entertaine the very Angels of God, and Christ himselfe, as often as wee shewe courtesie and hospitality to good and goodly mortall men.

Lastly, let the goodes of wealthy men serue, not to the intertainment of men of credite onely, but to the reliefe also of the poore and needy creatures, For that wholesome saying

of Paule must bee beaten into their heades: Charge them that are riche, that they do good, that they be rich in good workes, that they be readie to giue, glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they maye lay hold vpon eternal life. With this doctrine of the Apostle doeth the Prophet Esay verie well agree, where hee saith, touching Tyre: Their occupying also and their wares shalbe holye vnto the Lorde: their gaines shal not be layed vp nor kept in store, but it shalbe theirs that dwel before the Lord, that they maye eat enough, and haue clothing sufficient. Loe, heere Esayas teacheth vs the meanes to laye vp treasure that euer shall endure.

Moreouer, in the sixt chapter of Mathewe, the verie same is repeated that was spoken of before. Let euery one also cal to his memoery the other wholesome sentences of the Lord his God, to stirre him vp to the giuing of almes.

In Deuteronomie, Moses saith: Beware that thou harden not thy hart, nor shut to thine hand from thy needie brother: but open thine hand liberallye vnto him. Thou shalt giue him, and let it not grieue thine heart to giue vnto him: because that for this thing, the Lord thy God shal inrich and blesse thee in al thy workes, and in all thou puttest thine hande vnto. The Lord shall neuer be without pore, and therefore I command thee, saying: Open thine hand liberallye vnto thy brother, that is poore and needy in the land. In the Psalmes wee finde: A good man is mercifull and lendeth, and guideth his wordes with discretion. Hee disperfeth abroade, and giueth to the poore: his righteousnesse remaineth for

for euer, his horne shall bee exalted with honour. Solomon also sayth: Let mercy or wel-doing, or faithfulness neuer depart from thee, bynde them about thy neck, & write them in the tables of thine heart, so shalt thou finde fauour and good estimation in the sight of God & men. Again, Honor the Lord with thy substance, and of the first-linges of all thine increase giue to the poore: So shall thy barns be filled with plenteousnesse, and thy presses shall flow ouer with sweete wine. And againe, whosoeuer stoppeth his eare at the crie of the poore, hee shall crie himselfe and not be heard. With these in all poynts do the sayings of the Apostles and Euangelistes plainely agree. Giue to euery one that asketh of thee. Againe, verily I say vnto you, in as much as yee haue shewed mercy to the least of these my brethren, ye haue shewed it to me. Which sentence surely is worthy to be noted and deepe printed in the heartes of all Christians. For if the Lorde Jesus reputed that to be bestowed on himself, which thou bestowest on the poore: then vndoubtedly he thinketh himselfe neglected and dispised of thee, so often as thou neglectest or despisest the needie.

This is (vndoubtedly) true and most surely certaine. For the Lorde and iudge of all people assurcth vs by promise, that at the ende of the worlde in that last iudgement, hee will giue sentence in this maner & order: Come yee blessed of my father, possesse the kingdome, &c. For I was hungrye and yee gaue mee meate, I was thirstie and yee gaue mee drinke: And so forward as is to be scene in the 25. Chappiter of Saint Mathewes Gospel. Heereunto also belongeth the

words of S. John the Apostle, where he saith: Who so hath this worldes good, and seeth his brother haue neede, and shutteth vp his compassion from him, howe dwelleth the loue of God in him.

And from hence vndoubtedly did first arise the common voyce of them of old which were wont to say: If thou seest a needy body die with hunger, and doest not helpe him while thou maiest, thou hast killed him, and giuen consent vnto his death. Let him therefore, which hath store of earthlye goodes, know for a suretie, and in his heart bee thoroughly perswaded, that he is bounde especially to doe good to the needy.

Moreouer, let him that is wealthy doe good to all men so neere as hee can. For the Lorde sayeth: Giue to euerye one that asketh of thee. And Tobias giueth his sonne this lesson, saying: Turne not thy face from any poore man. But if thou canst not through lacke of abilitie doe good to all men, then succour them chiefly whome thou perceivest to bee godlye disposed, and yet pinched with penurye. For Saint Paule sayth: Let vs doe good to all men, but them especially that are of the householde of faith.

Let vs therefore aid, succour, and relieue fatherlesse children and poore widowes, olde men and impotent people, those that are afflicted and persecuted for the profession of the trueth, and suche as are oppressed with any misery and calamitie. Let vs further and helpe forward good and holy learning, and all the worshippers and true ministers of God, that liue in want and skaritie. Finally, let vs relieue straungers, and whome soeuer els we may.

To whome
wee must do
good.

How wee ought to do good.

Nowe our duetie is to aide and stand them in need, with counsell, comfort, helpe, money, meate, drinke, lodging, rayment, commendations, and with all thinges else, wherein wee perceiue that they lacke our helping hand. Touching which, I spake somewhat in the tenth Sermon of the first Decade. We must also succour them readilie, with a willing hearte and a cheerefull minde. For God requireth a chearful giuer. And in helping them let vs do liberally. For Tobias saith: Be mercifull after thy power, if thou haue much, giue plenteously, if thou

haue little, do thy diligence, gladlie to giue of that little: For in so doing, the Lorde shall blesse both thee and thine.

Thus much, my brethren, haue I hether too saide, touching the lawfull vse of earthly goodes. God graunte that euery one of you may printe these sayings in his hearte, and put in practise this holy worke: let vs pray to the Lorde that hee will vouchsafe so to direct vs in his wayes, that, for the getting of those transitorie goods, we lose not the cuerlasting treasure of his heauenly kingdome.

Of the patient bearing and abiding of sundrie calamities and miseries: and also of the hope and manifold consolation of the faithfull.

The third Sermon.



How farre we must do good.

V shall not do amisse, I think my reuerende brethren, if to the treatise which I haue already made of earthly riches, and of the vse and abuse of the same, I doe heere also add a discourse of the diuers calamities, wherewith man, so long as hee liueth in this fraile flesh, is continually vexed and daily afflicted. For since that manie men doe either loose their temporall goodes, or else can by no meanes gette them, which are the causes why they be oppressed with penury and needinesse, it cannot be but profitable and very necessarie too, for euery good man to know out of the word of God, the verie reason and grounde of his consolation in his miseries, least

being swallowed vp of too great sorrow, and entangled in vetter desperation, he giue himselfe ouer to be Satans bondslaue. Nowe, this treatise serueth for the whole life of man. For I mean not to speake of any one calamitie alone, as of pouerty or penury, but generally of all the miseries that happen to man. Verily, since man is boyn to grief and misery as birdes to flying, and fishes to swimming, his life can neuer possibly be eyther sweet or quiet, vnles he know the manner and reason of his calamity. And if so be he know the reason therof religiously taken & deriued out of the worde of God, then his life cannot chuse but be sweete and quiet, howsoeuer otherwise it seeme to be most bitter and intollerable.

The mind of man verily is sorely afflicted and grieuously tormented with lamentable miseries, but the same on the other side, is sweetely eazed and might

mightily byholden by the true knowledge of those miseries and holy consolations, deriued and taken out of the word of God.

First of all it is requisite to lay before our eyes, and reckon by the several kindes and especiall sortes of mortall mens calamities. The euils verily are innumerable which daillie fall vpon our neckes, but those which doe most vsuallie happen, are the plague or pestilence, sundry and infinite diseases, death it selfe, & the feare of death, whose terrour to some is farre more greuous than death can be. To these be added the death and destruction of most notable men, or such of whome wee make most accounte, robberyes, oppressions, endlesse yll channes, pouertie, beggerie, lack of freindes, infamie, banishment, persecution, imprisonment, enforced torment, and exquisite punishments of sundry sortes and terrible to thinke on, vnseasonable and tempestuous weather, barrenness, dearth, frost, haile, deluges, earthquakes, the sinking of cities, the spoyling of fields, the burning of houses, the ruine of buildings, hatred, factions, priuie grudges, treasons, rebellions, warres, slaughters, captiuitie, cruelty of enemies, and tyranny: also the lacke of child:en, or troubles, cares, & hellish liues by the matching of vnmeet mates in wedlocke: by child:zen naughtily disposed, maliciously bent, disobedient and vnthankfull to father and mother, & lastly care and continuall grieue in sundry sortes for sundry things which neuer cease to vex our mindes. For no man can in neuer so long a beadowe reckon vpp all the euils wherunto miserable mankind is woefully endaugered and euery moment tormentted. Fewe miseries rise by euerye daie, of which our

elders did neuer heare. And they are appointed to be felt and suffered of vs, who with our new and neuer heard of sinnes, do daily deserue newe and neuer seene punishments, when as others, wise the miseries, which our forefathers felt, had bene enough and sufficient to haue plagued vs all.

But now with these euils, as well the good and godly worshippers of god as the wicked contemners of his name are troubled and put in vze: yea, the Saints are through all their life tyme afflicted and vexed, when as contrarily the wicked abounde with al kindes of ioy and delightful pleasures: wherupō it commeth, that great temptations & complaints arise in the myndes of the godly. The wicked do gather by their happie state & pleasaunt life, that God doth like their religion, & accept their manner of dealing, whereby they are confirmed & grounded in their errors.

And on the other side the godly, by reason of the miseries, which they haue long suffered, do reuolte from godlines and turne to the vngodly, because they thinke that the state of the wicked is far better than theirs.

Now it is good to know & seuerallie to learne all this out of the scriptures.

That the godly are and haue bene afflicted as well as the wicked, since the beginning of the world, it is manifest to be seene in the example of Abel and Cain: for, as the one was pitifully slaine of the other for his sincere worshipping of God: so was the other for the murder made a vagabonde, not daring for feare to abide in any place to take his rest in. Iacob surnamed Israell is read to haue bene vexed with many calamities. The same is reported also of the Aegyptians while they persecuted y Israelites. Saul was vexed, and Dauid afflicted, The Lord our

Sauour

The kindes of calamities.

The good and euill are afflicted with calamities.

Sanctour with his disciples, bare the crosse of griefe and trouble. Againe, on the other side, the Jewes who cruelly persecuted Christ & his disciples were horribly destroyed, & that worthily so, for their vilanous iniurie. Unspeakable are the euils which the church of Christ bid suffer in those 10. most bloody persecutions befoze the reign of Constantine the great: but Orosius the notable, diligent, & faithful historiographer maketh mention, that due and deserued punishments were out of hand layd vpon the neckes of those persecuting tyrants, of whom I wil speake somewhat in place conuenient. And by the testimonies both of God and man, and also by manifold experience, we see it prooued, that aswell the godly as vngodly are touched with miseries. Yea truly, the best and holiest men for the most part are troubled and afflicted: when the wicked and woyle sozte are free from calamities, leading their liues in ease and pleasures. And while the good do suffer persecution and iniuries, the wicked reioyce thereat. For the Lorde in the gospel saith to his disciples: Verily, verily, I saye vnto you, ye shall weepe and lament, the world shalbe glad, but ye shall be sorrowfull. But now what kinde of temptations these be, which arise in the heartes of the godly through their tribulations, and what those men which are not altogether godlesse nor the enemies of God, doe gather of the felicitie where in the wicked are, the Scripture in manye places teacheth vs, and especially in that wonderfull discourse of Job and his friends. The prophet Abacuk complaineth and saith: O Lord how long shall I cry, and thou not heare? how long shall I crye out to thee for the violence that I suffer, and thou not help? why am I compelled to see ini-

quitie, spoiling, & vnrighthouse against me? why dost thou regard the that dispise thee, & holdest thy tong while the wicked treadeth downe the man that is more righteous then himselfe? The wicked doth circumuent the righteous, and therefore wrong iudgment procedeth. In Da-
 Malae. p
 lachie the hypocrites do trie: It is but vaine to serue God, and what profit is it, that we haue kept his comandements: & that we haue walked humbly before the face of the lord? Now therfore we cal the proud and arrogant, blessed & happy: for the workers of wickednesse liue happily and are set vp, and they tempt God, goe on in their wickednes, & are deliuered. The holy Prophet Asaph contey-
 Psal. 73.
 neth all this most fully & significantly in the psalm where he saith: My feete were almost gone, my treadings had welnigh slipped: for I was greued at the wicked, when I did see the vngodly in such prosperity: for they are in no perill of death, they are I saye, troubled with no diseases, whereby they are drawn as it were to death, but are lustie and strong. They come into no misfortune like other men: but are free from the euils wherwith other folke are plagued: and this is the cause that they are so holdē with pride, and wrapped in violence as in a garment. Their eies swel with fatnes, & they do euen what they luste. They stretch forth their mouth vnto heauen, & their tong goeth through the worlde. Yea and they dare saye: Tushe how should God perceiue it? Lo these are the vngodly, these prosper in the world, and these haue riches in possession, Then (said I) haue I clenfed my heart in vayne, and washed myne handes in innocencie: and I beare punishment euery day.

And

The godly are afflicted when the wicked liue in pleasure.

Abac. 2.

And while I thought thus to my self, I had almost departed from the generation of Gods children.

The causes
of calamities

Howe since this is so, it followeth consequently to beate out the causes of these calamities. For in so doing we shal be the better able to iudge rightly of the miseries both of the godlie and wicked sorte of people. The causes of calamities are many & of many sorts: but the generall and especiall cause is knowne to be sinne. For by disobedience sinne entred into the worlde, and death by sin, and so consequently diseases, and al euils in the worlde. They are verie light headed & vaine fellows that referre these causes to I cannot tel what, blind constellations, and mouinges of Planeses. For wee by our euill lustes and corrupt affections, doe heape vp day by day one euill on anothers necke. And at our elbowed standeth the diuel, who roundeth vs in the eares and eggeth vs for wards: and as helps to spurre vs on, there are a crew of naughty packes that neuer cease to traine vs in: and dailie there do rise by diuers instruments of tribulation, wherewith the most wise and iust God doth suffer vs men to be exercised and tormented.

The cause
why the
saintes are
afflicted.

But the same causes of affliction are not alwaies founde to bee in the holie worshippers of God, as are in the wicked despisers of his name. The Saintes are often afflicted, that by their trouble the glorie of God may be knowne to the worlde. For when the Disciples of Christ did see the blinde man in the Gospell, which was blinde from his mothers wombe, they saide to the Lorde: Maister who sinned this man or his parents, that he was borne blinde? Iesus answered: Neither did this man sinne nor his parentes, but that the workes of God

might be made manifest in him.

Likewise when the Lorde hearde say that Lazarus was sicke: This disease (saith he) is not to death, but to the glory of God, that by it the son of God may be glorified. And yet if wee touch this matter to the quicke there can none in the worlde be founde without sin, so that if the Lorde will marke our iniquities, he shal alwaies finde somewhat to be punished in vs. As it is at large declared in the booke of Job.

Furthermoze, the Lorde doth suffer his spouse the church, which he loveth full dearly, to be troubled and afflicted, to this ende and purpose, that hee may openly declare, that the elect are defended, preserved, and deliuered by the power and aide of God, and not by the pollicie or helpe of man. For Paule saith: Wee haue this treasure in earthen vessels, that the excellencie of the power may be Gods, and not of vs, while wee are troubled on euerie side, but not made sorrowful. Wee are in pouertie but not in extream pouertie: wee suffer persecution, but are not forsaken therin: we are cast downe, but we perish not: we alwaies beare about in the body, the dieng of the Lord Iesus, that the life of Iesus might also bee made manifest in our bodie. For we which liue are alwaies deliuered vnto death for Iesus sake, that the life also of Iesus might be made manifest in our mortall flesh. Also the same Apostle saith: Vertue is made perfecte in infirmities.

We are deliuered by the goodnesse of the Lord, not by our owne meanes or ability.

Againe, as the afflictions of the holie martires and faithfull Saintes of Christ are testimonies of the doctrine of faith, as our Sauioz in the Gospell saith: They shall deliuer you vp to counsels, and in their Synagogues they

Afflictions are testimonies of the doctrine of faith.

they shall scourge you, yea yee shall bee brought before kinges and rulers for my sake, that this might bee for a witness to them and the people. Euen so in like manner are the saints overladen with miseries made examles for vs to learne by, howe to ouercome and despise the world and to aspire to heavenly things.

Finally, the Lorde doth trie those that bee his, by layeng the crosse vpon their necks, & purgeth them like golde in the fire, he cutteth from vs manie occasions of euil that he may bying vs to the bearing of greater & more plentifull fruite. The wisdome of the Lorde doth therein follow the maner of Golde smithes, who put their gold into the fire to purge, and not to mar it. And hee imitateth also godd husbandmen, who when their coyne is somewhat too rancke doe moue it downe, and prune their trees not to destroy, but to make them beare more abundant fruite. And this flesh of ours verilie in peace and quietnesse is luscious, lazie, drowsie, and slow to godd & honest exercises: it is content and sa- keth no further then earthly things, it is wholly giuen to pleasures, it doth vtterly forget God and godlie things: now therefore it is not expedient onely, but also very necessary to haue this dull and sluggish lumpy stirred vp and exercised with troubles, afflictions, and sharpe persecutions. The Saints herein are like to yron, which by vse is somewhat worne and diminished, but by lieng still vnoccupied is eaten more with rust and canker. Poss truely therfore said S. Peter: Dearely beloued, thinke it not straunge, that yee are tried with fire, which thing is to trye you, as though some straunge thing happened vnto you: But reioice rather in that yee are par-

takers of the afflictions of Christ, that when his glory is reuealed yee may be merry and glad. For Paul to Timothy saith, Remember that Iesus Christ of the seede of Dauid was raysted from the deade according to my gospel, for which I am afflicted as an euil doer euen vnto bondes: and yet I suffer all thinges for the electes sakes, that they might also obtaine the saluation which is in Christ Iesus with eternall glorie. It is a faithfull saieng: For if we be deade with him, we shall also liue with him: if we be patient we shall reign with him, if we deny him he shal also deny vs. For in his Epistle to the Romanes he saith: Those which he knew before, he did also predestinate that they should be like fashioned vnto the shape of his sonne, that he might be the first begotté among many brethren. Moreouer whome hee did predestinate, them also he called, & whom he called them also he iustified: & whome he iustified, them also shal he glorifie. Again, in the same epistle he saith: Wee reioyce also in tribulations, knowing that tribulation worketh patience: patience prooue: prooue hope, & hope maketh not ashamed. &c. This do the priuate examles of y Saints, and publike examles of the whole Church, very plainly declare. Abraham, Isaac and Jacob, had neuer knowne that Gods helping hand had bene so faithfull and alwaies present with them, they had neuer bene grounded in so sure hope, nor shewed such especiall fruite of their excellent patience, if they had not bene exercised with many perils, and as it were oppressed with infinite calamities. Whereupon it commeth that Dauid cried. It is good for me Lorde that thou hast troubled mee. The church

2.Tim.2.

Rom.8.

Rom.5.

Psal.119.

of

We are tried by affliction.

1.Pet.4.

of Israell was oppressed in Egypt, but to the ende that it might with the moze glozie be deliuered and passe into the lande of promise. The Jewish Church was afflicted by them of Babylon and the Assyrians, so that their Temple was ouerthrowne, and the Saints caried captiue with the worst of the people. But the godlie sorte in their very captiuitie do seele the wonderfull helpe of God, & by that meanes are made the better by their afflictions, so that the name of the Lord was knowne among the Assyrians, the Chaldæes, the Medes, and Persians, to his great glozie and renoune, as it is at large declared in the histories of Daniel, Hester, and Esdras.

Here also is to be noted that certaine punishments are appointed of the Lord as plagues for certain sins, so that most commonly a man is plagued by the verie same thinges, wherein he sinned against the Lord. Dauid offended God with murther & adultry: and therefore he is punished with y^e shame of his owne house, with whoredome, incest, and detestable murther of his owne childzen, and lastly duiuen out and banished his kingdome.

It was pride and arrogancy wherin Nabuchodonosor sinned, and therefore being distract of his wits and turned into a beastly madness, hee led his life for a certaine time with beasts of the fielde. But as Nabuchodonosor was, when God thought good, restored to his kingdome: So Dauid did in time conuenient seele the mercy of the Lord in seeking him in his seate againe. For this saieng of the Lord is firmly ratified for ever, not onely to Dauid, but to euerie one that beleeueth, which is in these words set downe in the scriptures: If his children forsake my law and keep not my commandements,

I will visite their sins with rods, and their iniquities with scourges: yet will I not vtterly take my goodnesse from him, I will not break my covenant, neither will I change the thing that is once gone out of my mouth.

Therefore it is to our profit that the Lord afflicteth vs, as himselfe testifieth in the Reuelation of Christ uttered by John the Apostle and Euangelist, sayeng: Them which I loue, I rebuke & chasten. And Solomon long before that, did say: My sonne refuse not the chastening of the Lord, neither faint when thou art corrected of him. For whom the Lord loueth, him he chasteneth, and yet delighteth in him as a father in his sonne.

Now touching the persecutions and terrible plagues laid vpon the neck of the whole Church of God, or seuerall martirs of the same, as they were for the most part breathed out of woollie tyrants against y^e saints for their open confession & testimonies of their faith & truth of the gospel, so most commonly the causes of those bozils were the sins & offences of the saints which the iustice of God did visit in his holy ones, no doubt to the good, & saluation of the faithful. For of that bloody persecution vnder the Emperors Diocletian and Maximinã, which caused many thousandes, yea many millions of martirs to come to their endings, we read this folowing in the history of Eusebius of Cesaria, who learned it not by hearsay but was himselfe an eye witness of the same: When as by too much libertie and wantonnes, the manners of the church were vtterly marred, and the discipline thereof corrupted, while among our selues we enuy one another, and diminish one anothers estimation, while among our selues, wee snatch at and accuse our selues,

moouing

Apoc. 3.

Prouerb. 3.

Sinne is the cause of the churches persecutions.

Certaine punishments appointed as plagues to certaine sins.

moouing deadlie warre among our selues, while dissimulation sitteth in the face, deceit lurketh in the hart, and fallhood is vttered in words, so that one euill is heaped still on anothers necke, the Lord beginneth by little and little and with the bridle to checke the mouth of his tripping Church, and reseruing the congregations vntouched, hee beginneth first to suffer them to feele persecution, which serued as soldiours in the camps of the Gentils. But when as by that meanes the people coulde not bee made to remember themselves, in so much that they ceased not to persist in their wickednesse, and that the verie guides of the people & chiefe of the Church vnmindfull of Gods commandement were set on fire among themselves with strife, enuy, hatred, and pride, so that they might thinke they rather exercised tyrannie than the office of ministers, because they had forgotten Christian sinceritie and purenesse of liuing: then at length the houses of praier and Churches of the liuing God were throwen to the grounde, and the holie scriptures set on fire in the broad and open streetes. Thus much, word for word, out of the eight booke of his ecclesiasticall historie.

And yet heere I make difference betwixt sinne and sinne.

For the Saintes sinne, but yet they abstain commonly from heinous crimes, although now and then too, they fall into them, as it is euident by the example of Dauid. But yet for the most part they fly from theft, murder, whoredome, and other greuous sinnes like vnto these. And while the Saints are afflicted by tyrants, it is not for the neglecting of iustice and true religion, but for the contemning

of superstition, and stedfast sticking to Christ and his Gospell. The Lord therefore doth forgive, and in the blood of Christ wash away the sinnes of the holy martyrs, reputing them to suffer death not for the sinnes which they haue committed, but for the zeale and loue of true religion. He also punisheth the tyrants for the death of his martyrs, because in putting them to death they followe their owne tyrannous affection, and not the iust iudgement of the liuing God.

The Lords minde verily was by tyrants to chasten his people Israel. But the tyrants (as Clay in his tenth Chapter witnesseth) did not take it to be so, but rather following their owne affections, they passed all measure in afflicting them, and neuer sought after iustice and equitie: they therefore are punished of the Lord for killing his innocent and guiltlesse seruants. For the thing which the Lord did persecute in his people (their sins, I meane and offences) that doe the tyrants neither punish nor persecute: but the thing that pleaseth God (the loue, I meane, of true religion, and the vtter detesting of idolatrie) that they are mad vpon, and persecute it with sword and fire, and vsprakeable torments. To this therefore doth that saying of S. Peter belong: See that none of you be punished as a murderer, or as a theefe, or as an euill doer, or as a busie bodie in other mens matters: but if any man suffer as a Christian man, let him not be ashamed, but rather glorifie God on this behalfe.

Yet for all this, I would not that heinous offenders should anie whit despaire. They haue the example of the Thiefe that was crucified with Christ, that let them follow: let them I say, confesse their faults, beleue

in Christ, commit themselves whole to his grace and mercy, and lastly suffer patiently the paine of their punishment, and in so doing there is no doubt but they shall be receiued of Christ into Paradise, and liue there for euer, as the cheefe doth with Christ.

And although the godly be slaine amonge transgressours, yet is hee no more defiled by suffering with them, than Christ our Lord was, being hanged among theeues. For though the Godly and vngodly be wrapped and coupled together in one kinde, of punishment: yet are they seuered by their vnlike ending, while the wicked after this bodily death, is carried to hel ther to burne without intermission, and the godly taken immediatly into heauen, to liue with Christ his Lord, to whom hee committed and commended himselfe.

Touching this matter, and the causes of the afflictions of the holy me of god, I wil not be agreiued to recite vnto you, dearly beloved, a notable place of S. Augustine out of his first book de ciuitate Dei. Wheresoeuer (saith hee) good men doe suffer the same and like punishment that the euill sorte do, it is to be marked that there is not therfore no difference betwixt them, because there is no diuersity in the thing that they suffer. For as in one and the same fire gold dooth shine, and chaffe dooth smoke and vnder one fraile the hulke is broken and the cozne purged, and as the skummie froathe is not mixed with the oyle, although one weight of the same presse doth crush both out at once: euen so one and the selfe same misery falling vpon the good and the bad, doth trie, sine, and melt the good: & on the other side, condemne, wast, & consume the euill sorte. Whereuppon it commeth to passe, that in one and

the same affliction, the euill do detest & blaspheme the Lord, when contrarie the good, do pray vnto, and praise his name for that hee layeth vpon them. So much matter maketh it in afflictions to marke not what, but with what mind euery man doth suffer. For stirre by dirt and sweete ointmentes alike, you shall haue the one sinke filthilye, and the other cast forth a sweete smelling sauour.

Therefore in that hurlie burlie and irruption made by the barbarous people, what did the christians suffer which was not rather to their profit, while, they did faithfully consider those troubles: especially, because they humbly considering the sins for which GOD being wroth, did fill the world with so many and great calamities, although they be farre from committing heynous, greuous and outragious offences, doe yet neuerthelesse not repute themselves so cleare of all fautes, as that they iudge not them selues worthy to suffer temporall calamitye for the crimes they commit euery houre and moment. For ouer and besides that euery man, which liueth peradventure laudably enoughe, doeth in some pointes yeelde a litle to carnall concupiscence, although not to the outragiousnesse of horrible sinnes, to the goulfe of heynous offences, and abominable iniquities, yet notwithstanding he yeeldeth to some sinnes, which either hee haunteth very seeldomelye, or else committeth so nuche the oftener as they are the lesser.ouer and besides this therefore, I saye, what man is there, which, when hee seeth and knoweth verpe well the men, for whose pride, lasciuious liues, couetousnes, and damnable iniquitye, God (as hee hath threatned) doeth plague the earth, doeth so esteeme them, as

Do,

they

Why God
doth punish
the good with
the euill.

they are to be thought off, and liue so with them, as hee ought to liue with such kinde of people: For oftentimes manye thinges are wickedlye dissembled, while wicked doers are not taught corrected, chidden and admonished of their euill behauiours, either because we think the paine to much to tel them their faults, or while we are afraid to haue the heauie lookes of them with whome wee liue, or else auoide their displeasure, leasse peraduenture they should hinder or hurte vs in temporall matters, whenas either our greedines desireth to haue somewhat more, or our infirmity feareth to lose the things which it hath already in hold and possession. so that although the life of the wicked displeaseth the good, for which cause they fall not into the same damnation, which is after this lyfe prepared for the euill: yet since they do therefore beare with, and forbear their damnable sinnes, because they feare them in lighter and smaller trifles, they are iustly scourged with them in this temporall life, albeit they bee not punished with them eternallye.

While they be punished by god with the wicked, they doo iustly feeble the bitternesse of this life, for the loue of whose sweetenesse, they woulde not be bitter in telling the wicked of their offences:

This therefore seemeth to me to be no final cause why the good are whipped with the euill, when it pleaseth God to punish the naughty manners of men with the affliction of temporall paines. For they are scourged together, not for because they leade an euill life together, but because they loue this temporall life together. I doo not say a like, but together, when the better sorte ought to despise it, that the

euill being rebuked & corrected, might obtaine the eternal life, to the getting whereof if they woulde not be our selowes and partners, they should be carried and louingly drawne, euen while they be our enemies, because, so long as they liue, it is alwaies vncertaine whether their mindes shall be changed to be better or no.

Therefore they haue not the like but a farre greater cause to admonish men of their fautes, to whom the Lorde saith by the mouth of the Prophet: He verily shall die in his sinne, but his blood will I require at the hande of the watchman.

For to this ende are the watchmen, that is, the guides of the people ordeined in the Churches, that they should not forbear to rebuke sinne and wickednesse. And yet for all this, that man is not altogether excusable of this fault, which although he be no guide, or ouerser of the people, dooth notwithstanding knowe manye thinges worthy controlment, and yet wink at them in those with whome hee liueth and is conuersant, because he wil giue them none offence, for feare leasse hee loose those things, which in this world he vseth as he ought not, or is delighted in, so as he should not: and so forth. For al this haue I hether to rehearsed out of S Augustin.

The last and hindermoste cause of the calamities which oppresse the holy Sainctes of God is, because the Lorde in afflicting his freindes; doth therby giue a most euident testimony of his iust iudgement, which shall fall vpon his enemies for their contemning of his name and Daietye. For Sainct Peter saith, The time is that iudgement must begin at the house of God: if it first beginne at vs, what shall

The affliction of the godlye, is an argument of Gods iust iudgement against the wicked.

shall the ende be of those, which beleeue not the Gospell of God? And if the righteous scarcely be saued, where shall the vngodly and sinner appeare? And like to this, is that notable sentence of the Lordes, which he spake, when hee went to the place of execution: saying, If they doe this in a moyste tree, what shall be done in the drie? If the Saintes, by whome are meant the fruitfull trees byinging forth most p̄cious fruites of good workes, are by the sufferance of God in this world so miserably tormented and wrongfully vered, what shall we saye, I pray you, of the wicked, which are so farre from vertue and good workes? They shall vndoubtedly bee plagued with vspeakable paines and punishmentes.

For touching the causes of those calamities wherewith the wicked are tormented, they can bee none other then the heynous crimes whiche they commit from daie to day, and are therefore punished by Gods iust iudgement, to the ende that all men may perceiue that God hateth wicked men and wickednesse alike. So wee reade that Pharao was afflicted. Saul fell vpon his owne sworde, and was slaine in the mount Gelboe; with many thousand Israelites, because hee had sinned against the Lord, which purposed to destroye him for an example of his iudgement, and a terrour to them that should followe after. Antiochus Epiphanes, Herode the great, Herode Agrippa and Galerius Maximianus the Emperour, were taken horribly with grieuous diseases and dyed of the same.

The reason was because they sinned against G O D and his seruants, on whome hee determined to take a vengeance, and to make them p̄oofes

of his iuste iudgement: so too bee examples for tyrantes to perceiue what plagues remaine for those, which seeke the blood of the godly and sayth full.

And although our good God doeth ordayne all thinges, for the beste to his creatures, and serdeth in a manner all calamities and myseries, too dzawe vs from wickednesse: yet because hypocrytes and wicked people despise the counselles and admonitions of G O D, and neyther will acknowledge G O D when he striketh, nor tourne too him when hee calleth them, all thinges doe turne to their destruction (euen as to them which loue the Lord, all thinges woork to the beste) and therefore doe they perishe in their calamities: for in this worlde they seele the wrath of the almightie God in most horrible punishmentes, and in the worlde too comme, when once they are parted out of this life, doe therefore beare farre greater and bitterer paynes, then anye tongue can tell.

But if it happen that the wicked and vngodlye forte; doe not in this lyfe, feele anye plague or greuous affliction, then shall they bee punished so muche the sozer in the worlde too come.

There is no man that knoweth not the Euangelicall Parable of the riche vnmerefull glutton, who when as in this life hee liued as hee lusted, in passinge delightes, was notwithstanding in hell tormented with vquenchable thyrste, and parched with fire, which neuer ceased burning.

The felicitie therefore of the wicked in this life is nothing else but extreame miserie. For Sayncte James the Apostle sayth: Yee haue liued in pleasure vpon earth and beene wan-

Luk. 23.

The causes
of afflictions
in the wicked
forte.

The infelicitie
of the vngod-
ly.

Ismes. 3.

ton, ye haue nourished your heartes as in a day of slaughter, which, I say, wil turne to you, as to well fed beasts, that are fatted by to be slaine to make meate off. For Ieremie goeth a little moze plainely to worke, and saith: O Lord thou art more righteous, then that I should dispute with thee: yet notwithstanding, I will talke with thee. Howe happeneth it that the way of the vngodly doth prosper so well, and that it goeth so well with them, which without shame offend in wickednesse? Thou haste planted them, they take root, they grow and bring forth fruite. And immediatlie after, But drawe thou them out, O Lorde, like a sheepe to be slaine, and ordeine or appoint them against the daie of slaughter. With this also doth that agree, which the Prophet Asaph, after he had roundly and largelie reckoned by the felicitie of the wicked, addeth saying: Thou verily hast sette them in slipery places, thou shalt cast them downe headlong, and vtterly destroye them. O with how sodaine calamities are they oppressed, they are perished and swallowed vppe of terrors. Euen as a dreame that vanisheth so soon as one awaketh: thou Lorde shalt make their image contemptible in the crye.

For David also befoze him did crye, saying: Yet a little, and the vngodly shalbe no where: and when thou lookest in his place, he shal not appeare. I haue seene the vngodlie in great power, and flourishig like a greene Bay-tree, and I went by, and loe he was gone, I sought him but he could not be found. In like maner also doth Malachie the Prophet wicnesse, that there is great difference in the day of iudgement, betwixt the worshipper & dispiser of God, and betwixt the iust

and vniust dealer. For the daye of the Lorde shall come, in which the proude and those that worke wickednesse, shal be burnt as stubble with fire from heauen, so that there shall remaine vnto them nelther roote noz bzaunch. They that are wise therefore will neuer heereafter bee offended at the felicitye of the wicked: they will neuer desire and long to bee made partakers of theyr unhappie prosperitie: they will not grudge at all to beare the myserie of the crosse, which they do daily heare to be latde by God vppon his saints, to the ende they may bee tried and fined from the vrosse of the flesh and this vncleane worlde. Thus farre haue I sufficientely reasoned of the causes of calamities.

Let vs now see (my reuerende brethren) howe and in what order the godly and sincere worshipper of God, doth behaue himselfe in all calamities and worldye affliction. His courage quaileth not, but kicketh rather all desperation aside, because he vnderstandeth that hee must manfully in faith, beare all sortes of euils. Therefore doth hee arme him selfe with hope, patience, and prayer. There are verily among men, some, which so soone as they feele anie affliction, do presentlie crye as the common voyce is, That it had bene best if they neuer had bene bozne or else destroyed as soone as they were bozne. A verie wicked saying, is this, and not wortie to bee hearde in a Christian mans mouth. But farre moze wicked are they which sticke not to destroye themselves, rather then by liuing they would be compelled to suffer anie longer some smale calamitie, or abide the rauntes of the open worlde. And yet on the other side againe, men must reiecte the vnsauerie opinion of the Stoickes, touching

Ierem. 12.

Psal 72

Psal. 37.

How the godly behaue themselves in their calamities.

The Stoicks
were of opi-
nion, that
a valiant
man ought
not to bee
grieved for
any misfor-
tune or ca-
lamitie.
Against the
Stoicks in-
dolentia.

their Indolentia or lacke of grieffe. Touching which I will recite vnto you (dearly beloved) a moste excellent discourse of a notable Doctour in the Church of Christ sett downe in these wordes following.

WE are too vnthankfull towardes our God, vnlesse we do willingly, and cheerefullye suffer calamities at his hande. And yet such cheerefulness is not required of vs, as shoulde take away all sense and feeling of grieffe and bitterness. Otherwise there shoulde be no patience in the Saints suffering of the crosse of Christ, vnlesse they were both pinched by the heart with grieffe, and vered in body with outward troubles.

If in pouertie there were no sharpnesse, if in diseases no paine, if in infamie no sting, and in death no horrour, what fortitude or temperance were it to make small account of, and set little by them? But since euery one of them doth naturallly nippe the mindes of vs al with a certaine bitterness ingrafted in them, the valiant stomak of a faithfull man dooth therein shewe it selfe, if he being pricked with the feeling of this bitterness howsoeuer hee is grieuoussly pained therewith, dooth notwithstanding by valiant resisting and continuall strugling worthily vanquish and quite overcome it.

Therein doth patience make prooffe of it selfe; if when a man is sharplie pricked, it doth notwithstanding so bide it selfe with the feare of God, that it neuer breaketh forth to inmoderate vnrulinesse. Therein doeth cheerefulness clearly appeare, if a man once wounded with sorrowe and sadnesse, doth quietly stay himselfe vpon the spirituall consolation of his God and Creatour. This conflict which the faithfull susteine against the naturall

feeling of sorrowe and grieffe (while they studie to exercise patience and temperaunce) the Apostle Paul hath finely described in wordes as followeth. We are troubled on euery side, but not made sorrowfull: we are in pouertie, but not in extreme pouerty: we suffer persecution but are not forsaken therein: we are cast down, but we perish not. Thou seest here that to beate the Crosse patiently, is not to be altogether senselesse, and vnterly bereft of all kinde of feeling: as the Stoicks of olde did foolishly describe the valiant man to be such an one, as laying aside the nature of man, shoulde be affected alike in aduersitie and prosperitie, in sorrowfull matters and ioyfull thinges, yea, and such an one as shoulde be moued with nothing whatsoeuer. And what did they I pray you with this exceeding great patience? Forsooth they painted the image of patience, which neither euer was nor possibly can bee founde among men. Yea, while they went about to haue patience ouer exquisite and too precise, they tooke away the force thereof out of the life of man.

At this day also there are among vs Christians certaine new vpsart Stoicks, which thinke it a faulte not onely to sigh and weep, but also to be sad and sorrowfull for any matter. And these Paradoxes verily do for the most part proceed from idle fellows, which exercising themselves rather in contemplation, then in working, can doo nothing else but dayly breede such nouelties and Paradoxes.

But we Christians haue nothing to do with the yronlike philosophy, since our Lorde and Sauiour hath not in wordes only, but with his owne example also vnterly condemned it. For hee groaned at, and wept ouer both hys

owne and other mens calamities, and taught his disciples to do the like. The worlde (saith he) shall reioyce, but ye shall be sorrowfull, ye shall weep. And least any man shoulde make that weeping to be their fault, he pronounceth openly that they are happy which do mourne, And no meruaile. For if all teares bee mistaked off, what shoulde we iudge of the Lorde himselfe, out of whose bodie bloudye teares did trill: If all feare, bee noted to procede of vnbeleefe, what shall we thinke of that horrour, wherewith we reade the lord himself was stricken: If wee mislike all sorowe and sadnesse, howe shall we like of that where the Lorde confessed that his soule is heauy vnto the death.

This much did I minde to say, to the intent that I might reuoke godly mindes from desperation, least peradventure they doo therefore oute of hande forsake to seeke after pacience, because they cannot vterly shake off the natural motions of greife and heauinesse: which cannot choose but happen to the which of pacience doo make a kinde of senselesnesse, and of a valiant and constant man, a senselesse block, or a stone without passions. For the Scripture doth praise the Saints for their pacience while they are so afflicted with the sharpnesse of calamities, as that thereby their stomackes are not broken, nor their courages vterly quailed: while they are so struck with the picke of bitternesse as that they are filled with spirituall ioye while they are so oppressed with heauinesse of minde, as that yet they be cheerefull in Gods consolation. And yet is that repugnance still in theyr heartes, because the natural sense doth fly from and abhorre the thing that it feeleth contrary to it selfe: when as

on the other side the motions of godlinesse doth euen through these difficulties by struing, seek a way to the obedience of God.

This repugnance did the Lorde expresse when he said to Peter: When thou wast yonge, thou girdidst thy selfe and wentest whether thou wouldest: but when thou shalt be olde, another shall girde thee, and lead thee whether thou wouldest not. It is not vnlike verily, that Peter when it was need to glorifie God by his death, was with much adoo against his wil drawen vnto it. For if it had bene so, his martirdome had deserued little prayse or none. But howsoeuer he did with great cheerfulness of heart obeye the ordinaunce of God, yet because he had not laid aside the affections of his flesh his minde was drawen two sundry wayes. For while he saw before his eyes the bloody death whiche hee had to suffer, he was vndoubtedly stricke through with the feare thereof, and would with all his heart haue escaped it.

And on the other side when he remembred, that he was by Gods commaundement called thereunto, (ouercoming and treading downe all feare) he did willingly and cheerefully yeeld himselfe vnto it. If therefore we mean to be Christ his disciples, our chiefe and especiall study muste bee, to haue our mindes indued with so great obedience and loue of God, as is able to tame & bring vnder all the ill motions of our mindes to the ordinaunce of his holye will.

And so it will come to passe, that with what kinde of Crosse soeuer wee bee vbered, wee maye euen in the greatest troubles of our mindes, constantlye reteyne quiet sufferance and patience. For aduersitye will haue

Iohn 21.

L

haue a sharpnesse to nippe vs withall: likewise, being afflicted with sickness and diseases, we shall groan and be disquieted, and wish for health: being oppressed with pouertye, we shall be pynned wyth the sting of care and heauynesse: in lyke maner wee shall be stricken with the gifte of infamy, contempt and iniurye done vnto vs: Also at the death of our friendes, Nature will moue vs to shed teares for their sakes. But this muste still bee the ende of our thoughtes, while the Lord wolde haue it so, Lette vs therefore followe his will. Thus muche hath hee.

Therefore the faythful being once ouer-taken and entangled with calamities, doe chiefly remedye their mysseries with patience: which (as Lactantius sayth) is the quiet bearinge wyth an indifferent minde of those euilles, which are eyther layd or do fall on our pates.

For the faythful man by patience, hauing his eyes througely fastned vpon the word of God, doch in sayth and hope, sticke faste to God and cleaue to his worde, he suffereth all aduersities whatsoeuer bechance him, moderating alwayes the grieffe of his mynde, and paynes of his bodye with woonderfull wisdomes; so that at no time being ouercome with the greatnesse of grieffe or sorowe, hee doeth reuolt from God and his word to do the things that the Lord hath forbidden.

By patience therefore hee vanquisheth himselfe and his affections, hee standeth still stedfaste wyth a quiet minde, and well disposed heart to Godward.

And although the faythfull do with patience suffer all thinges, yet doch hee finde faulte with the thinges that are

wicked & hardly bear with ought that is against the truth. For our Saviour Christ Iesus the onely perfecte example of patience, vnder mosse patynge yeelde his handes and his whole bodye to be bound of the wicked: and yet neuer helesse, he reprooueth their iniquity, saying: Yee are come forth as to a cheefe with swordes and staues, although I was daile with you in the Temple: but this is your hour: and power of darkenes.

To this nowe belongeth that excellent description of liuely Image of patience, layde downe by Tertulian in wordes as followeth: Goe to now let vs see the Image and habite of Patience: her countenaunce is calme and quiet, her forehead smooth without furrowed wrinkles, which are the signes of sorowe or anger: her browes are neuer knit, but slack in cheerful wyse, with her eyes cast comly downe to the grounde, not for the sorowe of any calamities, but only for humillities sake. Upon her mouth she beareth the mark of honour, whiche silence byingeth to them that vse it. Her coloure is lyke to theires that are nyghe no daunger, and are guylelesse of euill. Her heade is often shaken at of the Diuell, and therewithall she hath a cheateing laughter.

Howeouer the cloathes aboute her beastes, are white and close to her bodye, as that whiche waggeth not with euerie winde, nor collech by with euerie blasfe. For she sitteth in the thyoane of that mosse meeke and quiet spirit, whiche is not troubled with any tempest nor ouercast with any clouds, but is playne, open, and of a goodly cleerenes, as Helias saw it the thirde time. For where God is, there also is Patience his dwelling which he nourisheth.

The Image of patience.

Of the
Saintes pa-
tientie.

Reioyce the blessed Martin Cyprian in his sermon *De bono patientia*, reckoneth by the force or workes of patience & saith, patience is that which commendeth vs to God and p̄serueth vs; patience is that which mitigateth anger, which bindeth the tongue, governeth the minde; keepeth peace, ruleth discipline, breaketh the assaults of lust, keepeth vnder the force of pride, quenchech the fire of hatred, restraineth the power of the rich, releueth the need of the poore, mayntaineth in maydens vnsotted virginity, in wydowes chastity, in maryed people vnseperable charity, which maketh humble in prosperity, constant in aduersity, meeke in taking iniury, which teacheth thee to forgiue quickly those that offende thee, and neuer cease to craue pardon, when thou offendest others: which v̄quilteth temptations, which suffereth persecutions, and finisheth with martyrdom.

This is that whiche groundeth surely the foundations of our fayth: this is that which doeth augment the increase of our hope: this is ȳ whiche guideth vs, so that we may keepe the way to Christ, whyle we doe go by the suffering thereof: this is that whiche maketh vs continue the Sonnes of God, whyle wee doe imitate the patience of oure f̄ather. Thus muche Cyprian.

To this if it please you, you may adde for a conclusion, that shorte, but very euident sentence of the Lorde in the Gospel: Through your patience possesse your soules, and these wordes of the Apostle: Caste not away your confidence which hath great recompence of reward: For ye haue neede of patience, that after ye haue done the wil of God, ye might receiue the promises. For yet a very little while,

and hee that shall come, will come, and will not tarrie. And the iust shall liue by fayth: & if he withdraw himselfe, my soule shall haue no pleasure in him. Wee are not of them whiche withdraw our selues vnto perdition: but wee pertaine to fayth, vnto the winning of the soule. But since patience is not bove in and together with vs, but is bestowed of god from aboue, we must beseech our heauenly father, that hee will vouchsafe to bestowe it vpon vs, according to the doctrine of James the Apostle, who sayth: If anye of you lacke wisdom, let him aske of God, which giueth to all men indifferently, and casteth no man in the teeth: and it shall bee giuen him. But let him aske in fayth, nothinge wauering.

Do the sounde hope of the faythfull vpholdeth Christian patience.

Hope, as it is now a daies v̄sed, is an opinion of things to come, referred commonly as well to good as euill things: but in very deed, Hope is an assured expectatiō or looking for of those things which are truly and expressly promised of God, & beleued of vs by fayth. So then there is a certeine relation of hope to fayth: and a mutuall knott betwixt them both: Fayth beleueth that God sayth nothing but truth, and listeth by our eyes to God: And hope looketh for those things which fayth hath beleued.

But howe shouldest thou looke for ought, v̄lesse thou knowest that the thing that thou lookest for, is promised of God, and that thou shalt haue it in time conuenient. Fayth beleueth that our sinnes are forgiuen vs, and that eternall life is thorough Christe our redeemer prepared for vs: nowe hope looketh and patiently wayteth to receiue in due time the thinges that

God

James. 1.

The hope of the faithfull.

The force & effects of patience.

Luc. 12.

Heb. 10.

God hath promised vs, howsoeuer in the meane time it bee tossed with aduersities. For hope doth not languish nor vanishe awaye, although it seeth not that which it hopeth: yea it quai- leth not, although that thinges fall out cleane crosse and contrarpe, as if the thinges, which it doth hope, were no- thing so. And therefore Paul said: We are saued by hope: But hope, that is seene, is no hope. For how can a man hope for that which hee seeth? But and if we hope for that wee see not, then doo we with patience abide for it. Abraham hoped that hee should re- ceiuē the promised lande, when as yet he possessed not one foote of ground in it, but sawe it inhabited of most puis- saunt Nations. Moses hoped that he should deliuer the people of Israel out of Egypt, and place them in the lande of Promise, when as yet hee saw not the manner and meanes how he should doe it. Dauid hoped that hee should raigne ouer Israel, and yet he felt the perill of Saul and his seruants han- ging ouer his head, so that oftner then once he was in daunger of his life.

The Apostles and holie Martyrs of Christ, did hope that they should haue eternall life, and that God would ne- uer forsake them: and yet neuerthe- lesse they felte the hatred of all sortes of people, they were banished their Countries, and lastlye were slayne by sundry tormentes. So (I saye) Hope is the hope and looking for of things not present, and things not seene, yea it is a sure and mosse assured looking for of things to come: and that not of things whatsoeuer, but of those which we be- lieue in fayth, and of those which are promised to vs by the very true, liuing, and eternall God. For S. Peter saith: Hope perfectly in the grace which is brought vnto you.

Nowe they hope perfectly, which do without doubt committe themselues wholeye to the grace of God, and do as- suredly look for to inherite life euerla- sting.

Furthermoze the Apostle Paule cal- leth Hope, as it were the safe and sure anchor of the soule. And by how much the promise of God is the surer, by so much is Hope the moze firme and se- cure. For hope is not the looking for anie thing whatsoeuer, but of faith, that is of the thing, that fayth hath be- lieued, and which we know to be pro- mised to vs in the woꝛde of God. And therefore doth Paule expound faith by hope, where hee saith: Fayth is the ground of thinges hoped for, the e- uidence of things not seene.

Faith therefore is as it were the foundation, whereupon hope doth rest, and so God himselfe and his infallible woꝛd is the obiect to our hope. And for that cause Paul calleth God our hope: and so doe the Prophets also. To this belongeth the 91. Psalm: where the faythful cryeth, Thou art my hope (O Lord) thou hast set thine house very high. Like to this thou shalt finde an innumerable sort of places in the book of the Psalmes. But hope can not bee sure, where there is no sounde Fayth, and expresse promise of God. Nowe, since Gods promises, are as well of thinges tempoꝛal as eternal, hope also is as wel of thinges transitoꝛy as e- uerlasting.

And as fayth is the gifte of Gods grace, and not the pꝛower or effecte of our owne nature, so hope is giuen vs from aboue, and confirmed in vs by the Spiritte of God. For in our lookinge after thinges, there are both groa- nings and longinges for them, Temp- tations assayle and vꝛge vs soꝛelye, as though the thinge were viterlye de-

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nied, which is for a season deferred, or as though God knew not our state and condition, because hee seemeth sometimes, and as it were for ever to neglecte and not let by our earnest expectation: wherefore our hope hath need of much consolation and confirmation of the spirite of God. Which, if it be founde, susteyneth and vpholdeth the minde of man ouer-lasen, howsoeuer with verpe weake infirmitie. And when the Lord deferrith his promises, and see meth som what too long, eyther to neglect our calamities, or els to lay moze troubles on the backs of vs, that are otherwise sufficiently afflicted, the commeth hope, which doing her dutye, biddeth vs plucke by our heartes, and stay the Lordes leisure, who as he can not possibly hate them that worshippz him, so he neuer faileth nor in the least poynt deceiueth them, for hee himselfe is the eternall trueth and euerlasting goodnesse. Heere nowe the places of Scripture touching the certaynye of hope, are very profitable to teache, that the people that hoped in God were neuer confounded, although he did delay very long to ayde them with his helping hand.

The Lord promisseth the land of Canaan to the seed of Abraham, but 430 yeares doe first come about, before hee setteth them in possession of it, yea, before he brought them to it, he led them whole 40. yeares about in the wilbernesse. He deliuereth the Israelites from the captiuitie of Babylon, but not till 70. yeares were spent. What may be thought of this also, that God hauing immediatly after the beginning promised his onely sonne, did notwithstanding not send him till and toward the latter end of the world:

The Saynts must therefore stil endure, and alwayes wayte the Lordes

god leasure, because truth cannot possibly faile them, and all that hope in it are surely saued. Dauid cryeth: Our fathers hoped in thee, they hoped in thee, and thou diddest deliuer them *psal. 22.* They called vpon thee and were saued: they hoped in thee & were not confounded. And againe, The Lord is good, happie is the man that hopeth in him. And againe, They that hope in the Lord, shall be like mount Sion, they shall not be mooued, but shall stand fast for ever. And Paule in his temptations cryeth out in his epi. to the Phil. saying: I knowe that my affliction shall turne to my saluation, according to my earnest expectation and my hope, that in nothing I shall be ashamed.

Thus much haue I sayd hitherto, to teach you how the saythfull doe behaue themselues in sundry calamities: for they despayze not, but confirme theyr hearts with assured hope, and suffer all euils with a patiente minde, quietly waiting for the Lord in their troubles who is the onely hope of all the saythfull. Now to the end of this, I mean to add a few general consolations, which may the moze confirme the hope of the saythfull, induce the to patiente in suffering calamities, and chere by their heauy spirites to all maner afflictions.

First of all let the afflicted weyge with himselfe from whence affliction cometh. Evil men, the diuell, sicknes & the worlde, are they that afflict vs, but not wout God, who suffereth them to do it: satan could not trouble Job, neither in goods or body, but by Gods sufferance. And y Prophet Dauid crieth, Thou art he that took me out of my mothers womb, thou wast my hope whē I hanged yet vpon my mothers breasts I was left thee as soon as I was borne. Thou art my God: my time

General
consolati-
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From
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cometh.

is in thy hande. And the Lorde in the ghoſpel ſaith: Are not two ſparrowes ſolde for one farthing, and one of them lighteth not vpon the ground without your father? yea euen all the haire of your head are numbred.

Nowe God by whole government all things are ruled, is not a God and a Lord onely, but alſo a father to mortal men. And his will is good & whoſome to vs ward, beſides that whatſoener he doth, he doth it all in order and iuſtly. But if the wil of God be good toward vs, the thing canot chooſe but be good to vs, which hapneth by the ſufferance and will of him that loueth vs ſo dearly. And heerein doo the childzen of the worlde differ much from the ſonnes of God. For theſe (I meane the ſonnes of god) in cōſorting one another in their calamities do ſay: Suffer and grudge not at the thing that thou canſt not alter. It is Gods will that it ſhall be ſo, and no man can reſiſte it: ſuffer therefore the power of the Lord, vnleſs thou wouldeſt rather double the euill, that thou canſt not eſcape. But the worlde-lings on the other ſide, being demanded, howe they ſuffer the hande of the Lord, and whether they ſubmit themſelues to God or no, do make this anſwere. I muſt whether I will or no ſince I cannot withſtand it. If therefore they could withſtand it, by this we may gather, that they aſſuredly would. But the childzen of God do patiently beare the hand of god, not becauſe they cannot withſtand it, nor becauſe they muſt by compulſion ſuffer it, but for becauſe they beleue that god is a iuſt and merciful father: for therfore they acknow- ledge and confeſſe that god of his iuſt iudgement doth perſecute the ſinners of them, that haue deſerued farre moze greuous and ſharpe puniſhment then he layeth vpon them: they do acknow-

ledge alſo that god doth as a merciful father chaſten them to the amendment of their liues, & ſafegard of their ſouls, and therfore do they for his chaſtning of them yeeld him hartie thankes, and forſaking viterly themſelues & their opinions, do wholly cōmit themſelues whether they liue or die into the Lords hands. The Apoſtle going about to ſettle this in the hartes of h faithful ſaith: God ſpeaketh to you as to his ſonns my ſonne deſpiſe not thou the chaſtning of the Lorde, neither fainte when thou art rebuked of him. For whom the Lord loueth he chaſtneeth, & ſcourgath euery ſon that he receiueth. If you endure chaſtning, God tendreth you as his ſonns. For what ſon is he who the father chaſtneeth not? But if ye be without chaſtiſmēt whereof all are pertakers, the are ye baſtards & not ſons. Since therefore whē we had fathers of our fleſh, they corrected vs & we reuerenced them, ſhal we not much more rather be in ſubiection to the father of ſpirits & life? Secondly, let the faithful beleuer which is oppreſſed w calamities conſider and weigh h cauſes for which he is afflicted. For either he is troubled and perſecuted of worlde-lings for h deſire that he hath to rightcoulnes & true religion: or elſe he ſuffereth due puniſhment for his ſins and offences: Let the which ſuffer perſecution for rightcoulnes ſake, reioice and giue God thanks as the Apoſtle did, for that he thinketh them worthy to ſuffer for the name of Chriſt. For the Lord in h goſpell ſaid: Blessed are they that ſuffer perſecution for righteousneſſe ſake; for theirs is the kingdom of heauen. Blessed are ye when men ſhall reuile & peſecute you, & ſhall ſay all maner euill: ſaying againſt you for my ſake: reioyce yee and bee glad, for great is your

The cauſes
of our affliction.

Math 5.

your

your reward in heauen: for so persecuted they the Prophetes that were before you. But if anye man for hys sinnes doth feele the scourge of god, let him acknowledge that gods iust iudgement is fallen vpon him, let him humble himselfe vnder the mightye hande of the Lord, let him confesse his sinnes to God, let him meekely require pardon for them, and patiently suffer the plague, which he with his sinnes hath woorthely deserued. Let him follow the example of Daniel and Dauid.

Dan. 9.

Daniel confesseth his sinnes vnto the Lord, and saith: We haue sinned, we haue committed iniquity, and haue done wickedly, we haue not obeyed thy seruants the Prophetes, which spake to vs in thy name, O Lord vnto thee doth righteousnesse belong, and vnto vs open shame. Thou haste visited and afflicted vs, as thou didst fore-tell by Moses thy seruant. And Dauid when through Absaloms treason hee was compelled to forsake Hierusalem and goe in exile, sayde to the Priestes whiche bare the Arke after him: Carre backe the Arke of God into the Citie againe. If I shall finde fauour in the eyes of the Lord, he will bring me back againe, and will shew me both himselfe and his Tabernacle. But if he thus say, I am not delighted in thee: then, here am I, let him do with me what seemeth good in his eyes. And verely it is muche more better and expedient to be punished in this worlde, and after this life to liue for euer: then to liue heere with out afflictions, and in an other worlde to suffer euerlasting paines.

1. Cor. 11.

Paul verely doth plainly say. When we are iudged wee are chastened of the lord, that we should not be damned with the worlde. And the verye end of all chastenings and calamities

wherewith the Saintes are exercised, tendeth to nothing else, but that by despying and treading downe the worlde they may amende their liues, retourne to the Lord, and so be saued. But touching the end of afflictions, wee haue spoken of it before.

Furthermore the men that beare the yoke of afflictions, do lay before themselves the plaine and ample promises of God, from which, and from the examples of the Saintes they neuer turn their eyes. There are innumerable examples of them which haue felt Gods helping hande ready in all needes to aide and deliuer them. Now our good God doth promise to helpe and deliuer not onely them which are afflicted for righteousnesse sake, but them also whō he doth visit for their faults and offences. For Dauid saith: The Lord doth heale the contrite of heart: The lord doth loose them that are bounde in chaines: The Lord giueth sight vnto the blinde: The Lord setteth vpp againe them that doo fall. Hee is not angrie for euer, neyther doth hee alwaies chide. He dealeth not with vs after our sins, nor rewardeth vs after our iniquities. And how wide the East is from the west, so farre hath he set our sins from vs. To this belongeth the whole thirtith chapter of Ieremias Prophecie. And Paule dooth beare witnes to this and saith: As the afflictions of Christe are many in vs, so is our comforte greate through Christ.

The promises made, to the afflicted

Neither are wee without examples enough to proue this same by, and to lay before our eyes the present deliuerie of the Saintes, and the repentance of sinners in extreme calamities.

Our auncestours the Patriarches Noe and Lot with their families, were by the mighty hande of God deliuered from

from the deluge, that drowned all creatures vnder the heauens, and the horrible fire that fell vpon Sodome, Jacob and Ioseph being wrapped in sundrye tribulations, were by their mercifull God wound out and rid from all: Euen as also the childezen of Israell were brought forth and deliuered from the seruite bondage of Pharaoh in Egypt. The people of Israell did in the wildernesse vnder their guides and Iudges, sinne often and grienously against the Lorde, for which they were punished roundly, and sharply scourged, but they were quickly deliuered againe by the Lorde, so oft as they did acknowledge their sinnes, and turne them selues to him againe. There are also notable peculiar examples of gods deliuerance of his people in Dauid, Iosaphat, Ezechias, Manasses, and many other. There are to be seene in the Ghospell innumerable places, where Christ deliuered his professours from sinne, from diseases, from perils, and from the diuell.

In the Acts of the Apostles there are founde moſte excellent paternes of present deliuerie by the mightie hande of God. The Apostles are imprisoned and fast bounde in fetters, but they are loosed and brought forth by the Angell of God, and placed in the temple to preach the ghospell openlie. Peter likewise is deliuered out of prison, when Agrippa had determined the next day following to make an end off and dispatch him. The Apostle Paule being oppressed with an infinite sorte of calamities, did alwayes feelee the present hand of God at all times readye to rid him out of miserie. And setting this tribulation and deliuerie of his for an example to all the faithfull, hee saith to Timothie: Thou knowest my persecution & afflictions whiche

came to me at Antioche, at Iconium, at Lystra, which persecutions I suffered patiently: But from them all the Lord deliuered mee: yea and all that will liue godly in Christ Iesus, shall suffer persecution. Manye moze examples doth the same Apostle reckon by togeather in the 11. Chapter to the Hebrewes. All this I saue, doe the santes consider, and in time of temptation and affliction, doe comfort and strengthen themselves therewith. For so doth Paul teach vs, where he saith: What soeuer is written, that through patience & comfort of the Scriptures we might haue hope.

Beside this also the faithfull sorte call to their myndes the commaundes of Christ our Lord, wherwith hee commendynge patience vnto vs, hath layde the crosse vpon vs all. For in the Ghospell he saith: If anye man wil go after me let him forsake himselfe, and take vp his crosse and follow mee. For whosoever will saue his life shall lose it: and whosoever shall loose his life for my sake, shall saue it. For what doeth it aduantage a man to win the whole worlde, and loose his owne soule? Or what shall a man giue for a ransome of his soul For the sonne of man shall come in the glorie of his father with his Angels: and then shall hee reward euery man according to his worke.

And agayn in an other place he saith If any man come to me, and hate not his father, and mother, and wife and children & brethren and sisters, yea, & his own life also, he cannot be my disciple. and whosoever doeth not bear his cross, and come after me, he cannot be my disciple. After whiche wordes the Lord byingeth in certayne parables by which hee teacheth vs to make

The Lordes
commaunde-
ments of bea-
ring the crosse

Examples of
Gods deliue-
rance.

make tryall of our abilitie, befoze wee receiue the profession of the gospel. To the preceptes of their mayster Christ, the faithfull Apostles, Peter and Paul had an especiall eye, exhortinge vs to the patiente bearinge of the crosse of Christe. For Christ (sayth Peter) was afflicted for vs, leauinge to vs an example, that we shoulde followe his steps. And Paul said: Through many tribulations we must enter into the kingdome of God.

An other comforte, that the saythful haue in their afflictions is this, that the time of affliction is short, that the toyne and rewarde in the world to come is unspeakably farre moze large and excellent, then the tribulation of this life is troublesome, so that there can bee no comparison betwixt the toyne of the one, and grieffe of the other: and lastly, that our good God doth not laye such burthens on vs as we are not able possibly to beare.

Touching al which points, I thinke it conuenient here to rehearse proofes out of the scriptures to proue the true. S. Peter calleth the time of affliction short or momentary. And the prophet Esay, or the Lord rather in Esaiers prophetic, long befoze Peters time did say Go my people, enter into thy chambers, and shut the doores after thee, hyde thy selfe a lITTLE while, vntill mine indignation be ouerpast. Paul also saith, The fathers of your fleshe did for a few dayes chasten you after their owne pleasure, but the father of spirittes doeth (for a shorte time) correct you to your profite, that yee might be pertakers of his holinesse. But no chastising for the present semeth to be ioious, but grievous. Neuertheles afterward it bringeth the quiet fruit of righteousness to them, that are exercised thereby. Again, he

saith, we suffer with Christ, that with him wee may bee glorified. For I am certeinly perswaded, that the afflictions of this time, are not comparable to the glorye that shal bee shewed vpon vs. For the momentanie lightnes of our affliction doth wonderfully aboute all measure, bringe forth to vs an euerlasting weight of glorye, while wee looke not for the thinges that are seen, but the thinges that are not seene. For the thinges that are seene are temporall, but the thinges that are not seene, are eternall. Agayne in his firste Epistle to the Corinthy. the same Apostle saythe, God is saythful, which shall not suffer you to bee tempted aboute that you are able: but shall with the temptation make a way to escape, that ye may be able to beare it. But if it so happen, that the Lord doth seeme to vs to extend our tribulation longer then iustice woulde seeme to require, then must wee by and by remember that we may not prescribe to God any ende of his will, but must permit him freely to afflict vs without all controulement, so muche, so long, and by suche meanes as shall seeme to bee best to his godly wisdom. Hee (who is him selfe the eternall wisdom, and loueth vs mercifully well) doth know well inough his time and season, when to make an end of our miseries, and ridde vs from afflictions. There are in the scriptures sundrie examples, to comforte the men, whose afflictions endure for any long time. The woman in the Gospell was troubled with an issue of blood, by the space of twelue yeares, which had almost dynen her to bitter desperation of her heathes recouerie. An other lay beddyed who'e eigheteene yeares. By the poole Bethesda, lay the sillie creature, who had bene diseased

The time of affliction is short but the reward very ample and eternall.

diseased eight and thirtie yeres. This space surely was very troublefom: but yet at last they were restozed to health againe, by God, who knoweth best at what time and season his help is most expedient and profitable for mankind. Let vs therefore wholie submitte our selues to his good, iust, and most wise will, so be deliuered when, and how he shal thinke best.

But the cheefest comfort and greatest hope in tribulation is, that no any force or misery can possibly separate the faithfull and elect seruantes of God, from God himselfe. For the Lorde in the gospell cryeth out and saith: My sheepe heare my voice, and I know them, and they followe mee, & I giue them eternall life, and they shall neuer perishe, neither shall anye man plucke them out of my hande. My father which gaue them mee is greater than all, and no man is able to take them out of my fathers had. I and my father am one. Heereunto belongeth that outcrie of S. Paule which he vseth to the encouragement of vs Christians, where hee sayeth: Who shall seporate vs from the loue of Christ? Shall tribulation? or anguish? or persecution? or hunger? or nakednes? or perill? or sword? (As it is written: For thy sake are we killed all day longe, are counted as sheepe for the slaughter.) Neuertheless we ouercome in all these things through him that loued vs. For I am sure that neither death, nor life, nor Angels, nor rule, nor power, nor things present, nor thinges to come, nor height, nor depth, nor any other creature, shalbee able to seporate vs from the loue of GOD, which is in Christ Iesu our Lord.

The Sainctes I confesse in their calamities, doe feele griefe, and many

discommodities, but so yet that euen in their discommodities, they haue say many moze commodities: they at these soze diminished one waie, but augmented another waie, so that the crosse of theirs is not their destruction, but an exercise for them, and a wholesome medicine. And therefore I thinke that the same worthy and golden sentence of S. Paule, can neuer be too often beaten into our myndes, where he saith: We are troubled on euerie side, yet are we not without shift: we are in pouerty, but not in extreame pouerty: we suffer persecution, but are not forsaken therein: we are cast downe, but we perish not. The faithfull therefore do in this worlde loose these their earthly riches, but do they thereby loose their faith? Loose they their vpright and holie life? Or loose they the riches of the inner man, which are the true riches in the sighte of God? The Apostle cryeth: Godlines is a great lucre with a mind content with that that it hath. For wee brought nothing into the worlde, & it is certaine that wee maye carrie nought away: but hauing foode and rayment we must therewith be content. And the Lord verily, who of his goodnesse hath created Heauen and earth, and all that is therein for the vse of men, whiche euen feedeth the Rauen's young ones, will not cause the iuste man to die with hunger, and penury. Moreouer that man doeth not loose his treasure in this worlde, which gathereth treasure as the Lorde that commaunded him, with whom I faithfull know that a most wealthy treasure is laide vpp in heauen for them which are in this worlde spoyled of their terrestrial goods for their lord's maisters sake. That worthy and notable seruant of god Iob doth cry, Naked came I out

of my
cf my

Saints suffer
are recompensed
with other
commodities.

No afflictions
do seporate
the godly frō
their lord and
God.

Rom. 8.

Discommodities that the

my mothers wombe, & naked shal I turne to the earth againe. The Lord gaue, and the Lord hath taken away as the Lord pleased, so is it hapned. Blessed be the name of the Lord.

Last of all, it is manifest that to deny the truth, therby to escape persecution, is not the way to keep our welth and quiet state, but rather the meanes to loose them. yea, by so doing wee are made infamous to al good men of euery age & nation. For we see that they which woulde not for Christ and the cause of his truth, hazard their riches but chose rather by dissimulation and renouncing of the truth to keepe their worldly wealth, did retaine for euer, infamous reproch, and daily augment mosse terrible tozments, which vered horribly their guiltie conscience, losing neuerthelesse in the diuels name the wealth, whiche they woulde not once hazard in the cause of their Saviour.

But they on the other sid, which leoparded themselves and all their substance in the quarrell of Christ, despising manfully all daungers that could happen, did alwaies finde a sweet and pleasant comfozt, which strengthened h minds of their afflicted bodie, for they cry with the apostle: We haue learned in what so euer state wee are, therewith to be content. We knowe how to bee lowe, wee knowe also how to exceede: euerye where and in all things we are instructed both to bee full, and to be hungrie, both to haue plentie, and to suffer neede. Wee can do all thinges through Christ who strengthneth vs. They know that the same Apostle hath said: Ye haue suffered with ioye, the spoiling of your goods, knowing that ye haue in heuen a farr more excellent substance, which will endure. For the Lord in

the Gospel also said, Verily I say vnto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or childre or lands for my sake & the gospels, but he shall receiue an hundred fold now at this present with persecutions, and in the world to come eternal life. Mar. 10. So than the Sainctes and faithfull seruaunts of God are oppressed with seruitude in this present world: but therewithall they know & consider that the Lord himself became a seruaunt for vs men, whereby, they that are seruaunts in this world, are made free thpough Christ; and by terrestrialall seruitude, a way is made to celestiaall libertie.

The saythfull are exiled or banished their countrie: but the heathen Poet sayeth, A valiaunt harted man, takes euerye countrie for his owne. Verilye in what place of the worlde soeuer we are, wee are in exile as banished men. Our father is in heauen, and therefore heauen is our countrie. Wherefore when we die, we are deliuered from exile, and placed in the heauenly countrie and true felicitie. In like maner, whom the tyrant killeth with hunger and famine, those doth he ridde of innumerable euils. And againe, whom soeuer famine doth not vicerly kil, but only tozment, them doeth it teach to liue more sparingly, and after ward to fast the longer and deuoutly. Nowe in this case, the faithfull which suffer famine, doe call to remembraunce the examples of the auncient Sainctes, of whome when Paule speaketh, hee saith: They wandered about in sheep skinnes & goate skinnes, being destitute, afflicted and tormented, of whome the world was not worthy: they wandered in yilderneesse, and in mountains

Affliction in exile.

Affliction in famine.

To deny the truth is not the way to keepe our goods.

and in dennes & caues of the earth. Christians also consider, that the state of famished Lazarus, who died among the tongues of the dogges that licked his blaines, was farre better than the surfecting of the strut-bellied glutton, who being once dead, was buried in hell. Howouer it is to be abhorred, detested, and (yet) lamented of all men, to see a crue of barbarous villaines, and vnruely souldiours, abuse perforce not honest matrones onely, but tender virgins also that are not fit yet, nor ripe for a man. But the greatest comforte that wee haue in so great a mischiefe & intollerable ignominie is, that chastity is a vertue of the minde. For if it be a treasure of the minde, then is it not lost though the bodie bee abused: euen as in like sort the faith of a man is not thought to bee ouercome, although the whole bodie be consumed with fire.

And chastitie is not lost verily where the bodie is deflowered, because the will of the abused bodie perseuereth still to vse that chastitie, and doth what it may to keepe it vndefiled. For the body is not holy therefore, because the members thereof are vndefiled, or because the secreete partes thereof are not vndecently touched: considering that the bodie being wounded by many casualties may suffer filthie violence, & since Physitions for healths sake may doo to the members the thing that otherwise is vnseemely to the eyes. Wherefore so long as the purpose of the minde (by which the bodie must be sanctified) remaineth, the violent deed of an others filthie lust taketh not from the bodie that chastitie, which the perseuering continencie of the deflowered body doth seeke to preserve.

And in the meane while there is no doubt, but the most iust Lorde will sharply punish those shamelesse beasts

and monsters of nature, which dare vndertake to commit suche wickednesse.

The Saints are confirmed in their tribulation by the innumerable examples of their for-fathers, whereby they gather that it is no new thing that happeneth vnto them, since God from the beginning hath with many afflictions & tribulations exercised his seruants, and the Church his spouse whom he loueth so dearly. And here I thinke it to be verie expedient and auailable to the comforting of afflicted mindes, to reckon by the best and choysest examples that are in Scriptures. Of which there are many both priuate and publique. The chaunces and pilgrimages of the latter Patriarches (because I meane not to speake of them before the Deluge) are those which I call priuate examples. For our father Abraham is by the mouth of God called from out of Vr of the Chaldeans to goe into Palestine, from whence hee is driuen by a dearth into Aegypt, where againe he is put to his histies, and seeth many pinches. After that, when he came againe into Palestine, euen till the last houre of his life hee was neuer without some one mishap or other to trouble & vex his minde. His sonne Isaac felte famine also, and had one misfortune vpon an others necke to plague him withall. Hee sinneth not that calleth Jacob the wretcheddest man that liued in that age, considering the infinit miseries wherewith he was vexed.

While hee was yet in his mothers wombe and sawe no light, he began to strue with his brother Esau: afterwards in his striplinges age hee had much a doo to escape his murdering hands, by exiling himselfe from his fathers house into y land of Syria: where againe he was kept in vye and exerci-

The saines
in suffering
the crosse do
feele no new
or vnwon-
ted miseries.

Examples of
afflictions in
the Patri-
arches.

Affliction in
warres by
deflowering
of women

sed sharply in the schoole of afflictions. At his back-returne into his country, he was wrapped in and beset with perills enough and endlesse euills. The detestable wickednes of his vntowarde childzen, had beene enough to haue killed him in his age. In his latter dayes for lacke of foode he goeth downe as a straunger into the lande of Aegypt, where in true faith & patience, he gaue vp the Ghost.

Of Moses the great and faithful seruant of God the Scripture testifieth, that in his youth he was brought by in the Aegyptian court, but whē he came to age, he refused to be called the sonne of Pharaos daughter, choosing rather to be afflicted with the people of God, than to enioy the temporall commodities of the sinfull worlde, because hee counted the rebuke of Christ greater riches, than all the treasures of the Aegyptians. The same Moses was grievously afflicted, first by Pharao & his Princes, & after that againe by them of his owne houlsholde, and his owne councerie people, whom he had brought out of the lande of Aegypt.

David also the annoyced of the Lord, was troubled a great while with his Paister Saul, that was mad vpon him to haue brought him to his end, but hauing at the last (for all that Saul coulde do) obteyned the kingdome, afflictions ceased not to folowe him still, for after many troublesome boyles, he was by Absolon thrust beside his kingdome, and very straitly dealt withall, and yet in the end, God of his goodnesse did set him vp againe.

In the new testament Christ himselfe our Lord and Saviour, and that elect vessel his Apostle Paule, are excellent examples for vs to take cōfort by. The Lord in his infantie was compelled to see the treason and murdering handes

of cruell tyrants, in all his life time he was not free from calamities, and at his death hee was hanged among thēues. And Paul speaking of himself dooth say: If any other be the Ministers of Christ, I am more, in labours more abundantly, in stripes aboue measure, in imprisonments more plenteously, in death often. Of the Iewes. siue times received I fortie stripes saue one, thrise was I beaten with rods, once stoned, thrise I suffered shipwrack, a day & a night haue I bene in the deapth, in iourning often, in perills of waters, in perills of robbers, in perills of mine owne nation, in perills among the heathen, in perills in the citie, in perills in the wilderness, in perills in the sea, in perills among false brethren, in labour and trauaile, in watchings often, in hunger & thirst, in fastings often, in cold and nakednesse, beside those thinges that outwardly come vnto mee, the trouble which daily lieth vpon me is the care of all the Churches. These, I say, are private examples.

We haue a publique example in the Church of Israel afflicted in Aegypt, many times troubled vnder their Kings and Iudges, and lastly led captiue by the Assyrians and men of Babylon. Afterward being brought home againe by the goodnesse of God, they passe many brunts, and are sharply afflicted vnder the Monarchies of y Persians, Grækes and Romanes. What shal I say of the Apostolique church of Christ, which euen when it first began like an infant to crepe by the ground, did presently seele the crosse, & yet flozished stil in those afflictions, which euen to this day it doth patiently suffer: Histories make mention of ten persecutions, wherewith the church of Christ (from the 8. yere of Nero, til the reigne of Con-

Examples of afflictions of the olde church.

The ten horrible persecutions of the church of Christ.

Christ and Paule examples vnto vs.

of Constantine the great, by the space of 318. yeres) was terrible shaken and sharplie afflicted without intermission or respite of time for to breathe in, and rest it selfe from troublesome houldes & mercilesse slaughters.

The first persecution of those ten, did Nero that beast and lecherous monster raise against the Christians, wherein it is said that Peter and Paule the Apostles of Christ were brought to their endinges. The second was moued by Flavius Domitianus, which banished the Apostle John into the Isle of Pathmos. The thirde persecutor after Nero, was Traiane the Emperour, who published most terrible Edicts against the Christians: vnder him was the notable Partir & preacher Ignatius, with many other excellent seruants of Christ, cast to wilde beastes, and cruelly torne in peeces. The fourth persecution did the Emperour Verus most bloudelie stirre by through all Fraunce and Asia, wherein the blessed Polycarpus was burnt in fire aliue, and Irenæus the Bishop of Lions was headed with the sword. In the fifth persecution of the Church of Christ, Septimius Seuerus thorough many Provinces, did bloudely crowne many a Saint with the garland of Martyrdome: among whom is reckoned Leonidas the father of Origenes. Iulius Maximinus was the sixt after Nero, that plaid the tyrant against the Church: in that persecution the preachers and Ministers of the Churches were especiallie murdered: among whome beside an innumerable sozte of other excellent men, Pamphilus and Maximus, two notable lightes, were especiallie slaughtered. The seuenth bloud-sucker after beastlie Nero, was Decius the Emperour, who proclaymed most horrible Edicts against the

faithfull: in his time was Saint Laurence, a Deacon of the Church, broiled vpon a grate yron, and the renowned Virgine Apollonia for her profession, did leape into the fire aliue. Licinius Valerianus was as cruell as the rest in executing the eighth persecution against the faithful professors of Christ and his Gospell. In that boyle were slaine many millions of Christians, and especiallie Saint Cornelius and Cyprian, the most excellent Doctours in all the worlde. Varelius Aurelianus did rather purpose than put in execution the ninth persecution. For a thunder rushed before him, to the great terrour of them that were about him, and shortly after he was slaine as hee iourneyed, and so his tyrannie by his death was ended. But Caius Aurelius, Valerius, Diocletianus, Maximianus, Maxentius, and Marcus Iulius Licinius, being nothing terrified with this horrible example, did raise the tenth persecution againste the Church of Christ, which induring by the space of ten whole yeres, brought to destruction an infinite number of Christians in euerie Province and quarter of the world. This boyle doch Eusebius Cæsariensis passinglie paint to the eyes of the Reader: for hee himselfe was an eie witness and looker on of many a bloudie pageant and triumphant victorie of the Martyrs, which he rehearseth in the eight booke of his Ecclesiasticall hystorie. In that slaughter were killed the first Apostles of our Tigurine Church, both Martyrs of Christ and professors of his Gospell, S. Felix and his sister Regula.

After those tenne persecutions, there followed many more, and more terrible butcheries stirred vppe by manye Kinges and barbarous men,

in sundrie quarters of the earth, vppon the necke whereof did follow the mer- ciless bloudsheddings committed by the Sarracens, Turkes, & Tartars: mozeouer, the butcherlie Bishoppes of Rome, did annoy extremilie the church of God, by shedding in ciuill and so- raine wars moze christian bloud than ante tongue can possiblie tell. No new thing therefore doth at this daie hap- pen to vs, that in the Church of Christ do suffer diuerse persecutions & afflic- tions, for we haue examples of great efficacie, both new and old, to confirme our hearts that they faint not in cala- mities. And therefore did the Prophets & Apostles, and their Lord and maister Iesus Christ, fozetell these perils, ca- lamities, and all persecutions, because they woulde haue vs to fozetie our mindes against these miseries at all times and seasons, least by being sha- ken with them at vnawares, we should reuolt from our faith, and forsake our profession. Because I haue chosen you out of the world, saith the Lord to his Disciples, therefore the world doth hate you. Remēber the words which I spake vnto you, saying, The seruant is not greater thā his maister. If they haue persecuted mee, they will also persecute you. If they haue kept my words, they will also keep yours: but all these things shall they do to you for my names sake, because they know not him that sēt me. This haue I said to you that ye should not be of- fended. They shall driue you from their Synagogues: and the time shall come, that whosoever killeth you, shal think he doth God good seruice.

The rest that is like to this, I meane not at this time to recite out of the pro- phets & Apostles: because it cannot be brieflic rehearsed, let euerie one picke out and applie to his owne comfort the

plainest and most euident testimonies, that by reading he shall light vpon.

And although the Saints doe not reioyce at the destruction of their per- secuting enimies, whome they coulde wish rather to be conuerted, & so saued, than in this present world to be puni- shed, and in the worlde to come to be damned for euer: yet they are gladd when they see the Lord punish their af- flicters, because thereby they perceiue that God hath a care ouer those that be his seruants.

They doe gather also by the present vengeance of God vpon the wicked, that as afflictions are for the health and amendement of the faithfull, so they are to the hurt and destruction of the unbe- lieuers. For while they persecute other, they themselues are destroyed: & while they trouble the Church of the liuing God, they kindle a fire of the wrath of God against themselues that wil neuer be quenched. For in the Prophesie of Zacharias, thus we reade that ^{the} Lord ^{saith} Zach. 12. speaketh touching his Church: Behold I make Ierusalem a cup of poison vn- to al the people that are round about her: yea, Iuda himselfe shall be in the siege against Ierusalem. And in that daie I will make Ierusalem a heauie stone for all people, so that all such as lift it vp shall be torne and rent, & al the people of the earth shalbe gather- ed together against it. A like saying to this hath the Lord in Jeremy, where Iere. 25. he speaketh against the persecutors of his Church, and saith: Take this wine cup of indignation from my hand, & make all the people, to whom I send thee, to drinke of it: that when they haue dronken thereof, they may be mad and out of their wits, for feare of the sword which I wil send among them. For I begin to plague the Ci- tic that is called after my name, and

Persecutors
are recom-
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ting tyranny

Their afflic-
tions were
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thinke

thinke yee then that ye shall escape vnpunished? Ye shal not go vnpunished. And this is that wherto S. Peter alluding, saith: The time is that the iudgement of God beginneth at the house of God: if it first begin with vs, what shall the end of them bee, that beleuee not the Gospell?

I haue a little aboue rehearsed in order the ten persecutions which the Romane Emperours stirred by against the Church of Christ: now hystories make mention that there was not one of them but was requited with some notable calamitie. And beside the peculiar reuengements that followed euerie seuerall persecution, it is to be noted that the most iust Lord after the space of 342. yeres (for so many yeres are reckoned from the last of Nero, vnto the second yere of the Emperours Honorius and Theodosius) did begin more abundantly to requite the death of his Saints vpon the neckes of the bloudthirstie Rome. For within the space of one hundred and nine & thirty yeres, Rome was sixe times taken, & brought in subiection to the barbarous nations.

For in the foure hundredeth yere of grace, which was the second of Honorius and Theodosius his raigne, the Wisigothes vnder their Captain Alaricus both tooke and sacked the Citie, vsing notwithstanding great mercie in their victorie. After that againe the Vandals vnder their guide Genserichus brake into the citie cruellie, and spoiled it verie grædelie. After them came the Herules, and the remnant of Arthilas his armie with their captaine Odacer, who tooke the Citie, and got the kingdome to themselves, extinguishing vtterlie the rule of the Romanes in the West part of the world.

Then againe, when about 14. yeres

were come and gone, in cometh Theodoricus Veronensis with his Ostrogothes, who slew the Herules and obtained the Citie. But it being recouered by the faith and industrie of the valiant captaine Bellisarius, and restored to Iustinian the Emperour of the East, was immediatlie againe taken by Totylas a prince of the Goths, who with fire and sword did sacke it, pull downe houses, and ouerthrew a great parte of the walles thereof, whereby Rome was so defaced, that for the space of certaine daies there was no man that dwelt within it. That spoile of the Citie happened about the 548. yere after Christ his incarnation. And thus did Christ in reuenging his church laie deserued plagues vpon the necke of bloudie Rome: beside other miseries (I passe that ouer) which it did suffer by the Hunnes and Lombards. For this is enough to shew how miserable Rome was plagued for afflictting the Church of Christ, which neuertheless, maugre the tyrants heads, remained safe, & ouercame those brunts, and shall raigue with Christ for euermore.

In like manner were the Saracenes extinguished and vtterly destroyed, when first they had suffered many a great ouerthrow, and had ben plagued throughout the worlde with sundrie mishaps and ouerthwart calamities. The Turkes also doe daillie feele their woes and miseries, and are likelie hereafter to feele sharper punishments. Howeouer, the Popes with popson are one slaine by another, and are strangelic vexed with wonderfull terrible. They are in no place sure of their liues, but euen in the midst of all their friends are beset with miseries, they liue in feare continuallie all the whole packe of them,

Furthermoze, euen they among them that liue most happelic, doe rot awaie with that disease that followeth filthie pleasure, than which there is no kinde of death either sharper to the patient, or moze detested among all men. And their adherents, which by their setting on doe persecute the Church of Christ, doe either drop away with the like disease that waiteth vpon filthie lust, or do by little and little consume awaie, as Herode & Antiochus did, which death is long before it dispatch them, but doth torment them beyond al measure: yea, & besides these bitter plagues, they destroie one another with endlesse ciuill warres.

The Lord therefore is righteous, and his iudgements are iust and equall, who neuer forgetteth to reuenge his friends, by finding out his owne & his seruants enimies, to punish them for their deserts.

Since then (my brethren) that the case so standeth, let vs I beseech you, patientlie suffer the hand of the Lord our God, as often as we are touched with anie calamitie, or tempted of the

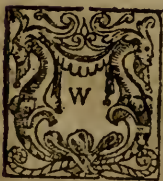
Lord our God, knowing this, that the Lord doth strike vs that he may heale vs, and trouble vs that he may comfort vs, and receiue vs to himselfe into ioyes euerlasting. And that we may so doe since we are otherwise too weak of our selues, let vs pray to our father which is in heauen, through Iesus Christ our Lord, that he wil vouchsafe to be present with vs in our temptations, and guide vs in the waie of constancie, peace, and righteousnesse. And for an example, let euery one set before his eies, the order that Christ our sauiour and maister did vse, who a little before the crosse of his passion, becooke himselfe to prayer. For going by into the mount of Oliues, he beseecheth his father humbly, and prayeth to him ardentlie. He is instant in prayer, and lieth vpon him earnestly: and yet so, that he submittech all to his will and pleasure. Let vs also doe the like, that we may haue triall of our fathers present aide with the effectuall comfort of our mindes, and that we for his goodnesse may giue him praise for euermoze. Amen.

Of the fift and sixt Precepts of the second Table, which are in order, the ninth and tenth of the 10. Commaundements, that is, *Thou*

shalt not speake false witnesse against thy neighbour.

And, *Thou shalt not come into thy neighbours house, &c.*

The fourth Sermon.



W e are now come to the exposition of the two last precepts of the ten Commaundements. The ninth commaundement is: *Do not speak false witnes against thy neighbour.* By this precept is confirmed faith in covenants and contracts, it ruleth the tongue, and commendeth vnto vs verticthe fairest vertue of all other, and teacheth vs to vse modestie & sinceritie both in word & deed. Hethereto yet haue we heard nothing in all Gods commaundements

Popes die of the pockes, which doth bewray their chastitie.

They were eaten of wormes a-lie, and stanke so horribly, that no man could abide them.

The conclusion.

The 9. commaundement.

The tongue.

deiments touching the tongue, but a litle onely in the thirde commaundement. But of the tongue doe arise the greatest commodities and discommodities of our life. For the tongue (saith James) is a litle member, and bosseth great things. Behold howe great a matter a litle fire kindleth. And the tongue is fire, euen a world of wickednesse. So is the tongue set among our members, that it defileth the whole bodie, and setteth on fire the course of nature, and it is set on fire of hell. Al the nature of beastes, & of birdes, & of serpents, and things of the sea, is meeked and tamed of the nature of men: but the tongue can no man tame, it is an vnruely euill full of deadly poyson. Therewith we blesse our God and father, and therewith curse wee men that are made after the similitude of God. Out of one mouth proceed both blessing & cursing. Therfore verie well and necessarily is the way sett downe in the ninth precept, how men should frame & order theyr tongues. Now summarilie this precept doth commaunde vs, to vse our tongues well, that neyther priuately or publicly wee doe our neighbor harme, either in his life, good name, or riches, by worde or writing, or otherwise by painting, neither by simulation nor dissimulation, nor yet so much as by a becke or a nod.

All things are forbidden that are against truth and sinceritie, There is required at all our handes simplicite, plain spaking, and telling of the truth. Briefly, wee are commaunded euerie man to doe his indeuour mutually to mainteine plaine dealing and vertie. For in the 23. of Exod. we reade by the Lord did charge vs, saying: Thou shalt not haue to doe with a false report. And in the 19. of Leuit. Yee shal

not seale, saith the Lord, nor lye, nor deale falsly one with another. And the Apostle James, after hee had touched the euils of the tongue, (especially because out of one mouth proceeded good and badde) doth adde: These thinges my brethren ought not to be so. Doth a fountaine at one hoale send forth sweet water and bitter also? can the figge tree (my brethren) beare Oliue berries? either a vine figgs? So can no fountaine giue both salt water and fresh also. Verily since God hath giuen to man a tongue, that by the means of it, one man may know an others meaning, that it may blesse or praise God, and do good to all men, it is altogether requisite that it should be applied to the vse that it was made for, that thereby a man out of a good hart, might utter good talk, clere from deceipt and hurt, from blasphemie and railings, and from filchie speaking.

But it is best for vs by parts more narely to list the special poynts of this precept or argument. First of all in this commaundement it is forbidden euerie man in the Courte befoze a Iudge to beare false witnessse. Therfore all witness-bearing simplicie is not forbidden vs, but false witnessing onely. Do not speak (saith he) false witnessse. It is lawfull therefore to beare true witnessse, especially if a magistrate demaunde it of thee. And therefore the Hebrew phrase is verie significant, and saith: Answer not false witnessse against thy neighbour.

Now he answereth that is asked a question, And in bearing of witnessse, he that speaketh muste haue a regard of God alone, and simple truth: hee muste lay aside all euill affecti- ons, hatred, feare, or all part-taking: hee must hide nothing, nor dissemble in his speache: hee muste not deuise

Of bearing witnessse.

any thing of his owne making : nor corrupt the meaning of his words that spake as those false witnesses did in the Gospell, when befoze the Judges they said : I wil destroy this Temple, and in three dayes build it againe.

For they corrupted the meaning of Christ. And the Lord in the lawe doth saie, Thou shalt not take vpp a false report, neither shalt thou putt thine hande with the wicked to be an vnrighteous witness. Thou shalt not follow a multitude to doe euill, neither shalt thou speake in a matter of iustice according to the greater number, for to peruert iudgement. He therefore that beareth false witness, committeth sinne against God and his neighbour. For first of all hee stayneth himselfe with sacriledge and periurie, and so by telling a lie in the name of God, he doth despise to God himselfe. Whereouer he doth to his neighbour so much hurt, as he taketh damage by the Judges sentence either in body, goods, or losse of life. For it is manifest that the Judge being moued with thy false witness, did punish the accused partie in body, goods, or life it selfe: which he would not haue done, had he not bene drawn thereunto, by thy false witnessing.

And therefore a very good & iust lawe is that, which Moses hath vttered in these words, If a false witness be found among you, the shall ye do vnto him as he had thought wickedly to haue done to his brother : and thou shalt put euill away from the midst of thee: that the rest may heare & feare, and dare after that do no more such wickednes among you. Thou shalt haue no compassion on him : but life for life, eye for eye, tooth for tooth, hand for hand, and foote for foot. To this belongeth the saying of

Solomon in the Proverbes where he cryeth, God hateth a false witness. And againe, A false witness shall not scape vnpunished. Wee haue an example in the twoo false witnesses that roase by against the chaste and honest Susanna.

In this lawe are condemned also all false and wrongfull accusations, and vniust iudgements bought for money at the mouth of vnrighteous Judges. And as those deedes are worthely forbidden, so likewise are they disliked that set theyr tongue to sale, I meane, such merchauntes as for a morsell of breade will easely be hyped, eyther to blesse or curse the innocent. Of which sort of cursing, spitefull, and soothing tongues, thou maist find a great number in euerie degre and state, both of rich and poore, of spirituall and lay people.

Furthermore, we haue here comended vnto vs the inuiolable keeping of bargaines, couenants and contracts: and on the other side, are we especially charged, not to vse eyther guile, or deceit, or craft, or any kinde of couesning. Of which I haue spoken where I treated of theft.

But now the especiall thing that is forbidden the faithfull herein is to tell a lye, that is, to speake an vnto truth, eyther bypon purpose therewith to hurt his neighbour, or vpon any vaine and light occasion, or otherwise vpon some euill affection. For among men many kinds and sondrie sorts of lyes are reckoned by. Saint Augustine in his fourth Chapter ad Consentium de mendacio, maketh mention of eight kindes of lyes. I among many will name a fewe onely. There is a iesting lye, as when I say that I lye, or other men knowe that I doo lye, by which lye of mine they take some pro-
fite, or

False and wrongfull accusations.

A lie and the kindes of lies.

site, or (as I should rather say) some pastime or pleasure. To lye in that sort, although it bee no great and heynous sinne, is yet a signe of very great lightnesse: which the Apostle misliketh in the faithfull, as it may appeare in the fift chapter of his epistle to the Ephesians. And yet I thinke not that deuised fables, parables, and feigned narrations are heereby forbidden: which, as they are in the Scripture euery where vsed in maters of most importance, so haue they also a very good grace, being of themselves very necessarie and profitable for the readers: notwithstanding S. Augustine will not haue testing mirth, in the number of lyes. There is mozeouer an officious lye, that is, when I fittin or tell an vnto truth for dueties sake, to the ende that by my lye, I may keepe my neighbour harmelesse from euil or mischiefe, that hangeth ouer his head: Of this sorte there are many examples in the holy Scriptures.

The midwiues of Aegypt did saue the Hebrewes children aliuie, whome Pharao commaunded to be slaine at their byrth: and being accused before the king for breaking the law, they did by an officious and a very witty lye excuse themselves, & pretende a certaine speedines of trauaile in the Hebrewes wiues, moze than the Aegyptian women had. Rahab doth with a verie straunge tale, deceiue the citizen of Iericho: and by her lye p̄serue the spies of the people of God.

And Michol, Davids wife, with a lye did saue her husbands life, and sent away her father Sauls seruantes without their purpose, for which the King had sent them. And Ionathan faineth many a thing at his fathers table, for the good will that hee bare to David, whom by honest wiftes and godly de-

ceits he did rid from the bloudie hande of his cruell facher Saul. The holye widowe Iudith also by lying & dissembling doth enter the tent of Captaine Holophernes, and by cutting off his head, doth set her afflicted countriefolks at libertie againe.

Nowe it hath bene a question among the diuines of the Primitiue Church, whether they, whose examples I haue here alleged, did sinne in lying or no. Origenes and they that followed him, did permit a wise and godly man to lye, if so bee it were for the welfare of them, for whome the lye was made. Neither was S. Hierome without suspition of Origenes opinion. For vpon the epistle of Paul to the Galathians he wrot, that Peter and Paul to serue the time, did vse a kinde of simulation. But S. Augustine admonishing Hierom of that matter, denieth flatly that wee ought once to suspect, that a lye is allowed in the sacred Scriptures.

On the other side againe, S. Hierom telleth Augustine that the best interpreters of the auncient Church, are full and wholy of his minde. There are, too, and fro, very learned and large epistles witten on both sides, which are extant nowe and to bee seene among vs, and therefore I neede not sticke herebpon any longer. The same Augustine in the 15. Chapter of his booke that he wrote ad Consentium contra mendacium, saith, Hee, which sayeth that some lyes are righteous, is to be thought to say nothing else but that some sinnes are righteous, & so consequently that some vnrighteousnes is righteous. Than which, what can be spoken more absurd? For wherevpon is sinne, but because it is contrary to righteousnesse? But those things, that are done against the law

of God, cannot be righteous. Now it is said to God, Thy law is truth: & therefore that which is against the truth, cannot be righteous. But who doubteth, but that euery lye is against the truth? Therefore no lye can possibly be righteous. And so forth as followeth.

Nowe on the other side, very notable learned men haue thought, that Augustine was some-what too stubbornly set against lying. And therefore some there are, which going as it were betwixt both, doe saye, that they (whose examples I alledged euen now) were not altogether without all sinne, and yet they suppose, that they faulte in those lyes, was a very small sinne. I would wish those, which will allowe themselves to lye officiously, to take hede to themselves, least by following their owne affecti- ons more than ynough, they doe at last take that for an officious lye, which is in dede a pernicious lye. For the laste and worst kinde of lye is a pernicious lye. And that procedeth of a corrupt minde, and tendeth to the damage of thy neighbour, which hath deserved no hurt at thy hand. This kinde of lye is euery where cryed out vpon throughout the Scriptures: and the faulte thereof increaseth according to the quantitie of the mischief that it doth. For Diuines and Ecclesiastical preachers doe lye of all other most perniciously, while with lyes & corrupt doctrine they kill the soules of men, & make the bodies and goods of sillie seduced people, both subiect to the curse of God, and in daunger of a thousand perils more. And hereunto belongeth hypocrisie also, which the Lorde Iesus doth in the Gospel wonderfully taunt and baite exceedingly. Now hypocrisie dooth shewe it selfe, not onely and so

much in craftie and deceiffull words, as also and farre more, in the whole conuersation of our liues, as when we make semblance, or else dissemble such things as are not: by that meanes lying to God, and beguiling our neighbour.

Furthermore, in this lawe are forbidden tale-bearings, priuy slaunders, back-bitings, cloase whisperings, and al suspicions which rise by such occasions. Despitiful quipps therefore, and heades that are ready to speake euill of all men, are plainly condemned.

For some there are which are without honestie, not sticking to slaunder al estates and conditions, both high and lowe, priuate and publique, and peopple of all ages: and for that purpose doe they cast abroade infamous libells, they sticke by written Pasquils, and set out pictures to defame men withall. And to themselves they seeme verie eloquent, while with bitter wordes they checke and finde faulte with all sortes of men: yea, they account the malaperte prating of their unbridled tongues, to be a commendation of vnc- trolled liberty and free license of speaking.

But they sinne very grievously which take delight in cursed speaking, that is, which carry about a tongue full of bitterness, curses, and deceipt: euen as they also are not without sinne, that loue a-life to heare enuenedomed speech and hurtfull talking.

But we make a difference, and do except from wrongful quarels such accusations, as are iustly made and openly shewed, either by writing or worde of mouth, & such kinde of chidings, & chastenings also as preachers vse in sacred sermons. For they, which do in that sort chastise & pursue wicked vices and errours, doe purpose nothing else but

Carying of tales, and a tongue disposed to speak lewdly & slanderously.

Pasquil, is as I thinke an Image in Rome, whereupon the people are wont to sticke vp writings to the defamation of them whom they hate: therefore Bullinger calleth such writings by the name of that Image.

Iust accusations.

the glorie of God, & sauegard of mens soules, which they desire to aduance by all the meanes they can, not lacking to utter their spight, or wreake the mallice of their naughtie affecti- ons.

But we may gather by many argu- ments, that it is a heinous crime falsly to slander, and wickedlie to backbite our brethren and neighbours. For there is scarcely any thing that doth so much disgrace vs, as backbiting doth. We are made to the similitude and likeness of God, that we may be the sonnes of God: but false accusations doe make vs of the sonnes of God, to be the sons of the diuell. Now we all abhorre and utterlie detest the name of the diuell: but if thou art a wonderfull slanderer, then art thou the verie same that thou doest so detest. For the diuell taketh his name of wrongful accusing, and is called a slanderer.

Moreouer, in the booke of Proverbs god is said to hate backbiters & wrong- full slanderers. And in the 19. Chap- ter we reade: The thought of a foole is sinne, and a slanderer is hated of men. For a good name (as the same So- lomon witnesseth) is a precious trea- sure. When as therefore the fame and good name of a man is put in hazard, by the false reportes and slanders of a wicked tongue, the chiefest iewel that a man hath, is put in iopardie: so that in verie deepe a slanderer doth seeme to sinne moze deeplie than a thiefe: vn- lesse a man make moze account of his transitoyp riches, than of his name and good report.

And therefore it is strange at this daie, that a thiefe for stealing is neuer pardoned, and backbiters for slanders are neuer once touched. It woulde to God that Magistrates woulde once rightlie weigh the sundrie circumstan-

ces of sondrie matters, and punish e- uerie fault with penalties agreeable to the offence, and reuenge the greater crimes, with great and sharper punish- ments. For God truly dooth require of, and charge euerie one of vs, to do our best in mainteining truth, for the de- fence of our neighbours good name, and preservation of his earthlie sub- stance.

In this lawe also it seemeth that flatterie is forbidden, which, as y^e pro- uerbe doth trulie saie, maketh a foole mad, & causeth him that is mad, to be incurable mad. And therefore Solo- mon saith, that a flatterer is worthe to be cursed of all men. They (saith he) which saie to the wicked, thou art iust, shall be cursed of the people, & hated of the Tribes. And in another place: The words of a tale-bearer be as though they were simple, and yet they pearce to the inward partes of the heart. When hee speaketh soflie beleeue him not: for there are seuen mischiefes in his hart. And therefore in Ecclesiastes it is verie wel said: It is better to heare the rebuke of a wise man, than the song of a foole. That is, of a flatterer.

And yet although flatterie be so great an euill, it is notwithstanding fauoured of men, so that as an infecting plague, it is crepte into the Church, into Princes Palaces, into Judges Courtes, and euerie pri- uate house. For like an alluring Per- maide it hath a song that doth delighe our flesh. For we like soles are blinded with selfe-loue, and doe not marke that flatteries and allurements do bynd our destruction.

Ezechiell blameth greatly all flattering Preachers, and sayeth: Woe vnto them that saie vnto the people,

Backbiting
is peccati-
ous.

Flatt. erse.

people, peace, peace, where ther is no peace: which dawbe with vntempered mortar, which sowe entising pillowes vnder euerie elbowe, and put alluring kerchiefs vpon euerie head, to hunt after, and catch soules. Of such kinde of teachers, y delight more in lies and flatterie, than in sincere veritie, the Apostle Paule sayth, The time shall come that they shal not abide to heare sound doctrine: but they whose eares doe itch, shall get them teachers according to their lusts, and shall turne their eares from the truth, and shal be turned into fables. And Dauid praying against this plague, as the thing that is most pernicious to all kinges and Princes in authoritie, doth saie: The righteous shall smite me friendly, but the pretious balmes of the wicked shall not annoint my head. And againe, Lorde deliuer me from lying lippes, and a deceitfull tongue. Thus much haue I heherto said for the exposition of the ninth conuandement.

Now followeth the tenth and last commandement, which worde for worde is expressed thus: Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his manseruaunt, nor his maidseruant, nor his ox, nor his asse, nor any thing that is thy neyghbours. Which wordes the Lord in the fist of Deut. doth laie downe in this manner and order: Thou shalt not couet thy neighbours wife, thou shalt not couet thy neighbours house, nor his field, nor his manseruant, nor his maidseruant, nor his ox, nor his asse, nor any thing that is thy neighbours. Neither is there anie difference or contrarietie in the thing it selfe, although in Exodus, Thy neighbours house, and in Deutronomie

Thy neighbours wife, bee set first in order. Now this maketh somewhat against them that diuide this last precept into two commandements, which is in dedde but one, as it may be partly gathered by this order thus inuerted in the setting of it downe in two sundrie places.

In this precept coueting is especially forbidden, I meane euill longing, and corrupt desiring.

Coueting.

For coueting is a word indifferently vsed, as well in the better as the worse signification. For Dauid affirmeth that he did long after God and his law: I haue wished for (saith he) O Lorde, thy saluation. And, I haue longed after thy commandentes. Psal. 119. We must heere therefore be able with discretion to iudge betwixt that good affection which God did first create in man, and that other motion, the roote of euill that groweth in our nature, by the discent of corruption from our first father Adam. There was in Adam befoze his fall, a certaine good appetite with pleasure and delight.

He was not so hungrie, that hunger did paine his bowels (which is in dedde a plague for sinne) but he did eate with a certaine sweete and delectable appetite.

He was delighted with the pleasures of Paradise. He did with a certaine holy desire, both loue & long after the woman, which God had brought and placed befoze him. And this good appetite or desire proceeded from God himselfe, who made both Adam and all his affections good at the first. Yea, and at this day also there are in men, certaine naturall affections and desires, as, to eate, to drinke, to slaepe, and such like belonging to the preservation of mans life, which of themselues are not to be accompted among the number

ber of finnes, vnlesse by corruption of vs, Originall sinne, and that disease originall vice they passe the bounds, for which they are ordained. But in this treatise vppon the tenth commandement desire is vbled in the worse part, and is taken for the concupiscence or coueting of euill things. This concupiscence being translated from Adam into vs all, is the fruit of our corrupt nature, or off-spring of originall sinne: whose seate is in the heart of man, and is the fountaine and head spring of all sinne & wickednesse, that is to be found in mortall men. For the Lorde in the Gospel doth expzessly say, Whatsoeuer entereth in by the mouth, goeth into the bellie, and is cast out into the draught: but the things that come out of the mouth, proceede from the heart, and those defile the man. For out of the heart doe come euill thoughts, murders, adulteries, whoredomes, theft, false witness bearing, despitefull speaking: these be they that do defile the man. And the Apostle James speking altogether as plainlie in another place, doth saie: Let no man when he is tempted, saie that he is tempted of God. For euerie one is tempted, while he is drawn awaie, & entised with the bait of his owne concupiscence: then, when lust hath conceived, it bringeth forth sinne, and sinne when it is finished bringeth forth death.

Concupiscence therefore is a motion or affection of the minde, which of our corrupt nature doth lust against God and his lawe, & stirreth vs vp to wickednesse, although the consent or deed it selfe doth not presently follow vpon our conceit. For if the deede doe followe the lust, then doth the sinne increase by steps and degrees. For first we must consider the verie blotting out or corrupting of the image of God in

that lyeth hid in our members, which is by vse called euill affections. Secondly we must consider, that it increaseth by our delight and pleasure therein. Thirdly it is augmented if we consent and seeke after counsell to commit the crime: & lastly if the consent breake forth to the deed doing, then is it greater and greater, according to the qualities of accidentes or circumstances. Now all these are reckoned in y^e number of finnes, though by degrees the one of them is greater than the other: touching which I will by Gods sufferance speake somewhat more largely, when I come to the treatise of sinne.

Wherefore, that euill and vnlawfull affection which is of our naturall corruption, and lieth hidde in our nature, but bewrapeth it selfe in our hartes against the purenesse of Gods lawe and maiestie, is that very sinne which is in this lawe condemned.

For although there bee some which thinke that such motions, diseases, blemishes, and affections of the minde are no finnes, yet God by forbidding them in this lawe, doeth flatlie condemne them. But if any man doubt of this exposition, let him heare the words of the Apostle, who saith: I knewe not sinne but by the lawe: For I had not knowen lust, except the law had said, Thou shalt not lust.

Without the law sinne was dead: I once liued without lawe: but when the commandement came, sinne reuiued, and I was dead. And againe,

The affection of the flesh is death: but the affection of the spirite, is life & peace: because the affection of the flesh is enmitie against God. For it is not obedient to the lawe of God, neither can be. So then they that are

in this:

in the flesh cannot please God. The affection of concupiscence therefore doth condemne vs, or, as I shoulde rather saie, we are worthelie condemned by the iust iudgement of God for our concupiscence, which doth euerie houre and moment bewraie it selfe in the thoughts of our heartes. There are (I confesse) sundrie fantasies and many thoughts in the mindes of men, which while they tende not to the offence of God or our neighbour, or doe containe anie vncleanness or selfe-loue, are not to be counted in the number of sinnes: as I did immediatlie after the beginning declare vnto you.

So hether to verilie God hath forbidden the groser sinnes which man doth dailie commit against him, and now at last he commeth to the concupiscence and corrupt nature of man, the wel-spring of all euil, which in this precept he goeth about to stop by and cause to sleepe: or, as I shoulde rather saie, to detect to the eyes of all men the infirmities and weaknesse of mankinde. For what is he that hath not some whiles felt concupiscence: yea, what is he that is not euerie houre and moment pricked with the sting of fleshlie concupiscence? What man is there (I praise you) that is not diseased with the naturall sicknesse common to vs all, and spotted with the blemish of originall guiltinesse? Being therefore conuincid of same before the lord, we are not able to excuse our fault, nor escape the sentence of the Iudge that doth condemne all flesh. For the iust Lorve dooth expressely condemne our naturall corruption and wicked inclination, which is a continuall turning from God, and rebellion against the sinceritie which hee requireth at our hands. For they are called happie that are cleane in heart, because they shal see

God. They therefore whose heartes are wrappid in lusts, diseased with concupiscence, & spotted with the poison of originall guilt, shal not see God. But such are all we that are the sonnes of Adam. And therefore this lawe dooth conuince vs all of sinne, infirmities, naturall corruption, and of damnation which followeth vpon the necke of our corruption. Moreover, God in his lawe doth not onelie require the outward cleanness of the bodie, but the inward purenesse also of the minde, the soule, and all our affections: and giueth charge that all, whatsoeuer we thinke, determine, goe about, or doe, shoulde tende to the health and profit of our neighbour. This commandement therefore may be referred to all the other that went before. For the Lorde himselfe expounding this commandement, Thou shalt not commit murder, addeth, Whosoever is angry with his brother, shall bee in daunger of iudgement, &c. Matt. 5. and againe in expounding this precept, Thou shalt not comit adulterie, he addeth, Whosoever looketh on another mans wife to lust after her, hee hath committed adulterie already with her in his heart.

And here he doth exactly rehearse the things which we doe couet, and in longing after which we are wont to sinne. Now our couetousnes consisteth in the desire either of things or persons. The things that wee couet are either immoveable or moveable: as wee Germans do vsuallie say, *Ser gutern sinl et liche ligende, et liche farende*. The immoveable things are houses, fermes, lands, vineyards, woods, meadowes, pastures, fishpools, & such like. Things moveable, are monie, cattell, honour, office, and dignities. The persons, are wife, childre, manseruants, & maidser-

What purenesse God requireth of man.

What it is that we must not couet.

Man is conuincid of sin

uants,

uants. These and such like which our neighbour hath in possession, none of vs ought to couet to his hurt or hinderaunce: or if any man happen to couet them, yet let him not consent to the concupiscence, nor take delight therein: let him not seeke to obtayne y^e thing that he so desireth, nor suffer his ill conceyued purpose to breake out to y^e deed doing, in taking from his neighbour his things or persons: for God requireth at the hands of those that worship him, such kind of righteousnes, as is altogether sound & absolutely perfect, not in the outward do&de alone, but also in the inward mind & settled purpose of the heart. Whereupon the Lord in the gospel saith, Vnles your righteousnes exceed the righteousnes of the scribes and Pharesies, ye shall not enter into the kingdome of God. But touching the manner howe Gods commaundements are fulfilled, and that faith is the absolute righteousnes, I will hereafter in an other sermon tell you, as I haue already saide somewhat in the sermon that I made vpon true faith. Hetherto in twelue Sermons, I haue

runne through and declared the tenue preceps of the moꝛall lawe, in which I telve you, that the forme of vertue is laide before our eyes, ther eby to frame our maners according to y^e wil of God. God himselve hath diuided al the braunches of his moꝛall law into two tables. The first doth shew y^e ductie of vs men to our creatoꝛ, & teacheth how to worship aright our God & governoꝛ. The second table in fixe whole precepts, doth declare what & how much euerie man is bound to owe to his neighbor, & how we may al liue both quietly, wel, & ciuilly one with another. It comãdeth vs to honoꝛ our parents, and all those which God hath ordained in sted of our parents. It forbiddeth murder, or doing iniury to any man in his life & body. It forbiddeth whoredome, adultery, & wicked lusts, comẽding wedlocke, cleannes, & a cõtinẽt life. It forbiddeth lies, false witnes bearings, & euil desires: & biddeth vs to loue our neighbors in all our hartes, being ready at al times with al our power to do them good. To God our Lord & most prudent law-giuer be al praise & thanks for euer & euer. Amẽ

Of the Ceremoniall lawe of God, but especially of the Priesthoode, Time and Place, appointed for the Ceremonies.

The fifth Sermon.



In the partition of Gods lawes, next after the Moꝛall lawe wee placed the Ceremoniall lawe: and therefore since the Moꝛall lawe is already expounded, I haue nowe next by the helpe of God, to treat of the lawe of Ceremonies. And that I may not hise any thing from you, note this by the way, that some write Ceremonia and some Cerimonia, which two wordes are vsed for Cere-

monies, considering that sundry men haue sundry opinions touching the worde from whence it shoulde come. For some (after the opinion of Seruius Sulpicius) do thinke that they are called Ceremonia à carêdo. But Festus affirmeth that Ceremonies did first take their name of the towne Cares or Carete. For Liuius in his fifth booke saith, that the reliques of the Romanes were kept by the townes men of Cares in y^e French warres at what time the French men intaded Rome.

By which occasion it is likely, that for remembrance of the benefite, all the worship due vnto God, and all the holy rites or customs, were according to the name of the town vsually called Ceremonies. But from whence so euer the word is deriued, we in this treatise vse it for the holy deede of worshipping God, and the Ecclesiasticall rites of sacred religion.

Now Ceremonies are holy rites belonging to the Ministers of religion, and also to the place, time, and holie worshipp exhibited to God, all which, how they ought to bee kept and obserued according as they should bee, the lawes called Ceremoniall doe exactly teache, and precisely describe. Ceremonies therefore are the actions and rites which the lawes or rules called Ceremoniall do frame or appoynt. Now Ceremonies are ordayned cyther by God or men.

As touching those which God hath instituted, they are of two sorts. The one sort wheresof hee did ordeine in the olde testament to the auncient Israelites: and the other, at the comming of Christ, to vs, that are the people of the new testament or couenaunt. Of the Ceremonies of the new Testament I meane to speak, when I come to treat of the Church and the Sacramentes thereof. At this time I will discourse of the Ceremonies of the olde Testament, which were holy rites and actions ordeined and deliuered by GOD himselfe to the people of Israel, vntill the time of amendement, partly to represent, and in a shadowe to shewe the mysteries of God, and partly to worship God by them, and also with them to keepe the people of God in a lawfull religion and in the societie of one Ecclesiasticall bodie.

But men also haue brought in berie

manie and sundry sorts of ceremonies: as among the Heathen the Archflamines did, who were the Priestes and Ministers of Idols: which offices and roomes both they Kings and Princes did some times supply. Among the Hebrewes, Jeroboam king of Israel, to the destruction of him and his, did change the Ceremonies which God had ordeined, into his owne, that is, into mens inuentions, and detestable blasphemies.

In this latter age of the world wherein wee liue, there is no hoe of Ceremonies that are instituted daily by brain-sicke people. The miserie wherof, manie learned men both haue and doe yet at this day lament and bewaile. Augustin complaineth, that in his time ceremonies did increase too fast in the Church of God: what would hee say (think you) if he were aliue, to see them now a daies? But of this I wil speak at another time.

Now for because the word Ceremonies is attributed as a name to any heathenish rites whatsoever, I in this treatise would haue you to know, that I speake not of euerie Ceremonie, but of those onely which were deliuered of God by Moses to the people of Israel, not at the will of Moses, but at the will of God, by the meanes or ministerie of Moses, according as it was said vnto him: See that thou doost all things according to the patterne that was shewed thee in the mountaine. The original therefore or beginning of these ceremonies, which we treat of, are referred to God himselfe the mosse true and assured authoz thereof, and they did therefore please God, because they were godly, and might be exhibited in faith. Contrariwise, the Ceremonies in religion that are deuised and ordeyned of men are vtterly condemned,

Ceremonies
generallie
what they
are.

Humane
ceremonies.

ned as is to be seene in the 12. of Deuteronomie. In the 17. Chap. of the 4. of Kings also we find: Israel walked in the ordinaunces or Ceremonies which they themselues had made to themselues. It is knowne to all men what happened to Ieroboam and his household, and all the Kings of Israell that walked in the wates of Ieroboam. So then these Ceremonies of ours, I meane, the Ceremonies whereof I spake, are actions and rites not in prophane, but holie matters, which God himselfe did first ordaine, & which Gods people doth vse and exercise.

These Ceremonies were not deli- uered to al people or nations, but to the people of Israel onely, and that too, as the Apostle saith, vntill the time of a- mendment, as that which shoulde lie vpon the shoulders of the Jewes til the comming of Messiah, at what time they shoulde be taken away, and after that appeare no more. And in this sense verilie the Apostle Paul calleth the Lawe the schoole mistresse vntill Christ. We haue moreouer to note the end whereunto Ceremonies were ord- aynd. Ceremonies do especially be- long to the doctrine of pietie and faith.

For they were added to the first ta- ble, as a shoare or prop to vpholde or stay it. For they teach the outwarde worship of the true God, which godly men doe giue vnto him, and by them were the Israelites drawne not onely from strange Gods, but from strange worships also, wherewith they were too much and too long iniured and train- ed vp in the lande of Aegypt: to the end they shoulde not haue any occasion to receiue or admit any strange kinds of worships, when they were furnished and as it were wrapped in so exqui- site sorts of curious ceremonies. This doth Moses in the 12. of Deut. make

to be the cause why God appointed such busie Ceremonies. Therefore Ceremonies & the vse of Ceremonies are in the scripture expressely called the worship of God. For with them it please- d God to be worshipped: and with them he did retayne his people in the true worshipping of him, & in the true religion, and communion of one eccle- siastical body. For the Church is seue- red and diuided by the admitting or bying in of new or strange ceremo- nies: as it is euident in the states and dealings of Salomon and Ieroboam.

Moreouer the Apostle Paul sayd, Are not they which eate of the sacrifice, partakers of the Altar, and so conse- quently of the whole religion: Fur- thermore, the chiefe or especiall myste- ries of Christ and his Church, were shadowed in Ceremonies, and were the Sacraments of the Jewish people, wherewith the Lord would bind them vnto him, put them in minde of his be- nefites, and lastly keepe the pietie, obe- dience, & faith of his people in vye and exercise. And because the Lord did es- pecially require faith and faithful obe- dience at the handes of his seruauntes in the obseruing of Ceremonies, ther- fore those Ceremonies did not please but utterly displease his maiestie, so oft as the people were ignozant of the meaning of the secreete mysteries con- tained in those figuratiue shewes, so oft, I say, as they were without faith, and obserued onely the outwarde acti- ons or Ceremonies without inwarde zeale and touch of conscience. For the Lord in Ieremie cryeth out and saith: Heape vp your burnt offerings with your sacrifices, and eat the flesh: For when I brought your fathers out of Aegypt, I spake no word vnto them of burnt offerings or sacrifices, but this I commanded them, saying, har-

The wor- ship of God.

1. Cor. 10. 18.

Diuine Ce- remonies.

The ende whereto Ceremo- nies were ord- aynd.

When God liketh and when he misliketh ce- remonies.

ken vnto and obey my voice, and I will be your God, and ye shal be my people. And yet in another place we reade that the offering of sacrifices, and that externall action of the people in worshipping God was acceptable and of a swete smelling sauour in the nose of the Lorde. Now whereupon riseth this diuersitie I praye you, but vpon the difference of the mindes of them that worship the Lord: For sacrifices pleased him, and the honour that was done vnto him in simple obedience and faith alone did please him too: but that religion hee did utterly mislike of, wherein he was worshipped with outward shewes, and not with the faith and sincere obedience of the inward heart: in which sort wee reade that Cain did sin: for God commanded not to sacrifice in that maner that Cain did.

Againe, hee commaunded to sacrifice and to worship him with externall ceremonies, in faith that Christ should come to be the Sauour of the worlde: not that they should hope to bee iustified by the externall action, but by him that was prefigured in all they? Ceremonies, Christ Iesus the sacrifice once to bee offered to saue them all, who was the life and meaning wherunto al those Ceremonies did leade, that are expressed in the law.

But it is not amisse here particularly to examine and looke into, not all and euerie one, but the chiefest Ceremonies, and those which are moze significant than the rest. Let this labour of mine not seeme to any man to be moze curious than needeth, or lesse profitable than it sheweth for. For it is vndoubtedly verie auaisable to the sound vnderstanding of the abrogation of the lawe. All things, whatsoever GOD hath laide downe in the holy Scriptures, are altogether

profitable to our edification, and doe carrie with them a diuine authoritie, whereby we may confirme our minds: they therefore are verie soles and godles people, or (to vse a moze gentle terme) they are shuttle witted and ignorant of all good things, whose stomacks doe rise at the Ceremonies that God hath taught, and whose eares are offended to heare a sober and godly treatise vpon the exposition of those diuine ceremonies. Some there are, and that no small number, who thinke it very profitable & an excellent thing to construe Homer and Virgil allegorically: in diuine Ceremonies onely foolish heads are perswaded that no profit or wisdom lyeth secretly hidden: when indæde in all the world againe there is nothing moze profitable, moze pleasant, moze fine, moze excellent, or moze full of wisdom in allegoricall types, than the ceremonies are that God hath ordayned. For in them are the misteries of Christ & his catholique church, verie finely, plainly, and notablie described.

Now in reckoning by and touching these seueral ceremonies, I wil chiefly follow the verie naturall order. Ceremonies doe appertaine to the Ecclesiasticall worship of God. Therefore it is necessarie that there shoulde bee persons appoynted in the Church, to bee the maisters, or rather publique ministers of those Ceremonies, to exercise and put them in practise, as the Lord ordayned them. It is necessarie also that there bee a certaine place and time appoynted, wherein and when God should bee especially worshipped rather than at any other place or season: mozeouer the holy rites, that is, the verie ceremonies must bee appointed and certainly numbered, that the worshippers of God may know, what

The samme of the ceremonies.

The knowledge of the ceremonies is not vnprofitable.

any

The priest-
hood.

and how great the honour is that they are bounde to giue unto him. And first of all I meane to say somewhat of the persons, that is, the Priests or Leuits, referring still the hearers to the reading of the holy Bible, wherein the whole is fully contained and largely described.

The begin-
ning of
priesthood.

The beginning of Priesthood among the olde people, is deriued or brought from the creation almost. For they say that in euerie familie the first begotten were alwaies the priestes. It is certaine, that when the first bozne of Aegypt were slaine, the Lord did by a law consecrate to himselfe the first begotten of the Israelites. And the preheminance or dignitie of the first begotten hath alwaies bene verie great by the ciuill law. The first begotten did alwaies rule and beare the sway in his fathers house, and was as it were a king among his brethren: to the first begotten the inheritance was due, to the other brethren were portions giuen: the first begotten did excell the rest in the dignitie of the priesthood.

I thinke his
meaning was
to haue laide
Esau & Ia-
cob in steade
of Cain and
Abel.

Christ the
first begot-
ten.

Therefore when Cain and Abel did strue about theyr birthright, they contended not about a trifle, but about a matter of verie great weight. Whereupon when the mother virgin is laide in Luke to haue bozne the first begotten sonne, let no man thinke that she was the mother of the second begotten, or many sonnes more. For in that Luke calleth Christ her first begotten sonne, therein is noted his dignitie and excellencie. For to Christ our Lord doth belong the kingdom, priest-hood, and inheritance. By whose bountifull liberalitie wee are adopted to be his partners both in the kingdom, priest-hood, and inheritance of life euerlasting and all heauenly things.

But to returne to our purpose againe;

the dignitie of Priesthood among the people of Israel, did of right belong to Ruben, because hee was the first begotten. But hee, by committing detestable incest, did lose his right. Next to him therefore was Levi: who also lost that dignitie for the sinne which hee committed in killing the men of Sichen traiterously, and profaning the sacrament of circumcision. But because the tribe of Levi did behaue it selfe manfully, not onely in the bringing of the children of Israel out of Aegypt, but also in punishing idolaters, I meane, the men that worshipped the golden calfe, therefore did they receiue the office or dignitie of priest-hood, in rewarde of theyr vertue: and at that time were the Leuits chosen to be the place of the first begotten of all the seed of Israel: For thus wee reade, And Moses sayd vnto the Leuits: Con-

The Leuits
chosen to be
priest.

Exod. 32.

And againe: And the Lorde spake vnto Moses, saying, Behold I haue taken the Leuites from among the children of Israel, for all that first openeth the matrice among the children of Israel, and the Leuits shall be mine, because all the first borne are mine: For the same day that I smote all the first borne in the lande of Aegypt, I hallowed to my selfe all the first borne in Israel. And so forth.

Numb. 3.

By this it appeareth that the tribe of Levi was appoynted to the priest-hood in the Church of Israel. Howeouer, this dignitie or ministerie was singularly confirmed to this Tribe immediatly vpon the insurrection of Corah, Dathan, and Abiron, by the wonderfull miracle that the

ff. ij.

Leuit.

Lozde brought vpon Aarons rodde, which budded alone among the other cleuen twigs, for a witnesse, that God had appointed the tribe of Levi alone to the office and function of holy priest-hood. And for that cause was the same rod put into the Arke, and kept in the tabernacle, to the end that none other tribe should affect the priesthood at any time thereafter. All which is largely declared in the 16. and 17. chap. of the booke of Numbers.

Certaine degrees among the Priesttes.

Nowe, there was among the Leuits a certaine order: there were degrees, and as it were appoyntmentes vnto sundry offices. For the Leuites were diuided into thre families, that is, into Cahatites, Gersonites, & Merarites: and they agayne were parted into foure orders. For first of all, out of the familie of Cahat were chosen princes to beare the sway and rule the rest: to them the remnant of the Cahatites, & the other two orders, the Gersonites and Merarites were subiect, and did obey the first sort of Cahatites that were their gouernours. For Aaron the chiefe priest, with Ithamar and Eleazar his sonnes, had the preheminance among the rest. For this we reade in the 3. of Numb. And thou shalt giue the Leuits vnto Aaron & to his sonnes, For they are giuen vnto him of the children of Israel. And thou shalt appoint Aaron and his sonnes to wayte on their Priesttes office: and the stranger that commeth nigh shall be slaine. Therein did Aaron the chiefe priest beare the type or figure of Christ the true, the best, and greatest King and Bishop, to whom al Christians are subiect as to their chief bishop and heade, whose dwelling is in heauen.

Among the Leuits,

And here obserue that all the Leuits did not serue in the tabernacle,

nor that they all did euerie where through the lande of Israel instructe and teach. There were certayne ordinances touching the choise and refusal of those among the Leuits that were to be called to the ministry or priesthood.

such were chosen to the ministrerie as were most fit for it.

Time will not serue me to reckon all the lawes appoynted for that purpose: the chiefe whereof are to be seene in the 21. and 22. Chapters of Exodus. In the 8. Chapter of the booke of Numb. the age is appoynted of them that should be thought fit for the ministrerie, that is, from the 25. to the 50. yeare of their age. The Priesttes that were called and chosen to the ministrerie were also consecrated. The manner of consecrating them, is far moze large and busie, than that I can in few wordes declare it.

By their consecration was ment, that they ought to bee adozned with sundrie gistes, and indued with holy conuersation, that serue the Church in the office of Priestthoode. For to this doth especially belong the annoynting of the Priesttes with a type of the holy Ghost, wherewithall vlesse an Ecclesiasticall minister bee indued, hee exerciseth the office to his owne destruction. This Ceremoniall annoynting of priesttes, is set downe by Moses in the 19. of Exod. the 8. of Leuiticus, and the 8. Chap. of the booke of Numbers. To this we must adde also the habite or apparel that the Priesttes did vse. The Priesttes ware, when they did minister in their charge or office, such kinde of garmentes as Lay-men did, as wee may gather out of Ezechiel: but when they did serue in the ministrerie, then did they weare ceremoniall rayment, according to Gods commandement. A verie large description whereof, Moses doth very wel set downe in the 28. and 39. chap. of Exod.

1. John. 2.

There

The Priests
rayment.

There are in number 9. sortes of Ceremoniall garments, yet some doe reckon vpp but eight: Iosephus maketh 10. First of all the priestes befoze they went about their offices did washe themselues in water, and then put on their holy garmentes. Among those garmentes some there were indifferently vsed both of the inferiour and chiefe priestes. And first their priuities are hidden with linnen breeches, coming downe to the knes & hamms, the vpper parte whereof was tyed aboue their hypes with a gathering band like the vpper parte of our common sloppes, to the ende that if they should chaunce to fall, while they were busie in killing their sacrifices, or in bearing of burdens to & fro, the parts should not appeare which shame doth bidde to couer.

Upon their linnen breeches they had a close coate made of double linnen, which, (as Iosephus sayth) was made of silke. That was plaine or close to the body, without pleight or gathering, and came downe iust to the calfe of the legge. Such were souldiours wont to weare, and called them cassocks, so fitt for their limmes and close to their bodies, that they were light, and without lett either to runne or sight. And therfore the Priestes making themselues readie to the ministerie of GOD, put on such a cassocke, that being comelie cladde, they might notwithstanding with much expedition discharge their office, and exercise their ministerie.

The thirde kinde of rayment, that was a belt or girde, did gird that cassocke about the Priest.

This girde was woauen of purple, scarlet, and blew silke, like to an Adversers skinne, hanging downe beneath the knes, but in the holy ministerie tucked vpp againe vpon the left shoul-

der. The fourth kinde of ornament was a Mitre or a rounde little cappe, which couered his heade almost to the eares, in fashion like as if a man should cut a bowle euen in the middell, and set the vpper parte vpon his head.

Then was the Ephod (whereof mention is made, not in Exodus, where the Ceremoniall garments are reckoned vpp as it were of purpose, but in other places of holy scripture) which garment was indifferently common to all the Priestes. This Ephod is thought to haue bene a linnen cloake, such an one as Dauid ware when hee daunced befoze the arke.

Of the Priestes which Saule slue by the hands of Doeg the Edomite, thus we reade: And he killed that same day 85. men, that ware linnen Ephods.

His meaning is not that they were slaine while the Ephods were on their backes, but that they were killed when they were of that age and order that they might weare an Ephod, that is, that they might minister in the priesthood of the Lord.

Therefore in Osee we reade, Thou shalt bee without Ephod and Teraphim, That is, without priesthood and religion. For the Ephod began to be vsed for the very priesthood, the garimēt or the signe for the thing signified. But if any man will take these wordes of Osee to be spoken of the more notable Ephod, (of which I shall haue cause to speake anon) I will not greatly gaine-say him. Now this linnen Ephod seemeth not to differ much from that which the Papists do call a Surplice. These fiue garments the chiefe Priest and vnder Priestes did vse alike. The other foure doe properly belong to the high Priestes alone.

The first of the foure was called Megil, and was a coate downe to the an-

The cap or
Mitre.

The Ephod.

Breeches.

The close
frocke or
cassocke.

The girde.

The Megil.

bles, a garment all of blew silk, from the necke downe to the soale of the foote, being close on euery side, vnlesse it were the places to put his head and armes out at: at the hemmes beneath did hang 72. belles, and as many Pomegranates, so placed, that still betwene two belles there hung one Pomegranate, and betwixt two Pomegranates one bell: the cause thereof is made to be this, that when the high Priest went into the holie of holies, the sound might be heard: because he should by and by die the death vnlesse he did so.

Now followeth the Ephod of the high Priest, which differeth much from that whereof I spake before. For it was not of linnen, but woauen with weauers worke of diuerse colours of golde, purple, and silke: being vnlike to the other in shape and making. For it belonged to the highe Priestes alone, and was a brestlap coming ouer the bulke from the necke to the hippes: for lyke a curet it couered the breste, it came ouer the hinder parte of the shoulders, and about both the sides vnder the armehoakes: bearing the same fashion that at this daie womens stomachers doe, which w^e Switzer call Lybli. This Ephod he ware hypon the toppe of his Megil that came downe to the ancles. Vpon eache shoulder he ware an Onix stone called Schoham, wherein were grauen the names of the children of Israel: against the brest there was nothing woauen in it, but a place was left boide for the brestlap of iudgement.

For the brestlap of iudgement, which is called Hofen, was the eighth ornament of their attire, and it was a woauen cloth made of gold, purple, & silke, about an handbreathe square, and double, and hemmed about on euery side,

because it should not ravel out.

In that there was woauen precious stones of a wonderfull greatnesse (for the kinde) and of a meruailous price, which were placed so in foure sundrie rowes, that euery rank contained thre stones: in which, as in the Onix stones, were grauen the names of the children of Israel.

They glistered with a wonderfull brightnesse: for no stones were set in the brestlappe, but such as shoane excellently. Whereby it seemeth that Vrim and Thummim was nothing else but these rowes of precious stones.

For Vrim and Thummim signifie light & perfectnesse: for as these stones did giue great light, so were they pure without all manner of spots.

And they thought that the high Priest did neuer saie right in a matter of weight, nor when he was asked, did vetter trulie the answers and Oracles of God, but whē the brestlap of iudgement did hang on his brest.

Now this brestlappe of iudgement was tyed to the Ephod or the other brestlap by golden rings beneath, and aboue it hung downe the shoulders by golden chaines, that were fastned vnder the Onix stones. This was the most precious and excellent parte of the high Priestes apparell. For it was the coffer of wisdom, and treasure of all lawe and knowledge, of equitie and iustice, from whence the Israelites did fetch, as it were, the determinate answers to such doubtles, as at any time they stucke hypon: which is the cause (as it seemeth) that some haue translated Vrim and Thummim into the Greeke *Δήλωσις και ἀλήθεια*, that is (saie they) doctrine & truth is in the Priestes brest.

The last of all is the golden plate.

For,

Vrim and Thummim.

The brestlap
or high
priests
Ephod.

The brestlap
of iudgement.

The golden
plate.

For vpon the high priestes head, there was a blewe silke lace, wherevpon this plate was put, which was broade beneath & sharpe aboue, in fashion somewhat like to the label of a bishops Mitre, wherein was writen, Holie to the Lord, or The holinesse of the Lorde.

For Christ our Lord alone is holiest of all, and he that sanctifieth vs all. He is an Antichrist that doth vsurpe that name or title. Some thinke that in that plate was writen that name of GOD, that was not lawfull for anye man to vtter. This plate was tyed to the cap full vpon the fozeheade with a blew silke lace, and was, as it were, a crowne vpon his heade. Thus I saye were the high priest and vnderpriestess arayed at the first.

These sundrie Ceremonies haue sundrie and godly significations. The vse and ende of these ordinances, the Lorde delared by Moses to be for glorie and comeliness sake: for they were inuented partly for the winning of credite and authoritie to the ministers of religion, and partly for the commendation or aduancement of religion it selfe: because the thinges are most regarded, that are set forth with so great solemnitie. Moreouer it was profitable & especially necessary with these busie Ceremonies to set aworke the people, which, if they had bene without such ceremonies of their own, was very prophane, and ready to haue embraced the idolatrous rites of heathen nations.

Furthermoze, those ceremoniall clothes vsed by the priestes Aarons successours, doe offer to vs the beholding of Christ the true & highest Priest. He was appareled with the garment of righteousness, temperance and vertue, which garment is common vnto vs also. For all Christians must put on

and be cladde with Christ. And yet Christ hath the preheminance as the high and chiefest priest among vs all, not onely because he doth sanctifie vs, and indue vs with vertue: but also because he hath certeine properties peculiar to himselfe, as hee that is both verie God, and the sauour of the worlde. Hee beareth vs vpon his breast and shoulders, as Aaron did the precious stones: for wee are not vile, but verie deare in the sight of God. Out of the breast of our high priest Christ doth glister and shine the light of eternall wisdom. For in him, as it were in the treasure of Gods eternall wisdom, are all the riches of knowledge & wisdom laide vp and locked.

Hee is the light of the worlde, hee is both truth and perfectnesse, so that all the worlde should of right, require and seeke at Christ alone for lawes, ordinances, answers, and whatsoeuer else is needefull to perfectnes and true happinesse. He is the holy of holies, the verie maiestie and holines of God: vpon his heade is the crowne of glorie verie rightly placed, as hee that sanctifieth onely, raigneth in glorie, and liueth for euermoze.

Besides all this, the priestes were by these ceremonies taught to vnderstande by theyr verie apparell, what was required at theyr handes, & what kinde of men they sought to be. Let the priestes bee alwaies readie to the executing of theyr office, let them walke honestly befoze God & men: let them be temperate, and far from lust and sensuality: let theyr loynes bee girded with the belt of iustice and veritie: let theyr breast, theyr sides and backe bee furnished with the worde of God: let theyr heade bee covered with the helmet of Salvation: vpon that let Christ Iesus the Sauour bee placed:

That name was Iehonah, which wh. r. sicut the Israe- lites did find it writen, they did not call Iehouah, but expressed it by the word Adonai, which signifieth Lorde: so greatly did they reuerence the maiestical name of God.

The meaning of the priestes apparell.

placed: and let him be the chiefe of the ministers and of the ministerie: but chiefly let the Priest bee heard in the Church. For if hee bee dumbe, he shall die the death: but if hee ring out the name of the Lorde, and preache his lawe, then doth hee stirre vp in the Church a saour far passing the smell of swete Pomgranats in the nose of God. Therefore vnder these clothes is hidden the signification of the Priestes maners, of theyr vertues and vices. Next after a mans talke, there is nothing that doth commend him sooner than his apparel. For as the man is, such is his talke, such is his cloathing: therefore the rayment doth note of what conuersation the Priest ought to be. Whereupon it commeth, that in the Scriptures wee are bidden to put on other cloathing, when the meaning of the holy Ghost is, that wee should chaunge our wicked conuersation: so that the verie garments doe partly instruct the Priestes what they haue to doe, and what is seemely for them.

But nowe the time and course of this treatise, inuited mee to speake somewhat of the Priestes office. Their office did consist in many thinges, but especially in teaching and instructing. For, the chiefe cause why the Priestes were ordeyned of God, was to instruct the Church in true pietie, and to teach the people the law of God. For thus wee reade that the Lorde did say vnto Aaron, Thou and thy sonnes that are with thee, shall drinke neyther wine nor strong drinke, when ye enter into the tabernacle of witnesse, least happilie ye die. Let it bee an euerlasting ordinance among your posterities, that ye may put difference both betwixt holy and vnholly, and betwixt cleane & vncleane, & that ye

may teach the sonnes of Israel, al the statutes which the Lord hath spoken vnto them by the ministerie of Moses. Leuit. 10. The same lawe doth Ezechiel in as many wordes almost rehearse in the 44. Chapt. of his Prophecie. And Malachie declareth it also, as is to bee seene in the second of his Prophecie. They therefore are utterly deceiued, which thinke that the Leuitical priests were appoynted onely for to kill the sacrifices.

Howeouer, the Lorde doth euery where in his lawes minister matter for the Leuiticall Priestes to instruct the people in: and that matter was not the heachnith Philosophie, the edictes of Kings, or decrees of Senators, but the verie worde of God, deliuered to them by God him-felfe. And that this doctrine might be the more commodiously vttered to the people, the Priestes appoynted certaine holy-daies, where in the people should assemble together, to heare them preache the worde of God.

The next poynt of theyr dutie after teaching, was to blesse the people. That blessing was not free for euerie Priest to vse as hee listed, but was bound to a certain forme of wordes verie solemnly vttered, which is thus expressed in the 6. of Numbers: And the Lord spake vnto Moses, saying: Speake vnto Aaron and his sonnes, saying, On this wise ye shall blesse the children of Israell, and say vnto them, The Lord blesse thee, & keepe thee: The Lord shew his face vnto thee, & bee mercifull vnto thee: The Lord lift vp his countenance vpon thee, and giue thee peace. Let them blesse. Num. 6.

This maner of blessing did they vse vndoubtedly in theyr holy assemblies, especially at the breaking vp of the congregation, when the people did de-
part

The Priestes
office.

Let Priestes
teach.

part. In another place it is saide, that God did blesse, but heere, that Aaron and his sonnes did blesse the people: whereupon, we haue a note that God did worke inwardly, and performe in the faithfull whatsoeuer the Priestes in that forme of blessing did wish vnto the people: so that still to blesse, is the onely and proper worke of God alone. And therefore, verie significantly after that solemne blessing vttered by the mouth of the priest, God doth adde: And they shall call or put my name ouer or vpon the children of Israel, and I wil blesse them.

The Priestes therefore doe lay before the people the name of the Lord: they commende vnto them the mightie powre of his Godheade: and shewe them that all goodnes doth flow from God, teach them how they may obtayn it through faith in Christ, who is the blessed sēde that blesseth all them that call vpon his name. Now, in this solemne blessing, sixe principall poynts are chiefeie conteyned. First the priest saith, The Lord blesse thee. That is, The Lord bestow vpon thee, whatsoeuer belongeth to the safetie of thy bodie and soule. Secondly hee saith, The Lord keepe thee. For it is not sufficient to receiue good thinges at the hand of the Lord, vnlesse they bee preserved by his power, and not taken from vs by his wrathfull indignation, nor lost againe by our owne negligence. Thirdly hee sayth, The Lord shew thee his face, or the Lord make his face shine vpon thee. The Lord doth then shewe vs his louing face, when after his anger hee sheweth vs his fauour, and doth become good and gracious vnto vs. And therefore in the fourth clause doth folow a more plaine exposition, where the Priest saith, The Lord bee mercifull vnto

thee: as if he should haue saide, The Lord be alwaies gentle and fauourable vnto thee in all that thou goest about, either in wordes or deedes. The fifth blessing is, The Lord lift vp his countenance vpon thee. Now the Lord listeth by his countenance, when hee looketh vpon vs, when hee watcheth ouer vs, and doth direct and guide our wayes.

The last desire is Peace, which is taken for the saluation and chiefe goodnesse that happeneth vnto mankinde, although in another sense it is put for the contrarie to warre or battaile: and the peace of the conscience is no small felicitie to mortall men. These were the good thinges that the Priestes did wish to light vpon the people, teaching them withall, to beseeche the Lord for those blessings with ardent prayers, and earnest supplications. Euen till this day there do remaine the Psalmes that the Priestes did make for the peoples sake to sing. For after that Dauid had brought musicke into the temple, then did the playing vpon muscicall instruments, with swēt mellodie and singing of Psalmes, beginne to be taken for an office amongst the Priestes. Touching this musicke used in the temple, the first booke of Chronicles speaketh verie much, where it treateth of Dauid and his dealings, how hee distributed the singers into 24. orders, and that by course.

Moreover, the Priestes were commanded to minister the Sacraments, and to sacrifice. For they did circumcise the infants, their office was to see the Pasche eaten, and to offer sacrifices of sondrie sortes vnto the Lord: of which I will speake hereafter in place conuenient. And that they might more commodiously offer their sacrifices, Dauid by the inspiration of the

Sacrifices & ministring of the sacraments was commanded to the Priestes.

holy ghost diuided the two families of Eleazer and Ithamar into 24. orders. For they did minister by course, as is to be seene in the 24. Chap. of the first of Chronicles. All the while that their turne to minister did last, the Priestes remained still within, and neuer did set a foot out of the temple.

For there were houses builded within the temple for the Priestes to dwell in, when their lot did come to serue the Lorde: they neuer went vnto their owne houses vntill their course were expired, and their time to minister were fully finished. The priests also did keepe the holy vessels, and make them cleane: they kept the candels burning: and the holy fire that it should not goe out: to bee short, they had the charge of all thinges which seemed to belong to the seruice of God, as oyle, frankincense, and such like thinges.

Now befoze the temple was erected, and that the Israelites had obeyed a place where to settle themselves in the land of promise, the Priestes office was to see the tabernacle pitched downe, taken by againe, and carried too and fro. For in the thirde of Numbers thus we reade: The Levites shall keepe all the instrumentes of the tabernacle of the congregation; and haue the charge of the children of Israel, to do the seruice of the tabernacle. For the tabernacle was so appointed, that when they iourneyed it might be taken into many places.

Therefore when the Israelites were readie to remoue their campe, Aaron and his sonnes came with the couerings appointed for the purpose, to wrap vp and carry the holy vessels in. The Cahatites bare the Arke, the table, the altar, and instrumentes belonging therunto. The Gersonites had charge ouer the cordes, the coue-

ringes, the hangings, the curtaines, the bailes and roapes belonging to the tabernacle. The Merarites did beare the harder stuffe that was made of wood and brasse, as the pillers, barres, staves and planckes. All which whoso- euer desireth to vnderstand moze nêrly, let him reade the thirde and fourth Chap. of the booke of Numb. When the temple was builded, there were porters and warders of the temple appointed among the Levites. The trumpets also, wherewith the congregation was called together, were in the Levites handes: as we reade in the 10. of Numbers. The Priestes also were appointed to be readie and serue in the warres, as is to bee seene in the 20. of Deut. For the Lorde would not haue the lawes to bee hush where armour did clatter: for victories doe abayle greatly to godlinesse and the studie of religion.

Beside this also the priestes had yet another office, that was, to iudge betwixt cause and cause, betwene cleane and vncleane. Both which are moze largely declared in the 17. of Deut. & in the 13. and 14. Chap. of Leuit. For as often as any difficult matter hapened to rise among them, the hearing of it was brought to the mother cite Hierusalem: and if any man were suspected to be a Leper, the Leuiticall priestes did iudge of his disease according to the lawes that were prescribed them. So hitherto I haue summarily laide downe the offices of priest-hood among the old people, reckoning by onely the especial parts belonging to their seruice. Now as those priestes did serue the Israelitish church, so did they liue of the reuenues of the church. For the Lord appointed them certaine stipendes, and dwelling places in the land of promise, For he assigned 48.

Doore keepers.

Trumpeters.

The priestes were appointed to serue in warre.

The priestes did iudge betwixt cause and cause.

The stipends & dwelling places assigned to the priestes.

cities

The priests carried the tabernacle and vessels of the Lord.

cities for them to inhabite in the lande of Israel, five whereof were Cities of refuge for men to flie vnto, as vnto Sanctuaries. Moreover, he commanded to laie out and appoint, for the sustentance of the priests cattel and families, the suburbs & fermes without the walls of the Cities, within a thousand cubites compasse on euerie side.

In these Cities were schooles so conuenientlie placed throughout all the lande, that all men might easilie goe with verie small paine from the places there about, vnto the Synagogues, to heare the word of God. In those cities there was no sacrifice made: for they were commanded to sacrifice in one place alone: and thrice a yere they went by to the Temple to sacrifice vnto the Lord: but euerie sabboth daie the law was taught in euerie towne where the Synagogues were. Moreover, the rents belonging to the Priests were great & ample, as is to be seene in the 18. of the booke of Numb. & in the last of Leuit. The wealth of the Priests was inough and sufficient to maintain their families, & to liue themselues honestlie. And they with that stipend did not giue themselues to riot & idleness, but liuing moderacie, did applie themselues to learning and teaching of the people. Thus much hetherto touching the persons belonging to the ministerie of holie religion.

And for because by lawe they could not sacrifice but in one place alone, there was a certaine place appoynted to the people, wherein as in an holy shop the Priests should exercise their holie ministerie in sacrificing to the Lord: and therefore now the verie order and course of this argument doeth require, that I say somewhat touching that holie place. That place in the beginning was the tabernacle built by Moses, and

afterward the temple which Solomon did make. The lawe, which forbodde them to sacrifice anie where, but in that one place alone, vntil it were by dispensation, is extant in the 12. of Deut. and in the 17. chap. of Leuit, and doth contain the mysterte of Christ who was offered by but once, and in one place, to cleanse the sinnes of the worlde. Of whome I will speake somewhat more hereafter.

Now that tabernacle or tent (being called the tabernacle of appointment, because the Lord appointed it both to giue answeres in, and to haue his lawfull worship duly accomplished in) was to the people in stead of a temple, so long as they wandred and dwelt in the wilderness. For in so much as they straid fortie yeres in the desert, it was not conuenient for them to haue a setled Temple, but such an one as in their iourneies they might carrie too and fro, so oft as they remoued. That tabernacle was erected in this order, and was in a manner of this forme and fashion. First of all there were sticke into the earth close by the ground, silver sockets to fasten in, and set boordes vpon to make a wall withall: vnder euery plancke or boord where two sockets. For euery boord had two tenons like pikes, whereby they were sticke into the sockets.

The boords on either side of the tabernacle North and South were twentie in number: at the vpper ende, which was towarde the West, were tenne boordes or planckes, all layed ouer with golde, and ten cubites high a peece. These, when they were set by, were sticke or fastened into the sockets: vpon the backe sides, those boords had golden ringes, through which were barres of Sycim wood (which is thought to be white Choarne)

The fashion
of the tabernacle.

A thousand cubites geometrical make one mile, three quarters of a mile, and 500 paces, reckoning 5. feet to euerie pace.
A Synagogue was a place for people to assemble themselves together in, to heare the word of law of the Lord.

The holie place.

thrust, partly to ioyne the boards close together, that they might be like a wall without chuncke or creuise, and partly to make them stande stedfast without wagging to and fro.

The Sanctum on the East side was shut vp with a baile. Moreouer there were made tenne curtaines or hangings of brodered worke, which were coupled together with loupes or taches. These curtaines were layd vpon the toppes of the boards, that were set vpright, as it had bene the rafter or rousse of an house: ouer which curtaines were thre coverings moze, the vppermost whereof was of Taxus leather, wel able in rain to keepe water out.

Now the tabernacle was in length 30. cubites, & in breadth 10. cubites: as may be gathered by the measure of the boards.

It was deuised also into thre parts: The first was called Sanctum sanctorum, Holie of holies, and Adytum ædis (the house into which no man came but the high Priest alone) or the chauncell of the temple. The second was the Sanctum, whose length was twentie cubites, as the length of the first was ten. The third parte was called Atrium, the court, which had in length an hundred cubites, and in breadth fiftie. This Atrium was compassed about with 53. pillers that were fastened downe into brassen sockets, and were in height five cubites, vpon which there hung hangings of networke thzough which a man might easily see: at the very entry was hanged a baile twentie cubites long vpon foure pillers. The Sanctum sanctorum was diuided from the Sanctum by the most precious baile hanged vpon foure pillers of siluer: and the Sanctum was seuered from the Atrium with the seconde baile, that was verie precious,

and hung vpon five pillers layd ouer with gold. In the midst of the Atrium did stande the inner house, I meane the tabernacle that is diuided (as I said euen now) into the Sanctum, & the Sanctum sanctorum. Into the Sanctum sanctorum no man did enter, but the high Priest onely once in a yeare. Therein was laid the arke of the couenant of our Lorde betwixt the Cherubin: whereunto some (vpon the Apostles words) do add the golden Censar. But other there be which thinke that by θυμιατηριον is ment the incense altar and not the Censar. It shoulde seme thereby (if these fellowes be not deceiued) that at the time when the Apostle wrote, the golden altar did stande within the vaile in the Sanctum sanctorum.

But it is manifest by the 40. Chap. of Exodus (as I meane to shew you anon) that the golden altar from the beginning was placed in the Sanctum befoze the baile. And thereunto agreeth that which may be gathered out of the first Chapter after S. Luke.

But howsoeuer it was, this is sure, that the arke of the couenant was not scene of any mortall man, but of the high Priest alone, when he offered incense in the Sanctum sanctorum, once in a yeare. For it was hidd with the first baile, the staues wherewith it was bozne appearing a litle within the Sanctum, by the bearing vpp of the baile, which was some what thrust out with the ends of the staues, so that hee which stood anie thing nigh in the Sanctum might easily discern it, but of him that stood farther off, it could hardly be perceiued. For in the 8. Chapter of the third booke of Kings thou readest, And they drew out the staues, that the ends of them might appeare out of the Sanctum sancto-

What things were laid in the tabernacle.

Sanctorum into the Sanctū, but they were not seen without. The Sanctum was open dayly for the priestes, that did by course supply the place of ministerie before the Lord. In the Sanctum before the baile was placed the golden table, furnished with Shewbread upon the Northside: right ouer against it vpon the Southside was set the golden candlesticke.

Now in the middelt betwixt those twaine before the baile and the arke, did stand the golden altar, called the altar of incense, which was consecrated to the burning of swæte perfumes. And in the Atrium, not verie farre from the second baile of the Sanctum, did appeare the altar of burnt offerings: and betwixt the altar and the baile was put the lauer, out of which the priestes did wash themselues, when they began to goe about theyr ministerie. All the people which came to the sacrifice might easly on euerie side see to the altar. And of this sort was the holy tabernacle, which was to the Israclites in stead of a temple. Touching which, he shall read moze largely and fully, whosoeuer will looke in the 26. 27. 36. 38. and 40. Chap. of Exodus.

Now, so much as I haue hether-to spoken touching the building of the tabernacle, hath a very good end to be applyed vnto, and contayneth and comprehendeth no obscure signification. For first of all it was profitable to nourish and mainteyne the vnitie of the Catholique fayth. For, with that one tabernacle, as with a sure bonde, they were tyed first to God and his religion: and then among themselues one to another, as it were, sondrie members compact and knit into one bodie. For to that tabernacle the whole people was gathered, as to one

parish church, to worshippe and pray vnto one God and Lorde. And for because the childzen of Israell did dwell in tabernacles, it pleased the Lord also to haue a tabernacle builded for himselfe, and placed in the midst of them, that thereby hee might testifie that hee himselfe doth dwell in the middelt of his people. The tabernacle therefore being as it were the palace of God the most high and mightie King, did stand in the middelt of the people, as a testimonie of his diuine presence, to strike the feare and reuerence of God into the hearts of all his subiects.

We men lay by in our tabernacles or houses the thinges that wee haue, and will be sought for and asked after at our houses. And therefore the Lord did place in the tabernacle the holy thinges, as it were his treasure, and woulde bee inquired after in the tabernacle, promising that there hee would heare the prayers and requestes of all the faithfull that called vpon his name. Mozeouer, in those ceremonies are contayned the secret misteries of Christ and his Church. For Paul calleth vs the temple of God, and our bodies the tabernacle of the Lord. For in vs the Lord doth dwell. The bordes of the tabernacle are, as it were, the rafters, beames, and pillers of the Church. And the Church hath her pillers, which are doctours and other excellent men inspired with the holie Ghost: and euerie seuerall faithfull man is a broode layde ouer with gold, if hee keepe sinceritie, and remayne in the vnitie of the faith. The bordes of the tabernacle were ioyned together with barres: and so must sounde doctrine keepe all the faithfull (which are the bordes of the mysticall tabernacle) in their duetic and quiet concord, without creake or creakise. The

curtaines

The Latine copie here doth square from the wordes of the 26. of Exod. where we finde (as I haue turned it) that the table stode on the North side, whereas the Latin copie saith, on the South side, & calls leth it pars Australis.

The meaning of the tabernacle.

curtaines, though they were many, yet were they knit together with golden loupes, as if they had bene but all one pæce: and therefore the sundrie members of the church must be gathered together, and by charitie bee knit together in one, that they may bee one among themselves, and as it were a rooſe of righteouſneſſe in the church of God. The coveringes of the church to keepe out ſtormes are faith, repentance, and deſire to doe good. Chriſt himſelfe is the ſocket thereof. For none other foundation can bee layde then that that is already layde, euen Chriſt Ieſus. Moreover the vaile that was ſpreed before the Sanctum ſanctorum, doth ſignifie as the Apoſtle ſaith, that the way of the ſainces, which they had to goe in, was not as then made manifeſt, ſo long as the firſt tabernacle did ſtande. Therefore when Chriſt was come, and with his death had finiſhed all, then the vaile that hung in the temple was rent from the top to the verie grounde, whereby all men might vnderſtande, that the way was opened into the Sanctum ſanctorum, that is, into the very heauens, and that ſatisfaction was made for all men in reſpecte of the law. In the tabernacle alſo did hang other vailes, which were as ſhadowes of the fleſh of Chriſt. Thoſe vailes did hang at the verie entrie into the Sanctum and the Atrium. Now Chriſt our Lorde is the way and the doore, by whoſe incarnation and death, we haue an entrie made into the kingdome of God.

Yea, Chriſt himſelfe is our tabernacle in whom we dwell and liue, and in whom we worſhip & pleaſe our God: he is the curtaine and ſeking, the caſt and ornament of his church: he is the truſtie and moſt aſſured covering that doth defende vs from the iniuries of

man and the diuell: he is the barre of the Church, which ioyneth the members thereof together, & keepeth them in the vnitie of faith: hee is the pillar and ſocket of his church: he is the head and onely all in all both of our life and true ſaluation. In thoſe figures therefore they of olde had the chiefe myſteries hidden of Chriſt and the Church, in which Chriſt is nowe no otherwiſe to bee helde, then hee was in the beginning of the worlde behelde of the ancient Patriarches, to wit, very God and verie man, the onely and higheſt King and Prieſt, the true Sauour of the worlde, in whome and by whome alone the faithfull haue their whole ſaluation.

To procéde nowe, this Tabernacle by the Lordes appointment was erected in Silo, as ſoone as they came into the lande of promiſe, and did continue there vntill the time of Heli, as is euident in the 18. of Ioue, & 1. of Samuel, 1. and 3. Chap. Under Heli the Arke was taken by the Philiftins, and carried into Paleſtine, from whence it was reſtozed againe, and placed in Bethſemes, from thence againe it was carried to Kiriathiearim into the houſe of Abinadab in Gibeā, that is, on the hill. For his houſe was ſet vpon a high place. For in the 6. of the ſecond booke of Samuel we reade, Dauid went with al the people to Baala Iuda (which in the 15. of Ioue is called Kiriathiearim) to fetch from thence the arke of God. And preſently after: And they fetched it out of the houſe of Abinadab that was in Gibeā, that is on the hill. For there was an high place in Kiriathiearim, wherein Abinadab dwelt. Some other, which take Gabaa for the proper name of the towne, doe ſaye that the Arke was tranſlated from Paleſtine

The hiftorie
of the arke
of God.

Heb. 9.

Iesse in Gabaon. But this is sure, the arke was conueied from the house of Abinadab, into the house of Obededom, and from thence into the citie of Dauid, that is, into *Sion*. For so is the citie Dauid expounded in the 8. Chap. of the 3. booke of Kings.

In *Sion* did Dauid pitch a new tabernacle for the Arke of God, where he did place it, and appointed Priests to minister there before the Lord: as it is at large described in the 16. Chap. of the 1. booke of Chronicles. And yet (by building that new tabernacle) Dauid neglected not the old tabernacle of appointment.

For after the time of Heli, and the taking of the Arke by the Philistines, it seemeth that it was translated diuersly from place to place. *Silo* verily, wherein it was first placed, was desolate, as is to be seene in the 78. Psalm. and the 7. Chap. of *Jeremie*.

Therefore when Saul did reigne it appeareth to haue bene pitched in *Gilgal*, where hee offered peace offerings in signe of thanks giuing vnto the Lord, for victorie against the *Ammonites*, as is to be seene in the 11. Chap. of the 1. booke of *Samuel*. In the 21. Chap. of the same booke it is apparant that y^e tabernacle was for a time in *Doab* (a towne not very far from *Hierusalem*, *Esaie* 10.) where *Abimelech* the priest gaue to Dauid the fresh *Shew bread*, that was taken from the golden table. In the time when Dauid reigned it was erected in *Gabaon*, a citie of the *Beniamites*.

For in the 21. of the 1. *Chron.* thus we reade: The tabernacle of the Lord which Moses made in the wilderness, & the altar of burnt offerings was at that time (when the Angel appeared to Dauid with a sword readie drawne) in the hill of *Gabaon*. In that place

was it also in the reigne of *Solomon*, and to that hill did *Solomon* goe to praye to the Lord before the temple was builded. For in the first Chapter of the seconde booke of *Chronicles* we finde: And *Solomon* with all the congregation, went to the high place that was at *Gabaon*, For there was the tabernacle of gods appointment, which *Moses* the seruant of the Lord made in the wilderness. But the Arke of G O D had *Dauid* brought frō *Kiriathearim* into the place which *Dauid* had prepared for it: For he had pitched a tent for it at *Hierusalem*. Moreouer the brasen altar, that *Bezaleel* the sonne of *Vri* had made, was there before the tabernacle of the Lord: and *Solomon* and the congregation went to visite it. Therefore, where as we reade in the 3. Chapter of the thirde booke of *Kings*, *Solomon* loued the Lord, and walked in the wayes of his father *Dauid*, onely he sacrificed and burnt incense in the high places: that is not spoken in the dispraise but in the prayse of *Solomon*, as hee that did not at adventures sacrifice in euery place, but in the high places, to wit, vpon that consecrated altar, which was appointed of the Lord, whereof I spake euen now before.

Other there are which think that *Solomon* was not simply blamed in these wordes for offering vpon the altar of burnt offerings (for that was altogether lawfull) but because he had til then deferred the building of the temple. But that which goeth before & followeth after, doe make greatly that those wordes were spoken in that sense and signification, which I did first alledge. The same *Solomon* when the temple was builded, did command and se that the olde Arke with all the instruments belonging

longing therunto should be brought by the priestes as a precious treasure from Gabaon, and placed in the temple, which he had caused to be builde for that purpose: the holy Scripture bearing witness thereunto, and saying: And they brought the Arke of the Lord, and the tabernacle of appointment, and all the holy vessels that were in the tabernacle: the Priestes and Leuits, I say, brought them into the temple. The 3. of Kings 8. Chap. and the 2. of Chronicles 5. Chap. And so was the tabernacle of the Lord, which stood 478. yeares, abrogated at the last, and in steede thereof the temple was erected.

Touching the temple of the Lord which was prepared by David, but builded and made an ende of by Salomon, I neede not make many wordes in the description thereof, because it is in the 3. of Kings, and 2. of the Chronicles very busily set downe, and painted out at the full. The place where the temple was afterwarde builded, is reported to haue bene shewed to David by the Angel of the Lord, and that David did first of all make sacrifice there vnto the Lord, and addeth these wordes, This is the house of the Lord God, and this altar is for the sacrifice of Israel. As if he should haue saide, This plot of ground is appointed for the temple, in this place shall be builded the house of the Lord, yea, here shall be offered that onely and effectuell sacrifice for all men, the verie sonne of God Christ Iesus incarnate. For all the interpreters of the holy scriptures agree, that the place was at Jerusalem vpon the mountaine Moria, where Abraham once would haue offered his sonne Isaac: and that in that appointed or fatal place the temple was erected: and that the hill Golgotha or Cal-

uarie was not farre off, but in the very top of the mountaine Moria, which was the place and the holy hill, where in the holy Gospell doth testifie that Christ was offered for the sinnes of all the world, which was prefigured in a type of the ancient sacrifices, and other Ceremonies belonging to the temple. The vse and ende of the temple was none other, than the vse and end of the tabernacle was before.

Ieroboam therefore and the kings of Israel, did sinne most grieuously, when they forsooke the temple to make sacrifices in the high places, in their Cathedral Churches at Bethel and at Dan, and in other high and pleasaunt places. The people of Iuda with their kings did sinne most grieuously either for sacrificing God in the high places, or else because they did not utterly cut downe those high places.

For the Lord would, and his wil was to be worshipped in one place which he had chosen vnto himselfe. The plaine lawe touching that matter is extant in the 2. of Deuononomie, and is very expressely set downe in the 17. of Leuit. in these wordes following: Whosoever of the house of Israell shall kill an Oxe, or a sheepe, or a goate, within the host or without the host, (to witte, for a sacrifice vnto the Lord. For otherwise they might lawfully kil a beast for their sustenance in any place wheresoener.) and shall not bring it to the doore of the tabernacle of the congregation, to offer his Sacrifice before the dwelling place of the Lord, blood shall be imputed to that man, as if he had shed blood. Wherefore when the children of Israell bring their offerings, let them bring them to the Lord before the doore of the tabernacle of appointment vnto the priest, that hee

The sinne of them that sacrifice in the high places.

Of Salomons temple.

1. Chron. 27.

offer them. And let them no more offer their offerings to diuels, after whom they haue gone a whoring. This shall be an ordinance to the for euer in their generations. And he that doth nor this shall be rooted out from among his people. There are in these words thre things to be noted: First that it was not lawfull to sacrifice, but in that one place only, that was befoze the altar of burnt offerings. Secondly, we haue to marke that that commaundement was giuen, to the end, that al men should vnderstand, that the sacrifice was made to God, to whō the tabernacle did belong. Thirdly, that to offer sacrifice out of the place against Gods commaundement, was to make sacrifice vnto the diuel: that the offerer was to be iudged as a murtherer: and that hee was excommunicated by the Lord God, as he that was excluded frō the company of God & his holy saints. But whereas Samuel, Helias, & certaine other Patriarches did by Gods sufferance make sacrifices vpon some especial causes in other places, and not befoze the altar in the tabernacle, they did it by dispensation. They therefore that sacrifice in the high places, not to strange Gods onely, but euen to the very true God, did sinne first of all by disobedience. For God doth mislike, yea he curseth all the worship done vnto him, which we our selues do first inuent without the warrantise of his word: it is faithfull obedience that pleaseth him best. Secondly, they sinned by making a schisme in the vniuity of the Ecclesiastical body. Thirdly, for despising the mysterie of Christ that was to be offered in the mount of Golgotha, & for not referring the meaning of their sacrifices to Christ the onely truth of all their typicall Ceremonies. Lastly, they sinned by trusting in their sacri-

fices, as in well wrought works to iustificacion, and by neglecting the worship of God, & changing it into trifles of their owne inuentions. The temple stood from the time that Solomon did first builde it, vntil the first destruction of it, vnder king Zedechias 440. yeeres. And from the reparation of it, vnto the viter ouerthrowe vnder Vespasian it stood 582. yeares. Other there be that do account it otherwise. Thus haue I hitherto spoken a litle of a great deale concerning the temple.

Now it remaineth for me to touch and lightly to passe ouer the holy instruments belonging to the tabernacle and Temple of the Loyde: among which, the Arke of the couenant was the chiefe: which Arke was so called, because of the tables of the couenant, that were put within it. It was also called the arke of y^e Lord God of hosts, which dwelleth vpon it, betwixte the Cherubin, and by that meanes the Lord himselfe was called by the name of Him that sitteth betwixt the Cherubin, because he did from thence giue answers vnto his seruautes, and had placed it in the middelt of his people, to be a signe that his presence was alwayes among them. Touching the stufte whereof, and the forme how the Arke was made, I will saye nothing here. For the matter & fashion are in their colours very kuely paynted out in the 25. Chap. of Exod. Of the meaning, mystery, & vse of the arke I will speake somewhat now. We men lay vp in our coffers and chests the treasures that we most set by. And therefore wee vnderstande that in the Arke was layde the treasure of the Church, and all the substaunce of which the faithfull make moste account. Wee must not therefore sake for the in men, in Noah, Abrahā, Isaac, Iacob, Moses, David,

The signification and mysterie of the Arke

Arca is an Arke or a coffer, and what was layd there.

S. Mary, Iohn, Peter, or Paul, much lesse in the Romish indulgentarie, but in him in whome all fulnesse dwelleth, and in who all the treasures of Gods wisdom and knowledge are heaped vp in store, who is not sene here on the earth, but in the Sanctum sanctorum, in heauen, I say, aboue: and is called Iesus Christ: whose diuinitie is figured by the most pure golde, and his humanitie by the Sittim wood, that is, of Cedar, or rather white thorne. For he tooke vpon him flesh, like to our sinfull flesh, euen the very flesh that wee haue in all pointes, saying that it was not sinnefull. Out of this Arke do the faithfull fetch all good and necessarie things for the vse of their life and eternall saluation. For in the Arke wee reade that there was layd the tables of the couenant, the potte of Manna, and Aarons rod that budded. For we heard that in Christ were hidden the iewels of the Church. Christ is our wisdom, the word of the father, the fulfilling of the Lawe, he is iust himselfe, and our righteousnes also. In Christ is the heauenly foode. For he is the bread of life that came downe from heauen, to the ende that euerie one that eateth of it may liue eternally. In Christ did the Priesthood bud againe: it samed verily at the death of Christ vpon the crosse to haue bene cutt downe for growing any moze: but at his resurrection it budded againe, and he tooke the euerlasting Priesthoode that neuer shall be ended. For euen now as he standeth at the right hande of the father in heauen, he maketh intercession to him for vs. For ouer the Arke was compassed with a crowne, because Christ our Lorde is a King which deliuereth vs his faithfull seruants from all euil, and maketh vs the sonnes of God. Upon the Arke we reade that there was pla-

ced the mercie seate, which was either the couer of the Arke, or else a seate set vpon the Arke. By it was figured, as the Apostles Iohn and Paul interpret it, Christ our Lorde, who is the throne of grace, and the propitiation for our sinnes, not onely for ours, but also for the sinnes of all the world. Out of the propitiatorie or mercie seate also were vttered the Oracles and aunsweres of God. For the vse of the mercie seate is read in the holy Scripture to haue bene this, that Moses entering into the tabernacle, did at the mercie seate receiue the answeres and commandments of God, which he declared vnto the people. And Christ is he, by whom our heauenly father declareth his will to vs, and whom alone hee hath giuen vs to heare, saying, This is my beloved son in whom I am wel pleased, heare him. Two Cherubims haue their faces turned towarde the mercie seate, and do as it were looke one to another. Whereupon S. Peter sayeth, that The Angels do desire to behold the Sauour of the worlde, which is declared in the Gospel. The same Angels do alwayes serue our Lorde & maister, and are ready at his becke, as to him that is Lorde ouer all. Now none did carrie the Arke of the Lorde but the Priestes alone. For they onely which are annointed by the holy ghost, and inoued with true faith, do receiue Christ, and are made partakers of his heauenly giftes. Neither must wee wincke at, and let passe the note that is giuen in the 4. and 5. Chap. of the first booke of Samuel, where it is said that the Israelites, for abusing the Arke, & turning it to another vse than that for which it was giuen, and for attributing vnto it moze than the Scripture willed, were slaine by the Philistines, and that the Arke was carryed into

The mercie seate.

The vse and abuse of the Arke.

Christ his
priesthood
compared to
Aarons rod.

captiuitie

captiuitie : to the ende that all men might learne thereby not to attribute moze to the Sacraments and misteries of God than is conuenient, and not to applie them to anie other vse than that for which the Lord hath ordeined them.

For the arke was not ordeined to the end it should be taken for God, although it bare the name of God, neither was it made to the end that they should looke for grace and helpe to proceed from it, as we reade that they did, but it was giuen them as a token that God their confederat was in the midst of his people, so long as they did keepe the tables of the couenaunt, that were closed within the arke, and did cleaue to God alone, at whose handes they should looke for all good things through Christe his sonne which was prefigured by the arke.

Next to the Adytum or Sanctum Sanctorum in the Sanctum, did stand the golden table, the matter and fashion wherof is declared in the 25. chap. of Exod. Upon the table we men doe set our meate and sustenance, by the table we are refreshed, & at the table we forget our cares, and are merrie and iocunde. Therefore the table can be none other but Christ our Lord, and christian doctrine. For Christ is the sustenance of our life, hee is the ioy & mirth of the faithfull. The table was of golde without, and all wood within, because Christ our table is both God and man. The table (which is the type of christian doctrine) is set forth in the Church: it is not therefore to be sought at Athens among the Sophisters, nor among the Gymnosophilites of India, nor in the Jewish Synagogues. Upon the table are set 12. newe loaves diuided into two partes. For the bread of life, which is new and swete, doth set

and fill both the Jewes and the Gentiles. Moreover that bread was holy, and not prophane, and none might eate it but the priestes alone. In like manner the faithfull onely are worthis of Christ the bread of life, & they that beleue receiue it onely. The loaves were called by y name of Shewbread, or the bread of sight, whereby is meant that the bread of life (which is christian doctrine) should alwaies be in sight before our eyes. And as those loaves were to be set alwaies before the Lord, in the sight of all men: so must not the doctrine of Christ be priuily hidden, but openly shewed vnto all people. A vessell with frankincense was set vpon the Shewbread, because they that eate the heauenlie bread doe offer to God prayers and thanksgiuings without intermission, which is to God as swete as franckincense. In the 24. of Leuiticus it is at large declared in what sort the Shewbreade was prepared.

The golden candlestick is in the Sanctum, and standeth before the baile on the one side, or ouer against the table. We haue the description of it in the 25. chap. of Exodus. Candles are set vp in our common houses to giue light to all them that are in the house. And Christ our Lord is come a light into the worlde, y whosoever followeth him should get the light of life. Out of Christ do proceed, and vpon Christ doe sticke other noses of candlestickes, which haue their light from Christ the chiefe candlesticke.

For the Lord did say vnto the Apostles, Yee are the light of the worlde. So then Christ is the shanke or shafe of the candlesticke, vpon which shanke many snuffers or noses do sticke, which holde the light vp to the Church. For what light soeuer is in the ministers

The shewbread.

The golden table.

The golden candlesticks.

of the church, they haue it all of Christ who is the head of light, and very light it selfe. The candlestickke is wholly all of gold: and Christ is very God in deede, the light and wisdom of the Father: and the ministers of Christ must be sincere and thoroughly snuffed from all affections of the flesh: and to that ende belongeth the vse of the snuffers that did pertaine vnto the candlestickke.

In the middelt betwixt the table and the candlestickke, before the vaille in the Sanctum did stand the golden altar of incense, which is exactly painted out in the 30. chap. of Exod. That altar was ordayned for two vses. For first there was offered vpon it euerie day incense or perfume, which it was not lawfull to offer or prepare to any other God or creature. That was don twice euerie day, at morning & at euening. Zacharias the father of John Baptist was in that ministerie, when hee sawe the Angel, and for his vnbeliefes sake was made dumbe for a season. Secondly incense was offered vpon that altar, after a certaine solenne manner once in a yeare, that was, at the feast of Cleansing, as is declared in the 16. chapter of Leuiticus.

Now by incense or perfume is to be vnderstood the prayers of the faithfull, as Dauid witnesseth, where he saith: Let my prayer bee set forth in thy sight as the incense, & let the lifting vp of my hands be an euening sacrifice. Now there was but one incense altar alone. Whosoever builded any more, hee was condemned of blasphemous wickednesse. By that onely altar is figured Christ our Lorde both God and man, the mediator and intercessor betwixt God and man, by whome all the Saintes doe offer all theyr prayers to God theyr Lorde and heauenly father. They therefore build

many altars, which choose to themselves creatures to bee theyr intercessors, by whose mediation they desire to obtaine that which they lacke, at the hands of God. In the end of y^e 30. Chap. it is expressly sayd, Whosoever shall make like incense to that to smel thereto, shall perish from among the people. Therefore through Christ alone the faithfull church of Christ doth offer her prayers to God y^e father. This altar whereof wee speake, was bound about with a crown of gold. For Christ our Lorde and altar, is a verie king and priest, & weareth the crowne of glory. Nowe wee must pray at morning and euening, that is, continually and verie earnestly. And wee must alwaies pray in & through the name of Christ. And Christ is he alone through whom God hath bene pleased with the prayers of them that haue prayed in the morning, that is, at the beginning of the worlde, & is at this day pleased with them that pray to him at euening, that is, in the ende and these last daies of the worlde. They therefore sinned most grieuously against the Lorde, that offered incense in the high places euerie where. For as they were rebellious and disobedient to God, preferring theyr owne inuentions before the lawes of GOD, which they neglected: so did they despise the mysterie of Christ the onely mediator, in departing from that onely altar.

In the court or Atrium did stand an other altar, which was called the brazen altar or the altar of burnt offerings, which is finely described in the 27. of Exodus. Of this sort also there was but this one. For it was not lawfull for any religious man to sacrifice in any other place, sauing in the holy place, where this altar was, unless it were by some singular dispensation.

The altar of burnt offerings.

Ther-

The incense altar.

Therefore when the Rubenites with their confederats had built an altar by the bankes of Iordane, and the same therof was brought to the eares of the other tribes of Iſrael, they did all agree with one consent, that the crime was to be punished with open war. Whereby wee may againe gather the greatness of their fault, which neglecting that altar did offer sacrifice in the high places. Of which I also spake before. Nowe that onely and Catholique altar of oures is Iesus Christ: who offered himselfe a living sacrifice for vs to God.

Neither is there any sacrifice in all the worlde that can cleanse sinne, but that alone. Neither doe any sacrifices of the faithfull please the Father, but those that are by faith offered vpon the altar Iesus Christ. For Christ dooth sanctifie vs, and being sanctified, we do by him offer the sacrifice, that hee dooth well accept of. This haue I taken out of the Apostles doctrine in the 13. to the Hebrues, and the twelfth to the Romanes.

The last of the holy vesselles was the braſen lauer, which was placed in the Atrium, betwixte the baile of the Sanctum, and the altar of burnt offerings. It is described in the 30. Chap. of Exod. In it was conteyned the water wherewith the Priestes that ministered before the Lozde did wash themselves. By that lauer was Christ signified, which is the washing of the faithfull. And by it was meant, that holy thinges were not to bee handled with unwashed handes and feete.

They wash themselves that by the holy Ghost are purified, and by the grace of God are made fit to the ministerie of religion. But he is in danger of death, that is not a partaker of the grace of life.

Beside these there are also reckoned other instrumentes belonging to the tabernacle: but these in a maner are the chiefe. I thought not good by beating out busily euery particularitie, to rehearse vnto you euery smal thing, least peradventure by too long treatise, I shoulde be too tedious vnto your patience. Nowe the same holy vesselles that were in the Tabernacle, were in the Temple also, sauing that in Solomons Temple there was a farre more goodly shewe and pompe, than in the Tabernacle: for none other cause vndoubtedly, but that the mysteries of Christ and of the Church, shoulde increase euery day more and more to the sight of the worlde. Christ the true Solomon and King of peace and tranquillitie, the very eternall felicitie itselfe, hath rayled by in this worlde to himselfe a Church, which stretcheth to the endes of the worlde. Of which the Prophets haue spoken very largely, Zacharie especially, and the famous Prophet Nathan. 2. Samuel. Chap. 7. Thus much hetherto of the holy place.

After the holy place in the sacred Ceremonies, the next to be handled is the holy time. For as to the outward religion a certaine place was giuen, so to the same also an appointed time was assigned. And holy dayes are to be employed vpon holy actions. For actions are either those, which we call handie workes inuented for to get victuals, cloathing, and other things necessary for the vse of our bodies: or else they are holy and religious, which are done for the exercise of outward religion. We must not consume all our time in handie-workes and prophane busynesse: neyther can we bestow all times vpon outward religion. But those actions are not without time.

The braſen lauer.

The holy time.

For euery action is conteyned in time. Therefore God hath deuided the time into sundrie parts for sundry actions, so that hee will haue some working dayes to serue for handy actions, & other holy dayes for the exercise of outward religion. Not that the working dayes are not holy & dedicated to the Lord: (for he doth challenge all dayes & times to himselfe, & will at all seasons be worshipped in hart) but for because the holy dayes are singularly, and as it were, more precisely consecrated to the outward worship of God, than the working dayes are.

What an holy day is.

Therefore the festiuall or holy day, which by Gods appointment is holy to the Lorde, was kept for the deuoute exercising of Gods outward worship. Therefore those dayes are not holy, nor those feasts lawfull, which are not held to the one & onely God I E H O V A H: neither are those holy dayes lawfull, in which the lawfull seruice of God is not lawfully exercised. And for those causes the Sabbaoties and festiuall dayes of the Israelites, are in the Prophetes many times reiected, because they were unlawfully solemnized without pure faith and sincere affections.

To what end the holy dayes were ordained.

Now all holy dayes had one common name, and were called Sabboths, feastes, holy-dayes, meetings and assemblies. All holy-dayes, what name soeuer they were called by, were ordained to God alone, not to creatures, not for surfeiting and wanton chambering. All holy dayes were inuented for the health, profite, and recreation of mankinde. For holy dayes are no burden, but the easing of our burdens. Prophane workes I confesse are profitable, but ease is also necessarie: for without rest labour cannot continue. The Lordes will therefore is to giue

man a time of recreation, and biddeth his seruants to be merrie on the holy dayes in holinesse and modestie, so that their ease may be an honest recreation and not reprochful sensuality. Againe, ease of it selfe is not good, but in respect of an other thing it is good. God biddeth vs on worke an other way: he wil- leth vs to cease from bodily laboz, and begin to worke in heart and mind, and wholly apply our selues to his holy seruice. And therfore it is needful to haue holy assemblyes, the reading of the holy Scriptures, publique prayers, sacrifices (for it is prescribed in the 28. and 29. Chapt. of the Booke of Numbers, what they ought to offer at euery feast and holy-day) the celebration of the Sacramentes, and whatsoeuer else the Lord hath commaunded to be done at festiuall dayes, and solemn seasons. For that one thing is here required especially, which Marie founde as she sate at the fete of Iesus & heard his word.

Howeuer all feastes generally doe containe the memorie, & put vs in the remembrance of notable thinges, euery feast according to the name. The Sabbaoth did put them in minde of Gods good-benefit in creating the worlde for the behoofe and profite of his men. It was also as Moses witnesseth Exod. 31. a signe of the true sanctification, which God alone bestoweth vpon the people that cal vpō his name: The other holy dayes did beate into them the memorie of the other benefites that God had shewed them, and had (as I will anon declare) their seuerall significations.

The Sabboth.

Nowe there was a measure and certeyne number of holy dayes, which were distinguished, and very wisely ordered: first into seuen nights, where-

A measure and certeyne number in holy dayes.

of euerie one had in it one Sabbath, that was the seauenth daie: then into monethes. For the first daie of euerie moneth was holy to the Lord, and was called the feast of the newe moone: and lastly they were diuided into yearely feasts, which returned once euerie yeare at an appoynted season: of that sort of feastes there were thre in number, the Pascheouer, Pentecost, and the feast of Tabernacles. Besides these there were also other made holie daies, which God hath not commanded, but were receiued by the church to the glory of God, & remembrance of his great benefites. For the feast of Lots which they called Purim, and was brought in by Mardocheus, was receiued of al the church, as is to be seene in the 9. of Esther. The feast of dedication was ordeined by Iudas Machabeus, with the consent of all the church, in memorie that the temple was restored, and the people deliuered from the tyrannie of king Antiochus, as is to be read in the 4. chapter of the first booke of Machabees. And Christ our Lorde did honour that feast of dedication with an holy Sermon. Moreouer there were solempne fastings appointed to be kept among the people of God, as in the fift moneth, wherein the citie was set on fire: in the seauenth moneth, wherein Godolias was slaine: and in the tenth moneth wherein Hierusalem was besieged: of which fastinges the Prophet Zacharie speaketh in his 7. and 8 Chapters: and in the time of Esther a feast was ordeined in y^e moneth Adar, for a remembrance of the calamitie which was wrought, or rather purposed against the Jewes by the wicked Aman.

Of the Sabbath and signification thereof, I spake a litle aboue, and in another place also where I expounded

the ten commaundements. The Sabbath was obserued by a natural and diuine law euer from the first creation of the world: and is the chiefe of al other holy daies. For it was not then first ordeined by Moses, when the ten commaundements were giuen by God from heauen. For the keeping of the Sabbath was receiued of the Saintes immediately from the beginning of the world. And therefore we reade that the Lorde in the commaundementes did say, Remember that thou keepe holy the Sabbath day. And before the law was giuen, there is eident mention made of the Sabbath in the 16. of Exodus, and the 2. of Genesis.

The second kinde of holy daies was the newe moones, which were solemnized in the beginning of euerie moneth. Mention is made of them in the 10. & 28. chap. of the booke of Numbers, Samuel, 20. Psal. 81, Ezech. 46. and 2. of Chro. 2. That solemnization is reported to haue been ordeined in remembrance of the light created, to admonish the people not to ascribe the monethes to Ianus or Mars, or any other planet, but to the one and onely God the maker, gouernour, & ruler of all things & seasons. Moreouer it was a signe of the reparatio or renewing of faithful minds by the heauenly illumination: that we christians may truly and in deed solemnize the newe moone, when being brought forth of darkenesse into light by the sonne of God, we walke as becommeth the children of light, and reiect the works of the deuil & darkenes.

The third kinde of holy daies doth containe the feasts that retorne once euerie yeare, of which I find to be thre: The Pascheouer, the Pentecost, and the feast of tabernacles. Now the Lords will was, that in these thre feasts there should be generall assemblies and

¶ Solempne

The newe
moone.

The three
yeares mee-
tings or as-
semblies of
the iewes.

Solempne
fastings.

The Sab-
both.

solemne meetings in the holy place, to wit, at the tabernacle, and after the tabernacle, at Solomons temple. For thus saith Moses in Deut. Thrice in the yeare shal euery male appeare before the lord thy God, in the place which he hath chosen, that is, in the feast of Sweete bread, in the feast of weekes, and in the feast of Tabernacles. Neither shall hee appeare emptie in the sight of the Lord. Euerie one according to the gift of his hand, and according to the blessing of the Lord thy God which he hath giuen thee: that is to say, Euery man shal offer to the Lord according as he can, and according to the measure of riches which the Lord hath giuen him. Now those three solemne feastes were diuided into three seuerall moneths, most apt to journey and to trauel in. In the spring time was the Pascheouer holden, when first the corne began to spindole or turn into eares. About harvest when the first worke belonging to husbandle was done and finished, they kept the feast of Pentecost. And lastly, when all the fruits were in, they went vp to the feast of Tabernacles. And so manie went to it as possibly could goe. Some are of opinion, that they which had once in the yeare appeared befoze the Lord, were dispenced withall, and might lawfully tarie at home, at the other two feast times. But I thinke verely, that religious men did seldome times vse such dispensations. The Lord in one place promisseth that he will defend and keepe the boundes and substance of them, that trauell to seeke his name.

Howseuer those dispensations were admitted, yet this is most sure, as appeareth by all histories, that at those feastes were very great assem-
bles.

Now the Feast of Pascheouer was

called by many names, but especially it was termed the Feast of sweete, or unleauned bread. For by the space of seauen whole daies, they fed vpon unleauned bread. The Ceremonies of that feast, with the sacrifices that were to be offered thereat, are at large described in the 12. of Exodus, and 23 of Leuiticus. In that feast was eaten the Paschall Lambe, in no other place but at the Tabernacle, or afterward at the Temple, Deuteron. 16. for a remembrance of that notable deliuerance of Israel & all the faithfull, out of the Egyptian seruitude & slauerie. In that feast God would haue the first fruites of their land offered vnto him, in token of the Manna, wherewith hee fed their fathers. Moreover, that feast did signifie that passing ouer and deliuering of the faithfull, which in the shedding of blood was accomplished by Christ. Wherevpon the Apostle saide, Christ our Pascheouer is offered vp. 1. Cor. 4. But of the Pascheouer I will speake more in my next Sermon.

The Pentecost was also called the feast of weekes, and newe corne. For at that feast was set forth Shew bread made of the newe yeares corne. They reckoned from the next day after the Pascheouer seauen weekes, that is, fiftie daies: and vpon the fiftieth daie they did celebrate the memorie of the lawe of God reuealed and giuen by God himselte from heauen vnto his people Israell. For the fiftieth daie of their departure out of Aegypt, wee reade that the Lord himselte spake to them at the mount Sinai, and gaue to them the lawe of the ten commaundmentes: so that the Pentecost was a memorie, that as then the Church was illuminated with the verie worde of God. And the olde Pentecost was a figure of the daie wherem Christ

Pascheouer.

Pentecost.

the

the Lorde being the ende of the lawe, did send the holie Ghost vpon his disciples, and did illuminate his spouse the Church. The Ceremonies belonging to this Feast, are expressed by Moses in the 23. Chapter of Leuiticus.

They kept the feast of Tabernacles in the seueneth moneth, as Moses commanded in Deuteronomium, saying: Whē thou hast gathered in the crop of thy land and vineyards, then shalt thou keepe the feast of Tabernacles, by the space of seuen daies: & thou shalt be merrie in thy holie daie, thou and thy sonne, and thy daughter, thy man seruant and thy maide seruant, the Leuite, the straunger, the fatherlesse, and the widow, that are within the gates. Seauen daies shalt thou keepe holie vnto the Lord thy God, in the place which the Lorde hath chosen to himselfe: because the Lord thy God hath giuen thee happie successe in all thy frutes, and in all the worke of thy handes. See therefore that thou reioyce. Moreover, the manner of this Feast solempnie celebrated, is to be read in the eight Chapter of Nehemias, where, whosoever looketh, he shall finde it described at the full.

Now this feast of Tabernacles of the seaueneth moneth, was diuided into foure solempnities. For the first daie of the moneth was the feast of Trumpets, or sounding of Trumpets, which was a memoriale of those troublesome warres, which the people did happelie achieve by the helpe and aide of God, against the Amalechites, and all other their heathen enemies. And by that feast was signified that the whole life of man vpon the earth is a continuall warfare.

Upon the tenth daie of the same mo-

neth was helde the feast of cleansing. In that feast the Priest in a solempne forme of wordes beganne to confesse aloude the peoples sinnes, and euerie man quietlie following in the same words did recite them p̄uacillie to himselfe, & in his minde did quietlie speak vnto the Lord. To those confessions was added the ceremonie vsed with the scape-goate, and the sacrifice which is at large set downe in the 15. Chapter of Leuiticus. And so were the sinnes of the people cleansed: which was a tipe of the cleansing that should be through Christ, who being once offered, did with the onelie sacrifice of his bodie, take awaie the sinnes of all the world. It did also containe the doctrine of true repentance.

Upon the fiftēth daie began the feast of Tabernacles, for by the space of seauen whole daies, that is, from the fiftēth to the 22. the people dwelt in Tabernacles. The end of this Ceremony the Scripture doth declare to be, that the posteritie should know that the Lord did place their fore-fathers in Tabernacles: whereby they were put in minde of the good that he did to them, while they were in the Wilderness. For they were kepte fortie yeres in the wilderness, so that they lacked neither victualls nor clothing. And by that feast we are warned, that the life of this world is but as a stage, and that we haue no abiding place to staie for euer, but are still looking for the worlde to come: as the Apostle taught vs, 2. Corinthians, 5. Heb. 13.

The fourth feast of this moneth was held vpon the 22. daie, and was called the congregation or assemble. Upon that daie was gathered the offering and stipend giuen to the ministrie, for reparations of the temple, for the cost of Sa-

The feast of the seueneth moneth, or of the tabernacles.

The feast of tabernacles.

The feast of Trumpets.

The Congregation.

The feast of cleansing.

crifices, and maintenance of the ministrie. It is thought that in that feast was song the Psalm: How pleasant are thy Tabernacles, &c. and certaine other Psalms called Torcularis Psalmi, which they did vse. Thus much he therto concerning the feasts that fall out once in euerie yere.

Here also I thinke it necessarie to make mention of the yere of Iubilie. Now this yere of Iubilie was euerie fiftieth as it fell by course, which is at large described withal the ceremonies belonging therevnto, in the 25. of Leuiticus. It was declared to al the people in the land of promise by the sound of a trumpet made of a Rams horne, with a proclamation of frédome to all them that were wrapped in seruitude or bondage.

In that Iubilie was contained verie euidentlie the mysterie of Christ our Lord, who declared to vs the meaning of that ceremonie out of the 61. Chapter of the prophesie of Esaie, in Saint Lukes Gospell, where he saith that he is hee that doth indeede proclaime the Iubilie, the true frédome, and acceptable yere of the Lorde. Now he hath pronounced remission and frédome to

all the faithfull, not with a Trumpet made of Rammes horne, but with the Gospell. For by the mercie of God in the merite of Iesus Christ the sonne of God, all debts or sinnes are forgiuen to all the faithfull that liue vppon the face of all the earth, vppon condition, that wæ whole sinnes are forgiuen, shoulde likewise forgiue the trespasses of them that offend vs. And in Christ verilie wæ haue the true and euerlasting rest that shall neuer fayle vs. By Christ wæ haue returne graunted vs to our possession or Countrie, froin whence we were fallen, that is to Heauen, the place of the faithfull.

Thus much haue I sayde of the holie time or holie daies as brielie as possibly I coulde. The rest is at the full to be seene in the 23. of Exodus: Leuiticus. 24. Num. 28. and 29. Deut. 6. That which is behinde touching this Argument, I meane, touching the Jewish Ceremonies, I will by Gods leaue make an ende of in the next Sermon. Now let vs make our humble praiers and supplications vnto God, &c.

Of the Sacraments of the Iewes, of their sundrie sortes
of sacrifices, and certaine other things per-
taining to their Ceremoniall
Lawe.

The sixt Sermon.



In my last Sermon I spake of the holie persons, I meane the Ministers of Gods religion, & Leuitical priests, & the place & time as-

signed to gods seruice: there remaineth now for vs to consider the holie things which those holy persons did exercise in the holy time & place, I meane the very worship & holy rites so ordained, taught and prescribed by God himselfe, that al men

men might easilie vnderstand how to do seruice, & what honour to giue vnto the Lord. In this treatise we haue first to consider the Jewish sacraments, and then their sacrifices.

The auncient Church of the Saints had two especiall Sacraments, Circumcision, and the Paschal lambe. Of both which I will speake severallie, and agreeably to the word of God according to the grace which the Lord shal vouchsafe to giue vnto me.

Now Circumcision was the holie action, whereby the fleshe of the foreskinne was cut awaie for a signe of the Couenant that God made with men. Or to describe it more largely, Circumcision was a marke in the priuie members of men betokening the eternall couenant of God, and was ordeined by God himselfe, to testifie his good will towarde them that were circumcised, to warne them of regeneration and cleannesse, and to make a difference betwixt the confederats of God and other people or nations.

The authoꝝ therefore of Circumcision is God himselfe: the beginning of it is of great antiquitie. For the Lord himselfe in the Gospell saith: Circumcision began not at Moses, but at the Patriarches. Moses verilie did renue or repaire the lawe or custome of Circumcision; but Abraham the renowned friend of God was the first that was circumcised in the ninetēth yeere of his age, and in the verie same daie that God making a couenant with him did first ordeine the vse of Circumcision. For he added Circumcision as a seale to the league which he made with Abraham and with his sēde for euer. The place is extant in the 17. Chapter of Genesis. It was first ordeined in the 2046. yeere after the creation of the world, 390. yeeres after the Deluge,

when Sem the Sonne of Noah was 487. yeeres olde. So that Moses is founde to haue bene boꝝne 320. yeeres after the first institution of Circumcision: whereby it appeareth that Circumcision was in vse among the Patriarches 400. yeeres befoze the lawe was giuen to the Israelits by the hand of Moses.

Nowe for because Circumcision is added as a signe or seale to the league that was made betwixt God and Abraham, I must bꝝiefly and by a short digression touch the manner or order of that Couenant. God in making of leagues, as he doth in all thinges else, applieth himselfe to our capacities, & imitateth the order which men vse in making confederacies.

Men doe by leagues as by most sure and stedfast bonds binde themselves to the societie and fellowship of one bodie or people, in which societie, to the ende they may be the safer & liue more quietly from the wrongs & iniuries of all other nations, they doe mutually hazard both liues and liuinges, the one in defence of the others libertie.

In these leagues they doe precisely expelle, what they bee that make the confederacie, vpon what conditions, & how farre the couenant shall extende. And therefore when Gods minde was to declare the fauour and good wil that he bare to mankinde, and to make vs men partakers wholly of himselfe and his goodnesse, by powꝝing himselfe out vpon vs, to our great good and profite, it pleased him to make a league or couenant with mankinde. Nowe he did not first boginne the league with Abraham, but did renue to him the Couenant that he had made a great while befoze. For he did first of all make it with Adam the first father of vs all, immediately vpon his transgression,

Of the league of God and man.

Two Sacraments of the Synagogue.

Circumcision what it is.

The original or beginning of circumcision.

when he receiued him filly wretch into his fauour againe, and promised his onely begotten Sonne, in whome hee would be reconciled to the worlde, and through whom hee would wholly bestowe himselfe vpon vs, by making vs partakers of all his good and heauenly blessings: and by binding vs vnto him selfe in faith and due obedience. This auuncient league made first with Adam he did afterwarde renew to Noah, and after that againe with the blessed Patriarch Abraham. And againe after the space of foure hundred yeares, it was renewed vnder Moses at y^e mount Sinai, where the conditions of the league were at large written in the two Tables, and many Ceremonies added thereunto.

But most excellently of all, most clarely and evidently did our Lord and Saviour Jesus Christ him selfe shew forth that league, who wiping away all the ceremonies, types, figures and shadowes, brought in in steade of them the very truth, and did most absolutely fulfill and finish the olde league, bringing all the principles of our saluation and true godlinesse, into a brieft summarie, which for the renewing and fulfilling of all thinges, and for the abrogation of the olde Ceremonies, he called the newe League or newe Testament.

In that Testament Christ alone is preached the perfectnesse and fulnesse of all thinges: in it there is nothing more desired than faith and charitie, and in it is graunted holy and wonderfull libertie vnto the godly. Of which I will speake at an other time. But now I returne to the league which was renewed with Abraham.

Twoe are expressly taught in Genesis who they were that made the league. that is, the liuing, eternall, and

omnipotent God, who is the chiefe maker, preseruer, and governour of all thinges: and Abraham, with al his seed, that is, with all the faithfull of what nation or countrey so euer they bee. For so dooth the Apostle expounde the saine of Abraham, especially in his Epistle to the Galathians, where hee sayth: If ye be Christes, then are ye the seed of Abraham, and heires by promise.

The time howe long this league should endure is eternall, and without end or tearme of time. For although in the renewings or declaration of the league, many things were added, which afterward did vanishe awaie, especiallie when Christ was come in the fleshe, yet notwithstanding in the substantiall and chiefest pointes ye can finde nothing altered or chaunged. For God is alwayes the God of his people: he doth alwayes demaund and require of them faithfull obedience: as may most evidently be perceued in the newe Testament.

For there are two points or especial conditions contained in this league. The first whereof declareth what God doth promise, and what hee will doe for his confederates, I meane, what we may looke for at his handes. The seconde comprehendeth the ductie of man, which hee doth owe to God his confederate and seneraigne Prince. Therfore God for his part saith, I will be thy God and Suddai, that is, thy fulnesse and sufficiencie: I wil, I saie, be thy God, and the God of thy saine after thee.

God of himselfe is wholie sufficient to mooste absolute perfectnesse, and blessednesse, neyther needeth hee the helpe of any other, since whatsoever is in any place, wheresoeuer it is, both

The time how long the league should last

The conditions of the league or covenant.

God is all in
all to his con-
federates.

both of him, and hath abiding by him, God alone sufficeth man, and he alone is the giuer of all that men desire, or doeth belong to perfect felicitie. And therefore Saturnus (peradventure by occasion of the worde Saddai) tooke his name among the heathen, and signifieth to suffice or satisfie. For he alone is able to satisfie or suffice all, who is himselfe verie fullnesse and sufficiency it selfe. But now God sheweth by two arguments, that he will be the sufficiency or all in all to the sède of Abraham. For first hee saith, To thy seede will I give the lande of Canaan. In which promise hee comprehendeth all earthlie and bodilie benefits, to wit, great wealth, felicitie, tranquillitie, abundance of all things, health, glorie, notable victories, and whatsoeuer else pertaineth to the preservation and tempozall happynesse of mankinde.

Now how hee did perfoyme this promise to the sède of Abraham, the holie Scripture doth declare: by that meanes teaching, that the verie true God was the God of Abrahams sède, as hee had promised to their father Abraham. Secundarily hee promiseth that sède, wherein all the nations of the earth were to be blessed: to wit, Christ the saviour, whom he had promised to Adam many yeres before. To blesse, is to enrich with all spirituall benediction, wherein hee comprehendeth all the spirituall giftes of God, the forgiveness of sinnes, the reuiuing of life, and glorie euerlasting. To blesse also is to take awaie a curse, so that this promise of Gods to Abraham is all one with that which hee made to Adam, saying: The seede of the woman shall treade downe the Serpents head. For the head of the old dragon is nothing else but the po-

wer and kingdome of Satan. His power is the curse, sinne, & death. Therefore, when his head is crushed or trodden downe; the curse is taken awaie, and in stead of the curse succeeded a blessing. By this, I say, he doth declare that he will be the God of Abraham and of his sède.

The second condition of the league betwixt God and man, prescribeth to man what hee must doe, and how he must behaue himselfe toward God his considerate and soueraigne Prince. Walke before me, saith God to man, and be vp right. Now, they walke before God which doe direct all their life, wordes, and workes, according to the will of God. His will is that we should be vpright. That vprightnesse is gotten by faith, hope, and charitie: in which thre are contained all the offices of Saintes which are the friends and confederates of the Lord.

Therefore this latter condition of the league doth teach the confederates what to doe, and howe to behaue themselves before the Lord: to wit, to take him for their God, to sticke to him alone, who is their onelie all in all, to call vpon him alone, to worship him alone, and through the Messiah to looke for sanctification and life euerlasting. These were the conditions of the couenant, to which the number of ceremonies were not added in Abrahams time, which afterwards were given to the Israelities, vnder the leading of their Captaine Moses.

To this confederacie the Lord did adde circumcision as a signe or seale to confirme it withall. Seales are put to writings for an effectuall force and confirmations sake. The Tables or writings doe containe and giue euidence of all the pointes of the whole league

What is required of mā in the league

Circumcision was the signe or seale annexed to the league.

league. Circumcision therefore is added to the league in steade of the writing and also of the seale, and for that cause circumcision is called the league it selfe: euen as the writings or letters of couenants among vs are commonly called the very couenant, when as in dede they are nothing else but the euidences of the league, which containe in writing al the order of the confederacie, and confirme it with a seale. It is very vsuall that the signes doe take the names of the thinges which they doe signifie, so that it is no maruell though circumcision be called the league, when as in dede the league is not the cutting of the skinne, but the communion of felowshippe which we haue with God.

In the seuententh of Genesis thus saith the Lorde, touching this signe of outward circumcision: This is my couenant, which ye shall keepe betwixt mee and you, and thy seede after thee. Every male shall be circumcised among you. Yee shall circumcise the flesh of your foreskinne: and it shalbe for a signe of the couenant betwixt me and you, &c. Loe here circumcision in these wordes of the Lorde is first named the couenant, and afterwards, for expositions sake, is called the signe of the couenant. In the same sense doth Saint Stephen call it a testament, in the seauenth chapter of the Actes, when hee meant that it was the signe or seale of the Testament.

Moreover the maner of circumcision is declared: Ye shall, saith God, circumcise the flesh of your foreskinne. For there is a skinne which doth incompass, cover, and hang somewhat ouer the nut or foreparte of a mannes pards, and that skinne is called the fleshe of the foreskinne, because it

doth appeare or hang before the rest. This skinne they did cut away with a knife made of stone, and did make bare the top or nut of the man childes priuie member. The cutting or taking away of the fleshe was called circumcision. But nowe whose office it was to cut that skinne away, we finde not expressed. It appeareth that the most honorable in euery house or family, I meane the first begotten or ancient of euery houtholde did circumcise before the lawe, which office was turned to the Priestes, when once the lawe was giuen. It is a singular example, and no moze to be founde like vnto it, that Zippora the wife of Moses did circumcise her sonne. Exodus 4. Chap.

Howe also the time of circumcision is set downe, to witte, the eyght day, when the newe borne childe beganne to bee of a little moze strength: and we gather out of the fift Chapter of the booke of Iosue that they did circumcise the, not with knives of yron, but of stone: for in that Chapter the Lorde doth in expresse wordes commaunde to circumcise the sonnes of Israel with knives of stone. But it is manifest by the rites of the Sacraments, that God doth alter nothing in the ceremonies of the sacraments: and therefore wee coniecture & gather that Abraham vsed none other but knives of stone, especially since we reade that Zippora Moses his wife did circumcise her sonne with a stone.

The rest of the Jewish trifles which they sowe abroade touching the ceremonies of circumcision, I doe of purpose here let passe. For they are vnto us but vnto worthe to be heard, and haue no mysterie conteyned in them. But the knife of stone is of force in the exposition of the mysterie of circumcision.

For

The myste-
rie & mea-
ning of cir-
cumcision.

For circumcision had a mysterie and a most certaine meaning hidden within it.

The nature
of man is
vncleane.

For first circumcision did signifie that the whole nature of man is vncleane and corrupt, and therfore that all men haue neede of cutting and regeneration. And for that cause that cutting was made in the member wherewith man is begotten.

For we are all begotten and bozne the sonnes of wrath in originall sinne. Neither doth any man deliuer vs from that damnation but hee alone that is without sinne, to wit, the blessed sãde Iesus Christ our Lorde, who was conceived by the holy Ghost, and bozne of the virgin Marie: who with the shedding of his bloude (which was prefigured in the blood shed in circumcision) doth cleanse vs from sinne, and make vs heires of euerlasting life. And now this circumcision maketh sorely against them that denie originall sinne: and putteth them to their shittes that attribute iustification and saluation to our owne strength and vertue.

For if wee were cleane, if we by our owne power could get saluation, what neded our fathers to be cut in that sort. The things that are cut off, are either vnpure, or else superfluous.

But God made nothing vnpure or superfluous. Now he made the flesh of the foreskinne. If the flesh of the foreskinne had beene euill, G D had not made man with the fleshe of the foreskinne.

The skinne therfore is not euill of it selfe, nor yet superfluous: but the cutting of the foreskinne doth rather serue to teache vs to vnderstand, that by our birth & nature wee are corrupt, & that we cannot be cleansed of that corruption, but by the knife of stone.

And for that cause verily was cir-

cumcision giuen in that member and in none other. I will anon add another cause out of Lactantius why it was giuen in the priuities, and in none other part of all the body.

Moreover circumcision did signifie and testifie that God almighty, of his mere grace and goodnesse, is ioyned with an indissoluble bond of couenant vnto vs men, whome his will is first to sanctifie, then to iustifie, and lastly to enrich with all heavenly treasures through Christ our Lorde and reconciler. For that was the meaning of the stoanie knife. Because Christ the blessed sãde is the rocke of stone out of which doe flowe most pure and cleansing waters, and hee by his spirite doth cutt from vs whatsoever thinges doe hinder the mutuall league and amicitie betwixte G D and vs: hee also doth giue and increase in vs both hope and charitie in faith, so that we may be knitt and ioyned to God in life euerlasting, which is the blessed and happie life indẽde. Nowe here it is expedient to heare the testimonies of the lawe and Apostles.

In the 30. of Deut. Moses saith: The Lord thy God shall circumsise thy heart, and the heart of thy seed, that thou mayst loue the Lorde thy God. Nowe the outward & visible cutting was a signe of this inwarde circumcision. And Paul also speaking of Abraham, sayth: And he receiued the signe of circumcision, as the seale of the righteousnesse of faith, which hee had being yet vncircumcised, that he should be the father of all them that beleue, though they were not circumsised, that righteousnesse might be imputed to the also, &c. Loe here Abrahams circumcision was a signe that God by his grace had iustified Abraham: which iustification he receiued by
faith

faith before his circumcision, which is an argument that they which beleeue, though they be not circumcised, are neuertheless justified with faithfull Abraham: and againe, that the Jewes, which are circumcised, are justified of God by faith. And for that cause was circumcision given in the verie bodie of mā, that he might beare in his bodie the league of God, and be therefore admonished that he is justified by grace through faith.

Whereby we gather also that the grace of God, & the justification of the godlie is not tied to the signe. For if it had, then had not Abraham bene justified before his circumcision, but euen in his circumcision. Furthermore, if it had bene so, then the Lord, whose will is to haue mankinde saued, would not haue giuen commandement to haue them circumcised vppon the eighth daie.

For manie children died before the eighth daie, and neuer came to circumcision, and yet they were not damned.

To which we may adde that Sara, Rebecca, Rachel, Jacobeth, and Marie Moses sister, with innumerable moe matrones and holie virgins, could not be circumcised, and yet they were saued by the grace of G D D through faith in the Messiah that was to come: The grace of God therefore was not tied to the sacrament of circumcision: but yet it was not despised & neglected of the holie Saints of the old Church, but bled to the ende for which it was ordeined, that is, to be a testimonie and a seale of fr̄e justification in Christ, who circumciseth vs spirituallie without hands, by the working of the holie Ghost.

Furthermore, God by the outward and visible signe did gather into

one Church them which were circumcised, in which, nūber those which hee had cholen before, hee did ioyne to himselfe with the bond of his spirite. For S. Paul for the very same cause did call the people of one religion the circumcision, as is euident by the 15. Chap. to the Romanes, and the 3. to the Phillippians.

Therefore by circumcision G D D did separate his people from the unbelieuing nations.

Whereupon it came, that to bee called vncircumcised was as greate reproch among them, as to be called dog is now adates among vs. For an vncircumcised person was reputed for an vncleane and prophane man, and for such an one as had no part in G D D nor his couenants.

Finally, circumcision did put the circumcised in minde of theyr duety at their life long, to wit, that euery man, should thinke that he had taken vppon him to profess God, and to beare in his body the sacrament of the Lorde.

For that is the cause why the Israelites were named, or had their names giuen them in their circumcision. For it is euident in Luke that John Baptist and Iesus our Saviour had theyr names giuen them at theyr circumcision, euen as also the first circumcised at his circumcision was called Abraham, whose name before was sayde to be Abram.

It did admonish the circumcised of his duetie, for so much as he had giuen his name vnto the Lorde his confederate, to be inrolled in the register of G D D among the names of them that giue themselves vnto the Lorde: wherefore he ought by couenaut and duetie to frame his life not after his owne luste and pleasure, but according to the wil of G D D, to whom he

into one bodie.

1. Sam. 17. Acte, 11.

Circumcisio putteth a mā in mind of his dutie.

The grace of God is not tied to circumcision.

Colos. 2.

By Circumcision the circumcised are gathered

did betake himselfe. For the condition of the touenant was, that the circumcised should not defile them-selues with idolotrie and straunge religions, they should not pollute with vnclean lying the bodie and mindes that were hallowed to the Lorde, but that they persevering in true faith, should ensue Godlinesse, shew the workes of repentance, and bee obedient to God in all thinges.

For thus saith Moses in the 10 of Deutron. Circumcise the foreskin of your hearts, and harden not your neckes anie longer. To which wordes the Prophet Jeremie alludeth in his fourth Chapter, saying: Bee yee circumcised to the Lorde, and cut away the foreskin of your heart. And the Martyr S. Stephen rebuking the vnbelleeuing Jewes sayth: Ye stiffenec- ked, and of vncircumcised hart and eares, ye alwaies resist the holy ghost: Verie rightly therefore doth the holie Apostle Paul in his Epistle to the Romanes declare that there are two sortes of circumcision: the one of the letter, in the flesh, the outwarde circumcision, that is made with handes: the other in the heart, of the spirite, the inward circumcision, which is made by the meanes of the holie Ghost.

The circumcision of the heart God doth well like of those that be his, but that in the flesh he doth vterly mislike of, if as the flesh is, the heart be not circumcised. The liking and misliking of these two circumcisions is in that which went before, so plainly already declared, that I neede not to sticke any longer vpon it.

And here I thinke it not amisse, before I make an ende of Circumcision, to rehearse vnto you (dearely beloued) the wordes of the auncient writer Lactantius, Lib. Instit. 4. Chap. 17

where hee speaketh of circumcision in this manner. The meaning of Circumcision was, that we should make bare our breastes, to witt, that wee should liue with a simple and plaine dealing heart: because that part of the bodie which is circumcised, is partly like to a hearte, and is the fore parte of the priuitie: and the cause why God commaunded to make it bare, was, that by that sign he might admonish vs not to haue a covered hart, that is, that we should not couer within the secretes of our conscience any crime, whereof we ought to bee ashamed. And this is the circumcision of the heart, whereof the Prophets spake, which GOD hath translated from the mortall fleshe to the immortal soule. For the Lorde being wholly set & fully minded according to his eternall goodnesse, to haue a care for our life and safegard, did set repentance before our eies for vs to follow, as a waie to bring vs thereunto: so that if wee make bare our heartes, that is, if by confession of our sinnes we satisfie the Lord, we should obtaine pardon, which is denied to the prowde, and those that conceale their faultes, by God, who beholdeth not the face as man doth, but searcheth the secretes of the brest Thus much hether to hath that ancient writer of the Church Lactantius Firmianus declared vnto vs touching the misterie of Circumcision.

Nowe all this which hitherto I haue saide touching the meaning and mysterie of circumcision was set forth as in a picture, to bee seene of all mens eyes, so often as circumcision was solemnized in the Church. There was the league, as it were, renewed, which God did make with men. There was the grace of GOD, his sanctificatiō,

Lactantius
touching cir-
cumcisione

The circum-
cisions, one
of the spirit,
the other of
the letter;

The summe
of circumci-
sion.

and our corruption declared: therein did Christ the rocke of stone appeare, who with his spirit doth out and wash away all spotted of the church.

Moreouer the worshippers of God did learne by that signe, and so by all h oly ceremonie, that they being in one celestially bodie ought to doe their induer by purenes of living to win the fauour of God their confederat. Because by the visible circumcision there was after a sort an open confession made of the true religion, of free consent to the true religion, and of a binding by promise vnto the same. Hee therefore that did despise or vnadvisedly neglect that holy ceremonie, was sharply punished, as may bee gathered by the 17. of Genesis and the fourth Chapter of Exodus. And so much hether to concerning Circumcision.

There followeth now the seconde Sacrament of the auncient Church, I meane, the Paschall lambe. It is an Hebrew word, not signifying a passing, as it should seeme, if it were deuined according to the Greeke *etimologie*, but it signifieth a skipping, a leaping, or a passing ouer. For the Hebrew $\ast\ast\ast$ signifieth to leape or passe ouer. The cause of this word Moses himselfe sheweth in the lawe, where he sayth, The Lord shall goe ouer to strike the Egyptians, & when he shall see the blood vpon the upper post and the two side postes of the dore, $\ast\ast\ast$ the Lord will passe ouer that dore, and will not suffer the destroyer to come within your houses. This sacrament is knowne also and called by other names. For it is called a signe, a remembrance, a solemnitie, an holy assemblie, the feast of the Lord, a worship, an obseruation, an oblation, and a sacrifice. But

whereas that ceremonie is called a passing ouer, that is not done without a trope. For the passing ouer was the verie benefite, wherein the Angel of h Lord did passe ouer the Jewes, leaue their houses vntouched, and saue their liues: but for because the Paschall lamb was a memorially and a renewing of that benefite, therefore it tooke the name of the benefite:

Euen as I admonished you before, that it is vsuall in sacraments, for the signes to be called by the names of the things that they signifie, because of h likeness and mutuall proportion that is betwixt them.

Let vs see now what the Pascheouer was, and what kinde of Ceremonie did belong vnto it. The Pascheouer was an holy action ordained by God, in the killing and eating of a lambe, partly to the ende that the church might keep in memorie the benefite, which God did for them in the land of Egypt, to be a testimonie of Gods good will towards the faithfull, to be a type of Christ: and partly also to gather all the partakers thereof into the fellowship of one body, and to put them in minde to be thankful and innocent.

This Sacrament was first ordered by God himselfe, and not by man. For Moses deliuered to the children of Israel whatsoever hee receiued at the Lords hand: as it is to be seene at large in the 12. chapter of Exodus.

And he instituted that ceremonie euen at that verie time, when he brought the Israelites from out of Egypt. Now since this ceremonie came first from GOD, it followeth consequently that all the pascheouers, which followed, euen vntill that pascheouer, which the Lord did holde with his Disciples a little before his death, were holie and diuine.

What the Pascheouer was.

The first author of the pascheouer & the time when it first began.

Of the paschall lambe.

diuine actions. To flesh and world-ly wisdom many papntes, I may saie, all the partes of this Sacrament doe seeme to bee meerelie absurde and altogether needlesse: but faith, which looketh vp to God the authoz of this Sacrament, hath a great respect vnto, and reuerence th greatlie all the mysteries contained therein. For euen as God is the chiefe and most absolute wisdom, so are all his ordinaunces most absolute, and passing profitable.

Here now is noted the time when the Sacrament was first deliuered to the church of Israel, to wit, in the foure hundredeth and thirtēth yere, (counting from the promise made to Abraham, or from the time that hee departed from his Countrie first) which was the 2447. yere from the beginning of the world, 761. yeres after the generall flood. The time is also appointed when the passeouer shoulde bee holden, to wit, euerie yeere, in the moneth Nisan, which taketh parte of our March, and part of Aprill. Moreover, the verie daie is named, that is, the foureteenth of the moneth, beginning their account at spring times Equinoctiall. For on the tenth daie they chose the lambe that shoulde bee eaten, and on the foureteenth daie they killed it. There is also set downe the houre of the daie, when it shoulde be slaughtered: that was, about euen tide, to wit, betwixt thre and fise of the clocke in the after noone, according to the course of our dials, and as the Jewes were wont to reckon the houres of the daie, it was to be killed betwixt nine and eleuen a clocke.

And in that killing of the Lambe at euen tide did this meaning lie hidde, that Christ woulde be slaine in the latter dayes of the worlde, yea, the verie

houre and moment wherein Christ shoulde die was therein foretolde. For hee gaue vp the ghoste about the ninth houre. Whereupon Sainte Peter saith that the Prophets did search at what moment or minute of time the spirite of Christ, which was in them, did signifie that Christ shoulde come and suffer.

Furthermoze there was a certaine appointed place assigned to this Sacrament. In Aegypt verilie they did eate it by companies here and there in seuerall houses. But, when they were once come into the lande of promise, it was not lawfull to holde passeouer in any place, but at the Tabernacle of appointment, and after that at the temple at Hierusalem. Being diuided therefore into seuerall houses at Hierusalem, they did eate it by companies, as is to be seene in the 22. Chapter of Sainte Lukes Gospel. And that was a type that Christ, which was to bee offered but once vpon the mount of Caluerie, shoulde bee effectuell for euer to cleanse the finnes of all his people.

There was also appointed who they shoulde bee, that shoulde holde the Passeouer, to wit, the whole circumcised congregation of Israel, being assembled by houses and families, in so greate companies, as were sufficient to eate a Lambe. For as Christ is the Sauour of vs all, so all sinners (for wee all are sinners) are the cause why Christ our Loyde was offered vpon the Altar of the Crosse.

Moreover there is great diligence vlosed in describing the manner of killing and eating the Lambe. first they chose to themselues this Lambe from among other Lambes and kiddes: the fifth day after they cut the throte thereof, and sauced the bloude in a plat-

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The equino-
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ter, which with a bushe of Hysope made like a holie water sicke they sprinckled vpon the two sides and vpper postes of the doore. The Lambe it selfe they did eate publicklye, not boyled with water, but roasted with fire, and that whole also, I meane, both heade and fete, and purtenaunce too: and with it they did eate letuce or softer hearbes, and vneleuened breade. And while they were at it, they stood about it, with their loynes girded, with shoes on their fete, and stauces in their handes. They did eate it in haste, they neither brake nor cast a bone of it vnto the dogges, but burnt the bones with fire. From euening vntil morning no man did set one foote out of doores.

All these ceremonies had their endes wherevnto they tended, conteyned greate mysterie, and bare a verie euident signification of thinges passe, thinges present, and thinges to come. They did also ioyne the whole congregation of Jewish Church into one bodie, and profession of one religion: and did also warne all those that did eate of the Lambe to be thankfull to G O D, and zealous in religion: as I will by parts touch, and teach you as brieflye as I can.

For first of all the Lordes will was to keepe in memorie, and as it were for euer to prolong the remembraunce of that greate benefite, which he did once for his people of Israel, in preserving mercifully his chosen flocke, when hee slew in one night all the first borne of the Aegyptians, and the next daie after ledde his electe from out of Aegypt, where they had a long time suffered great miserie in bondage.

This benefite hee would not haue onlie to bee preached by worde of mouth (for it is certainly sure that in

that feast were made most effectually Sermons touching Gods benefites and grace shewed to their fathers) but would haue them also laide before their eyes by an holie action and ceremonie, as it were by a looking glasse and liuelie picture, euen as though their deede were newlie in dooing againe before their faces. For the visibill action did after a sorte make a Sermon to theyr eyes and other senses. Wherefore Moses, when he did interpret the ceremonie and holie action, did saie: When your children shall saie vnto you, what meaneth this worship of yours? ye shall saie vnto them, this sacrifice is the passing ouer of the Lord, who passed ouer the houses of the children of Israel in Aegypt, when hee slew the Aegyptians, and deliuered our houses.

But this ceremonie was the signification of a thing alreadye past, and therefore it should haue little anapled that age of man which followed to celebrare a benefite which did nothing at all belong vnto them, vnlesse the Lord had applyed it to euerie age and season. God therefore would haue this to bee a testimonie to the posteritie, of his fauour, goodnesse, and perpetuall assistance, to put them in minde that he was not onlie the God of their fathers and auncestours, but that hee would bee the God of all the posteritie of the Israelites, that he would beare with and spare them for the blood of Christ, and finallye that he both would and coulde defend them from all euill, and bestowe vpon them all good and fatherlye blessings. For in the 136. Psalm we reade: O praise the Lord, for he is good, because his mercie indureth for euer: which smucke the first borne of the Aegyptians, for his mercie indureth for euer:

The ende whereto this ceremonie tended.

The testimonie of Gods good will towards his people.

The Lordes benefite was kept in memorie by the eating of the Pasche.

ouer. With a strong hand and a stretched out arme, For his mercie endureth for euer. Besides the remembrance therfoze of the benefite, which God did for their fathers, the posterity did by the vse of that ceremonie stir by their faith to belæue that God would haue mercie on, and do good for them accordyng to his natural godnes, euen as he did to their fathers befoze them.

And by that meanes this ceremonie was no small exercise of faith in the childezen of Israel.

Furthermoze, those ceremonies did containe the misteries that were to come of Christ the Sauour of vs all.

For in them was prefigured what Christ should do, what he should do for the world, by what meanes the faithfull should be partakers with him, and how they should behaue themselves befoze him.

For among many other beastes, there was none thought to be moze fit for this sacrament than a lambe, not so much for the signification of simplicitie and patience that was in Christ, like to the quietnesse of a lambe, as for because a Lambe was the dayly sacrifice that was offered to the lord. For Paul saith : Christ our paschal Lambe is offered vp. And a Lambe by the law was euery morning and euening offered by in sacrifice. For Christ is the lambe that was killed since the beginning of the world. Of whom John Baptist testified saying : Behold the lambe of God that taketh away the sinnes of the world. And for because we all did goe astray like sheepe euery one after his owne way, the sonne of God came downe vnto vs, and became a sheepe of our very substance and nature. But yet he was sounde and without spot, without sinne and wickednesse : conceived by the holie

Ghost, and bozne of the virgine Marie. He was a male, and of a yere old : that is to say, strong and all one, the same to day that he was yesterday, and the same for euer, to wit, the Sauiour of the world.

The ceremonial lambe was chosen and taken from among other lambes and goates. For Christ descended lineally of righteous men and sinners : as is to be seen in the first chapter of Mathewes Gospel. Likewise for the shedding of the lambs blood, God did beare with the whole Church of the Israelites : for the blood of Christ (whereof the lambs blood was a type) was to be shed, that by it all the faithfull might be cleansed, and that by the shedding of that, the anger of God the father might be appeased, and be reconciled againe vnto the Church. The blood was sprinkled vpon the vpper and two side postes of the house with a bunch of Hysope. Hysope verilie is a base hearbe and of small account : and the preaching of the Gospell seemeth to be foolish, vile, and of no valure : and yet by the preaching of the Gospell the blood of Christ, vnto the remission of sinnes, must be sprinkled on vs which are the house of God. Now we receiue the lambe to life, when we do eat, that is, when we belæue that Christ did suffer for vs. For Christ is eaten by faith, as it is at large declared in the first chapter of S. John. The lambe is dressed with fire, and not with water : it is not eaten raw, but roasted.

For Christ was not man alone, but very God also, the true burnt offering. He is able fully to absolue vs, so that there nedes no addition of ours.

All our additions are mere water & altogether cold. Mozeoner the whole lambe was to be eaten, the head, the feete, and purtenance. For vnlesse we

The lambe was a type of Christ, of his passion and redemption.

belæue that Christ is very God and very man, and that he is our wisdom, and righteousnesse, we doe not eate him wholie. They eate not the head, which denie that Christ is God. They eate not the fæte, which doe deny that Christ is man. They eate not the purtenaunce, which do not acknowledge the giftes that are in Christ, which he doth communicate vnto the faithfull, to wit, righteousnesse, wisdom, sanctification, redemption, and life.

The bones of the Lambe were neither broken nor thzowen to the dogs, but burnt with fire. For in Christ there was not one bone broken: as the apostle John beareth witness in the nineteenth Chapter of his Gospell.

Herein lyeth hid another misterie. For although the son of God did suffer in his humanitie, yet in his diuinitie he remained still without any passion. Now the things in Christ which we cannot attaine vnto by reason of the excellencie of his Godhead, we doe earnestly wish for and greatly desire. Moreover, Christ is the meate of the reasonable and faithfull soule, and is not to be cast to dogs and vnbelæuing miscreants.

The lambe was to be eaten in haste, without delaie. For Christ must be eaten by faith out of hande without foading off, and that too with a sharpe desire and eager appetite. With the lambe they were commanded to eate sower hearbs and vneleauened bread. For the faithfull must repent them of their life ill spent, and wholly betake themselves to a purer trade of liuing. For here followeth the manner howe they ought to behaue themselves toward their redeemer.

They stood to eate the lamb, hauing their loins girded, with shewes on their fæte, and staues in their hands. Such

was the habite of wayfaring men or pilgrims. Wee therefore must so be haue our selues in this present world, as doth become pilgrims & strangers, which do contemne this world & loke for another country. In their iourney, therefore let them giue themselves to temperate modestie: let their fæte be shod with the preaching of the gospell of peace, let them wholly lean vpon the staffe of Gods aide & succoz, & let them depart with as much haste as may be, from the bondage & corruption of this naughty world. This very same ceremonie was, as it were a confession of the true religion, and as a cognizance, wherby the people of god were known from other people & nations. Therefore all the Israelites were gathered together into one church & societie: wherin by celebrating of the passouer they did professe that they were the redeemed, the Libertins, and the people of the liuing God. For thereunto belongeth the commandement, which charged them that no straunger shoulde eate of the lambe: but that the circumcised alone should be partakers of it: that it should not be diuided into many parts, that it should be eaten no where but in one place alone, and that too by companies of al the Israelites: and lastly that no man shoulde once set a foote out of doores untill the next morning. By which thing it is giuen vs to vnderstand, that neither Christ nor our saluation is to be founde without the church, in the sects or schimes of wicked heretikes. Christ the lamb of God doth gather all the faithfull into one church, wherin he keepeth them, & lastly doth saue them. Last of al this ceremony did put Gods people in minde of their duty and thankfulness, especially of the study of godlines and harmlesse innocencie. They therefore did giue

The badge and confession of faith.

At the tabernacle first, & afterward at the temple.

The Paschall lambe did warne the communicants of their dutie.

thanks

thanks to God for these and all other his benefits: they praised his name, & did utterly abstaine from all leavened bread. For ye shall find nothing so severely forbidden in this ceremonie as the eating of leavened bread. Whosoever eateth leavened bread, saith the Lord, his soule shall perish from among the congregation of Israel, whether he be a stranger, or an Israélite borne. The same saying is afterward oftentimes repeated & throughly beaten into their braines.

Now the Apostle Paul, whose cunning and learning was much in the law of Moses: expounding what was meant by the leavened bread, doth say: Therefore let vs keepe the feast, not in the old leaven, nor in the leaven of malice and vnrightheousnesse: but in vnleavened bread, that is, in sinceritie and truth. Thus much hitherto touching the eating of the paschall lambe. To these sacraments were also added sacrifices of sundrie sorts & manie kinds: which were not first inuented and taught by Moses, but were taken by and vsed immediately after the world was created. For Cain and Abel offered burnt sacrifices to God the maker of the world, the one of the fruits of the earth, and the other of the cattell that was in the flocke. Likewise Seth, Noah, Sem, Abraham, Isaac and Jacob, with all the other Patriarkes are knowen to haue sacrificed vnto the Lord. Now since the heathenish sacrifices of the Gentils, as the verie heathen writers themselves did testifie, were partly like vnto, and in manie points all one with the Iewish sacrifices, it is not unlikely but that the grand Patriarks of the Gentils did teach, euerie one his owne nation the manner of sacrificing, which they had learned of their

forefathers, Sem, Cham, Japhet, and of the holie patriarke Noah himselfe. But it is vndoubtedly certaine that the holie fathers did bring in nothing of their owne inuention, nor adde anie thing to the sacrifices more, than they had receiued and learned of God, who is the authour of all goodnesse: although Moses did more precisely distinguish and certainly order the sorts, the kindes, and differences betwixt sacrifice and sacrifice. And yet whatsoever he did, that did hee at the Lords appointment. God instructed Moses in all that he did. For the booke of Leviticus, wherein are specially described all the kindes of sacrifices, doth immediately after the verie beginning testifie that Moses was called by God, and that he learned of the Lord all the ceremonies of the sacrifices which he commanded the Israelites to keepe. And in the seventh chapter of the booke of Numbers we read. And when Moses came into the tabernacle of appointment, he heard the voice of God speaking vnto him out of the mercie seate. Now I was about to say, there were diuers sacrifices sundrily differing in manie points among themselves, and yet hauing manie things common and generall one with another. It was generall to all sacrifices, not to be offered in anie other but one appointed place alone. It was generall to all sacrifices, that they ought of dutie to be offered by faith, according as they were taught by the word of God. It was generall to all sacrifices to be made according to the Lords commandement, with holy fire, & not with strange fire, or fire profanely kindled. Nadab and Abihu the sonnes of Aaron were slaine for nothing else, but for because they vsed profane or strange fire in sacrificing to

Sacrifices haue some things common, & some things peculiar.

the Lord. For when the Israelites or Leuites did first of all sacrifice, as the Lord had commanded them in the tabernacle of appointment, then did god by sending fire from heauen giue a token that hee did like of that manner of sacrifice. Whereupon in the sixth of Leuiticus the priestes are charged to maintaine or keepe the holie fire alwaies burning, first in the tabernacle, and then in the temple: which thing it is manifest that the heathen did imitate in comanding the bestall virgins at Rome alwaies to keepe the holie fire burning. By this perpetuall fire is ment the perpetuall working of the holie Ghost in the Church of Christ: which must be kept quicke and stirred vp in the heartes of the faithfull, with feruent praiers, with the sincere doctrine of the Lord, and with the right vse of the holie Sacramentes. It was also generall to all sacrifices, that in them neither wild nor vnclean beastes were offered to the Lord.

Moreouer this generall rule of sacrifices is giuen by Moyses in the 22. Chapter of Leuiticus, saying, Let no deformitie be in the thing that thou shalt offer: If it bee blinde, or lame, or maymed, if it haue pushes or scabbes, or tetter, yee shall not offer it vnto the Lorde, neither shall yee put ought of it vpon his altar. Verily if any man had brought a deformed oblation vnto the Lord, he shewed himselfe plainly to bee a contemner, and vtterly vnthankfull toward his maker. And therefore the Lorde in Malachie crieth out and sayeth: When ye bring the blinde for sacrifice, do yee not sinne? and when yee bring the lame and sicke, do yee not sinne? Offer it nowe I pray thee to thy prince or captain, wil he be content with it? or wil he accept thy per-

son, saith the Lord of hostes? And so I saie, my name is in contempt and of no estimation among you. The iust and true God therefore doth at all times require truth, liberalitie, sinceritie, and integritie in them that worship him, and on the other side hee abhorreth and vtterly detesteth vncleanesse, lyeng, and hypocrisie. There are certaine other things also which bee generally common to all sortes of sacrifices: but I will not at this time make particular rehearsal of euery seueral sort or minute. But what peculiarities euery sundry sacrifice hath, it will euidently appere in the exposition of their sundry sortes: which I will now speake of in order as they lie.

First of all I will expounde to you that kinde of Sacrifice, which in the scripture is called Holocaustum: that sacrifice was wholie consumed with fire, so that nothing but the skinne or hide of the beast was left for the priest. The worde is deriued of the Greeke. For it is called Holocaustum, as one shoulde saie *ὅλον καυστόν*, that is, wholie burnt or consumed with fire. This sacrifice was of thre kinde, I meane it was made after thre sortes, to wit, with greater, with litle, and with lesse liuing creatures: namely with an ore, a bullocke, or a calfe, or if any mans abilitytie were not sufficient to stretch to that expence, then did hee offer a lambe or a kid: and yet againe if hee coulde not offer that by reason of his pouertie, it was lawfull for him to sacrifice birdes, not geese, or cokes, or other vncleane foules, but turtels, and doues, and such kinde of cleane birdes.

Nowe the manner of making this burnt sacrifice was in this order. The beast that was to be offered was placed at the one side of the altar, vpon which

Holocautum
the burnt
offering.

the

The vestal
virgins were
Nunnes con-
secrated to
the goddesse
Vesta.

the priest did presently lay his handes, and cut the throte of it.

The blood was saued to be sprinkled rounde about the altar: the skin was skaid from the slaughtered beast and that alone was all the fées, that fell to the portion or share of the priest. The legges were chopped off, and washed together with the purfenaunce. Immediately after a fire was made vpon the altar, wherevpon was laid the whole sacrifice, to wit, the heade, the bodie, the legges, and the purfenaunce, and were altogether burnt vpon the altar befoze the Lorde. But if so bee it happened that a turtle or a doue were offered for a sacrifice, then did the priest with his finger wreath about and breake the necke thereof, and the bloude was let drop about the sides of the altar.

The fethers also were cast at the one side of the altar into a place where ashes laie, the winges were ioynted, and last of all the whole bodie was burnt vpon the altar. This was the manner of the sacrifice or oblation, which they did commonly call a burnt offering: the signification whereof was most cherefull and pleasaunt to them, which were perswaded that by burnt offering was prefigured the verie sonne of God to bee incarnate of the unspotted virgine, and to bee sacrificed once for the cleansing of all the sinnes of the whole worlde. For they in the glasse of that sacrifice did behold the crosse & passion of the Lord, which toke our sinnes vpon himselfe, and being slain did shed his bloude for the remission of sinnes, offering himselfe wholie to God the father in the fire of charity and heauenly zeal. The verie same Christ is the turtle or pigeon.

Howeouer beside the ceremonies

in the burnt sacrifice, it was required that no burnt sacrifice of beasts should at anie time bee made without that kinde of offering, which they called Minha: that oblation was an handfull of cozne, or of meale, or else of crustie breade sodden in a caldron, or a bolued peece of breade (which we call a cracknell) baked in an ouen, or in a fryeng panne, which was burnt with oyle and frankincense vpon the altar of burnt sacrifices. And Christ verily is the breade of life, who by the eternall spirit, as saith the apostle, did offer himself to God the father for vs, to be the meate and preservation of our life.

In the number of burnt sacrifices are reckoned, the dailie sacrifices that were offered euerie morning and euerie evening, and the sacrifices of the anointing or consecration of priests. Of the daily sacrifice a large exposition is made in the 29. of Exodus: and the sixth Chapter of Leviticus. It was called the daily offering: because euerie morning and evening two lambes were offered, to wit, one in the morning, and another at the evening.

The dailie sacrifice.

In these lambes was Christ most manifestly prefigured, who is that lambe of God, that taketh away the sinnes of the worlde, whose vertue is alwaies effectual and of power to take awaie the sinnes of the faithfull. For the lambe was killed from the beginning of the worlde: he was once slaine vpon the crosse, but yet his merite and effectual power endureth stil, and doth absolue all them, that are deliuered from their sinnes.

Howe the sacrifices of consecrating, I meane of the Priests of the tabernacle, and of all the vesselles or instrumentes belonging to the holie mini-

ministerie, are in manie pointes all one with the burnt offerings, and in some thing differing from them: as is fully to be seene in the 29. of Exodus and the eight of Leuiticus. And Christ our Lorde did first beginne the priesthood of his passion, and after that hallowed all the faithfull to be priests vnto himselfe.

The second kinde of sacrifices was the oblation which they called Minha, a gifte, rewarde or sacrifice of a Wheaten cake, and by another name was called a meate offering. This sacrifice was of the fruite of the earth, and was not offered allwayes after one sort: for there are reckoned thre kindes of this sacrifice. For there was offered either parched wheate, sticking in the eares, or wheate out of the eares, or else cleane meale vnbaked, or at leastwise meale made vppe into bzeade, which bzead againe was made thre sundry wayes & in thre sundrie fashions. For eyther it was baked in an ouen or forname, or else sodde in a pottle or a caldron, or else fryed in a fryeng panne, lyke vnto cakes. To these there was added as sauce to the sacrifice, salt, oyle, and frankincense. Honie and leauen were by a generall rule vtterly barred from all sortes of sacrifices. For cakes made with honie were neuer allowed of, nor admitted in their offerings. Yet in the feast of thanksgiuing they did eate leauened bzead.

Wherefore when any man did offer wheate, it was first annointed by the priest with oyle, then seasoned wyth salt, and last of al had frankincense put vpon it: after that the priest tooke one handfull from out of all (but in the sacrifice for the priest all was burnt) and burnt it vpon the altar, the rest he did reserue as a share to himselfe.

And in all meate offerings frankincense was alwaies bled, except in the sacrifice for sin, and in the sacrifice of ielousie: as is to be seene in the fift of Leuiticus: and the fift of the booke of Numbers. The rest that belongeth to the full rites and ceremonies of the meate offerings, whosoever is desirous to know, he shall finde them in the seconde Chapter of Leuiticus. For I meane not here particularly to repeat euery iot and tittle of their accustomed ceremonies.

Howe euen as Christ was before prefigured in beastes and birdes, so also is he represented in this bzead or cakes. For hee is the bzead of life: and hath sundry fashions of infirmities and glorie.

In Christ thou shalt not finde ante leauen, that is, sinne, vncharitableness, hypocrisie or pride. There is in Christ no swetenesse nor honie-like taste of worldly or wicked pleasures. But salt thou maist finde in him, as well seasoned temperature altogether heavenly, and most absolute wisdom: because of Christ and for his sake, all things of ours are acceptable vnto God, for Christ his sake our prayers are heard of God the father: vpon Christ therefore there is a sweet smelling frankincense in the nose of God the father. And in these ceremonies are also shadowed the manner and matter of our sacrifices, to wit, that they should be without hypocrisie, bitterness, hatred, enny, & fleshy pleasure, & shuld be seasoned with godly & continuall prayers.

With the meate offerings we may place the drinke offerings also. For in those sacrifices wine was poured out vnto the Lord, as is euident in the 29. of Exodus: the 6. of Leuiticus: and the 28. Chapter of the booke of Numbers.

Howe Christ is our Wine, our drinke and ioye vnto eternall life. He powzeth himselte into the mindes of the godlie, that he may fill them with ioy, and liue in them and they in him. And therefore did he consecrate in wine the memozy of his bloude, that was shed for vs to the remission of our sinnes. With these meate offeringes may be ioyned the sacrifice of the first fruits, of the first begotten, and of the tenths. Touching all which, there is much to be read in diuers places of the lawe: as in the 13. and 23 of Exodus: in the 18. of Leuiticus: and the 18. of the booke of Numbers. Howe Christ is the first begotten and the first fruits of al the faithfull, for whose worthines and merite we are all spared, and by whome we being sanctified are made the sons and heires of God. To him as to our maker and redeemer we owe, as tenths, our very soules, and whatsoever else is deere vnto (and god in) vs.

Howeouer it is a point of thankfulness, frankly to bestow vpon God part of our earthly riches, which we haue at his handes, to the maintenaunce of his true worship, and the reliefe of all that be in pouertie.

The thirde kinde of sacrifice is that which is offered for sinne, and is therefore called Hattach, a cleansing or Ascham, a sacrifice for sinne. We in one worde may call it a cleansing sacrifice. For it was offered for sinne committed vniwittingly or by ignorance: which by the degrees of the sinners were diuided into foure sortes, as, if the chiefe priest did sinne, if the whole Church did sinne, if the prince did sinne, or if some man of the meaner sort did sinne. Or else if they did offer it for sinne committed willingly, or of a set purpose, beyng yet a meane or

excusable sinne: or else for a great and heinous crime, which ignorance could by no meanes excuse.

The ceremonie vsed in this sacrifice is verie ample and large, so that I meane not presently once to touch it.

It is most exquisitely set downe in the fourth, fift, sixte, and seauenth Chapters of Leuiticus. Neither is it to be doubted, but that Christ was laid befoze their eyes as well in that sacrifice, as in al their other oblations. For Christ is the ende of the law, (and the marke wherto the ceremoniall lawes did tend.) And Isaie in the 53. chapter of his prophetic saith: Whereas he neuer did vnrighteousnesse, nor any deceitfulness was founde in his mouth, yet hath it pleased the Lord to smite him with infirmitie, that when he had made his soule an offering for sinne (for here is put**** Ascham) hee might, see seede, and might prolong his daies, and that the aduice of the Lorde might prosper in his hand.

To this belongeth that whole disputation of the Apostle Paule in his epistle to the Hebrewes, wherein hee sheweth that Christ is the true sacrifice for sin, that clenseth al the church and the sins therof. In this ceremonie were shadowed the disposition of sins, the passions of Christ, and the power and strength of death.

Howe these manie and sundry sacrifices appointed for sinnes were kept vncertainly, because they were wont to be offered of them that sinned at that verie time when they did commit the sinne: but the certaine, the yeerely and vniuersall sacrifice was that, which is at large described in the sixteenth of Leuiticus: and may be referred in this place to the number

The yeerely sacrifice.

of cleansing sacrifices. For in the feast of attonement vpon the tenth day of the seuenth moneth euerie yere was solemnized the sacrifice of cleansing or attonement for all the sinnes vniuersally of all the people. The maner of this generall sacrifice I will not ouer busily at this time describe, since it is as cleere as the light set downe in that place of Leuiticus which euen now I cited, and since I in expounding the mysterie thereof do meane to shew and make plaine so manie shadowes in it, as are needefull to be marked. For I will say somewhat touching the meaning and mysterie thereof.

In that most pleasant glasse was figured the whole passion and effect of the passion of Iesus Christ our Lorde and Saviour: which by that sacrifice was euerie yere laid befoze the eyes and renewed to the mindes of all the faithfull Church of God. For this maner of representing our redemption and saluation did please God by sacraments rather than by pictures, colours or by stage plaies: which are at this day greatly set by, although scarce godly, by no small number of trifling and fantastick heads.

Now marke that the high priest only did al that was to be done in this solempne sacrifice, saue onelie that two ministers were ioined vnto him, the one to leade away the scape goate, and the other to carrie out of the host the bullocke and hie goate that was to be offered. Pea, charge is verie precisely giuen, that no man should ioine himselfe to the high priest, when hie entreteth into the tabernacle, and maketh an attonement for the sins of the people.

Let no man, saith the Lord, be in the tabernacle of appointment whē

he goeth in to make sacrifice in the Sanctuarie, vntill he do come out againe. For no man must be ioined to Christ in finishing the woꝛke of our saluation and redemption. For he alone is the saviour, he alone hath trod the presse, and he alone was crucified for vs.

The Patriarks, Prophets, Apostles, Martyrs, and al other creatures are vtterly excluded from hauing any thanks for our redemption and saluation. Christ alone remaineth the Saviour and redeemer of the world. To attribute our saluation to creatures, to our owne woꝛks and our owne merits, is to admit creatures with the high Priest into the tabernacle, and to incur the indignation, that is, the terrible curse of the almightie, true, and euerliuing God. For by the Jewish high priest is prefigured to vs Christ our Saviour, who, as the Apost. Paul saith, hath a priesthood, which by succession cannot goe from him to any other.

Now Aaron did take a bullocke for a sinne offering, and a ramme for a burnt offering of his owne, and of the people he toke two hie goates. Therefoze Christ our Lord the true and onelie priest of the Church, did offer for vs the thing that he toke of vs, to wit, the substance of our flesh. There is added also that Aaron (by which name we vnderstande euerie one that was the high Priest, among the people of God) when he went about to sacrifice, did cloath himselfe with the vsuall and common garments of the other Priests (I meane such as the other Priests were wont to weare) sauing onelie that they were holie and without spot.

For although Christ the sonne of God did take our nature vpon him, and did become like vnto vs, being

being clad as it were in the vsuall garment of vs men: yet notwithstanding his fleshlie garment (I meane his body that was like to ours) was altogether free from corruption, and cleane without all spots of sinne.

Aaron did first of all kill a steere for himselfe and his familie: whereby he declared that hee was not the verie and true high Priest, but the tipe of him that was the true Priest. For Paul saith: Our high Priest had no neede, as those high Priests had, first to offer sacrifices for their owne sinnes, & then for the sinnes of the people. For hee did that once when he offered vp himselfe. Afterwardes Aaron drew lots at the doore of the tabernacle to trie betwixt the two goates, which should be slaine for the sacrifice, and which should be sent away as the scape goate into the desert. The two goates do signifie Christ our Lord, be-ry God & verie man in two natures vnseparated. He is slaine and dieth in his humanitie: but is not slaine nor dieth in his diuinitie.

Yet hee, beeing one and the same Christ vnseparated, is the sauour of the world, and doth worke the redemption of vs mortall men. So in the two goates was a mysterie hidden. And for because as Solomon sayth, the lots are guided by the Lordes will, it was not without the speciall will of the father that the sonne was sacrificed and killed on the crosse. Moreover, the high Priest did take the blood first of the bullocke, then of the same goate, & a Censer in his hande, and went within the vaille, where with the incense he did make a cloude of smoake before the mercie seate, and with the finger did sprinkle the blood seuen times toward the mercie seate. All which the Apostle Paul expounding in the 9. to

the Hebrewes sayth, that Christ entered not into the Tabernacle made with handes, but into the verie heauens, not with the blood of a bullocke or a goate, but with his owne blood, and found for vs a perpetuall cleansing, and remission of our sinnes. For hee is our propitiation, not for our sinnes onelie, but also for the sinnes of all the world. And hereunto did the Apostles allude as often as they called Christ our propitiation: as Saint Paul in the third to the Romanes, and Saint John in the second and fourth Chapter of his first Epistle. Now the seuen times sprinkling of the blood, betokened the full perfection or perfect fulnesse of the cleansing. We haue neede also to be sprinkled with the finger, not of man, but of Christ Iesus our Lord and sauour, whose finger is the holie ghost, by whom our cleansing doth come vpon vs.

To the sprinkling of the blood is also added sweet smelling incense. For as y^e Apostle testifieth, Christ our high Priest did offer prayers for vs with teares, and was heard in that which he feared. Whereupon by the cloude of smoake, that is, by the great quantitie of smoake, was noted the great efficacy of earnest prayers. Heb. 9.

When that was done, the high Priest went againe into the Sanctum, and set the blood vpon the golden altar of incense. For in the worke of our redemption, both innocent blood and earnest prayer for vs must be ioyned together. Out of the Sanctum againe he came to the altar of burnt offerings which stood in the court (which was called Arrium) and there he gaue the other goate to a conuenient man to be carried away into the wilderness: but in the deliuering of the goat he used a precise manne:

manner and singular ceremonie. For the high Priest layde both his handes vpon the Goate, and ouer his head did confesse the sinnes of the people, who also did themselves confesse their sins, following the Priest clause by clause in all the confession which he rehearsed: & then so soone as all the sinnes were laid vpon the head of the Goate, hee was sent away, that by that means he might carrie the sinnes of all the people into the desert. From this ceremony did the Gentiles vndoubtedlie borrowe their kind of cleansings or purgings of the people called in Græke *catharmata*, and in Latine *plamina*.

For their manner was in extreme perils, that one should giue himself for all the rest, whom they tooke and did either kill and burne vpon the altar, or cast into the water, praying therewithall that all their euill lucke might goe with him, and that the Gods being pacified with the death of him, might againe be fauourable to all the rest. But the wretches erred as farre as heauen is wide. For Christ the sonne of God was made sinne for vs, that is, he was made a sacrifice for sinne, yea, hee became a curse for vs, that wee by him might receiue a blessing. For to this had the Prophet Esai an eie when hee sayd: We all went astray like sheep, euerie one turned after his owne waie: but the Lorde hath throwne downe vpon him all our sinnes. Again, Hee was wounded for our offences & smitten for our wickednes. And again, The paines of our punishment were laide vpon him, & he bare our griefes.

Now the goate did carrie the sinnes into the desert, not that the sinnes should not bee, but that they should not bee any more imputed vnto them. For in the Church verily there is sinne

in the Saintes, but it is not imputed vnto them. Sinne is imputed to all them that are without the Church in the desolate wilderness. The conuenient man that should carrie awaie the scape Goate can bee none other than Christ himselfe, who in the dayes of his flesh did obserue the conuenient time and fit occasion, repeating often times that his houre was not yet come, but at the last when time conuenient was come for him to die, hee sayde that then his houre was come. And by dying hee carried awaie conuenientlie the scape goate, I meane, the sinne of all the world.

When this also was thus accomplished, the high Priest did again wash himselfe, and putting off the common garments of the inferiour Priests, did againe put on his high Priests attire. Now this often and manifold washing in the holie ceremonie is a shadowe or type of the most absolute remission of sinnes: euen as also the chaunging of a garment is a signe or figure of glorification: as is at the full to be seene in the third Chapter of Zacharies Prophecie. And Christ being glorified did enter into heauen, there to appeare in the sight of God, the onely & effectual sacrifice for vs mortall men. Therefore did Aaron sacrifice a Ramme for a burnt offering: for Christ is the sacrifice which indureth alwaies and purgeth all the faithfull.

Howeuer, Aaron sent the Bullocke and the other Goate vnto the holie place without the hoasts, that there they might be burned. Which thing Paul expoundeth thus, and saith: The bodies of those beasts whose blood is brought into the holy place by the high Priest for sinne, was burnt without the tents: therefore Iesus also, that hee might sanctifie the people
with

with his bloude, did suffer without the gate. Heb. 13.

And although in this which I haue hetherco alledged, I haue by fittes declared the end and fruite of this Ceremonie, yet will I not thinke it much here againe particularly to repeat the same againe: since I see that the holie Ghost in the scripture doth, as it were, take paines verie busily to beate the same into our heads.

The end of all this stirr and solemnitie is, that all the sinnes, I saie all the sinnes of Gods vniuersall Church, are by the one & onely sacrifice, once onely offered, most perfectly blotted out and absolutely purged. Let vs therefore heare the verie wordes of the holie Ghost which speaketh in the scripture most plainely and evidently, saying: 1. And the high priest shall confesse ouer the Goate all the iniquities of the children of Israell, and all their trespasses, and all their sinnes.

2. And the Goate shall beare vpon him all the misdeedes into the default. 3. The same day shall the priette make an attonement for you, to cleanse you, that you may bee cleane from al your sinnes before the Lord. 4. And let this bee an euerlasting ordinance vnto you, to cleanse the children of Israel from all their sinnes once every yeare. But who is so beerie a sott or dull heade as to thinke that all the sinnes of the people are washed away with the bloudz of beastes? If saith the Apostle, they had once fully cleansed sinnes, then would they haue ceased to offer anie more. By this ceremonie therefore the ministerie of Christ to come was beaten into all mennes braines, and once euerie yere layed forth to the eyes of all men to behold. For of this Ceremonie did Zacharie borrowe his Prophecie of

Christ in his third Chapter, where he saith: Beholde I bring forth the branch my seruant. For so the stone that I lay before Iosua, vpon one stone shall be seuen eyes: behold I will cut the grauing thereof, saie the Lord of hostes, and I will take away the sinne of this lande in one day. The Lord doth promise the Messiah, which was prefigured by the priestes; & especially of the high Priest Iehoua.

Christ is the stone vpon which the eyes of all men are steadfastly fixed, as vpon the onely Saviour. Hee is digged in and cut in his passion, and by suffering and dying once, hee purgeth the sinnes of all the earth. Of this ceremonie and of this place of Scripture did Paule the holie Apostle of Christ borrowe his whole discourse almost in the Epistle to the Hebrewes, touching the sacrifice of Christ once offered for all the sinnes of the whole worlde: in which discourse hee doth verie often repeate out of the lawe the worde Once, and that with a certaine emphaticall vehemencie.

Nowe to appoint other Priestes to institute another time, and to ordaine another manner of Sacrifice, is utterly to kicke at and treade vnder foote this heauenly and most euident truth. But this doctrine of the onely sacrifice of of Christ, is true, auncient, sounde, vnreproucable and euerlasting doctrine: by which all they are saued, that are saued, and by which all they haue bene saued that haue bene saued since the beginning of the worlde. The enemies or aduersaries of this doctrine, Paul the Apostle of Christ, and the Gentiles (whose skill in the lawe was inferior to no mans) doeth fall soddes, madde, vnconstant, right headed, carried with euerie puffe of winde, wicked, spottes, which haue

The onely sacrifice of Christ is sufficient for all the world.

haue reuolted from Christ, Iyers, false Prophets, false Apostles, deceiuers, schismaticques, dogges, inchaunTERS, witches, detestable and cursed.

Therefore if an Angel from heauen teach vs any otherwise, let him be to vs accursed.

Yet by the way this must not bee concealed that in that pearely sacrifice it was required & looked for at mens handes, first that they should confesse their finnes: then that they should bee sorrie in their mindes in good earnest and indeed for their finnes committed: and lastly that they should keepe Sabbath, I doe not meane an idle resting from honest businesse, but a quietnes in the faith of Christ, and a ceasing from ill deedes.

Whosoeuer doth so prepare himselfe in the feast of attonement, that is, in the time of preaching of the grace of G O D through Christ, hee is without doubt thoroughlie cleansed, by that onelie sacrifice Christ Iesus: of which I haue hitherto, not without good cause, spoken so largely as you perceiue that I haue. For this one place doth giue a wonderfull light both to the vnderstanding of many places in the Scriptures, and also of the mysterie of our redemption and of Christ our redæmer, so plainly, that no other place doth so clearely expound, set forth, and lay them open before our eyes to be seene and looked on: it doth also teach vs to vnderstand the wordes of Christ our Lorde in the Gospell of S. Iohn, where hee saith: There is one which accuseth you, euen Moses in whome ye hope: for had ye beleued Moses, ye would then haue beleued me: for he wrote of me.

Nowe with the sacrifice of attonement and the other cleansing sacrifices, we do aduisedly number the sacri-

fice of the redde cowe, I meane, of the cleansing, or of the cleansing or holie water, that was ordayned against all sortes of defilinges and uncleannesse: for there were sundrie kindes of uncleanneses. Of which there is a large discourse to be seene in Moses his law, and by them is laide before vs the type of our corrupt nature and continuall finnes. There is fully described in the 19. Chapter of the booke of Numbers, first the verie ceremonie and sacred rite, then is declared the manner how to make the holie cleansing water against all defilinges: lastly is added the vse and effect of the holie water.

There was brought to Eleazer the Priest a redde cowe, without spotte, & that was out of hande carried out & slaine without the host. Part of the bloud was saued by the priest, and with his finger he sprinckled it seuen times towards the tabernacle of appointment. But the whole cow he burnt with fire, so that no part of it was left, and into the fire he cast Cedar wood, hysope, and a skarlet lace. This being once done, the Priest did wash himselfe in water, and in his steade came another that was cleane, who gathering the ashes did laie them by in a cleane place. Therefore so often as neede required, they did put of those ashes into an earthen vessell, into which they poured running water: and in that sorte was the holie cleansing water alwayes prepared, which they did sprinckle with a sprinckler made of hysope vppon all such as were defiled. This was the manner and ceremonie of the cleansing, the vse and ende whereof doeth immediatelie followe.

The Apostle Paule doeth testifie that

of separation, and the water of expiation: because they vpon whom it was sprinckled, were separated for a time, from the rest of the people til by it they were cleansed. The Sacrifice of the red cowe.

that the circumstances of this ceremonie did lay befoze vs a most euident tpe of Iesus Christ: for in y ninth to the Hebrewes he sayth, If the ashes of a yong cowe sprinkled doth sanctify them that are partakers of it, to the purifying of the fleshe, howe much more the blond of Christ:

Therfoze both the pyriest and the cow did beare the tpe of Christ. The femal kind in the cow doth note the infirmitie of mans nature: the red colour doth admonish vs of the Lorde his blond, by which wee are washed from our vncleannesse. There was no spot to be found in Christ: for hee was the holie of holies, and altogether free from, and without all sinne. He was not brought to death by the yoke of necessitie. For he offered himselfe vnto it of his owne free will. Yea, he offered himselfe willingly to go to his death, and that too without the hoast or walles of the citie in the mount of Caluary: which thing the Apostle Paul doth touch in the 13. to the Hebrewes.

Christ both God and man was whole offered in body and soule: whose blond is holssome for vs, if by the holy Ghost it be sprinkled in our heartes. The faithfull also must die with Christ, they must bee humbled, and burne in loue to God-ward as red as scarlet: & that was the meaning of the Cedar wood, the Hyssope, and the scarlet lace which were cast into the fire.

Howeouer the ashes which came of y sacrifice were gathered by, and preserved to purifie and cleanse withal.

Those ashes were nothing else but y tpe or figure of the effect of Christ his death or sacrifice, I meane, the very cleansing and remission of our sinnes. For therfoze did blond and water gush abundantly out of the pierced side of Christ, that wee might learne

that out of the death of Christ doth flow our cleansing and our life. For in blond life doth consist, and water purgeth, and is a signe of cleansing.

The ashes were gathered by a man that was cleane, who neuertheless was made, and did remaine, vncleane vntill the euening. Finallie, y water was sprinkled with a sprinklar made of Hyssope vpon the defiled, to the end that thereby hee might be sanctified and purged. The water was kept in an holic place. For Margarites and that which is holie ought not to be cast to dogs, and filthie swine. The Lorde also doth require preachers to teach the effect of Christ his passion, & in the contemptible and lowlie preaching of the Gospell to lay befoze the world our redemption and sanctification in the death and blond of Christ: he doth require, I say, such holy teachers as are theselues faithfull, & cleansed in y blond of Christ. And yet those teachers, with the whole Church beside, do euen til the euening, I meane y ending of theyr liues, pray stil, Forgiue vs our trespasses. For the Lorde himselfe saide, Hee that is washed is cleane, and hath no need but to wash his feete only. To this doe appertaine the often washings vsed in this Ceremonie, which signifie that by the grace of God all sinnes are purged, that the Saints haue alwaies an holy care to watch against the assaults of sinne, and that those sins are cleansed none other waies but by the water of Christ his grace. Lastly, it is most often and earnestly repeated in the law that they all remaine vncleane, how manie soeuer, being once defiled, & are not againe cleansed with the holie water of separation. For the Lord said to Peter, Vnlesse I wash thee thou shalt haue no parte with mee. By meaning is not to

runne through euery particular point of this Ceremonie, but to touch the especial matters onely. Therefore now I proceede to that which remaineth.

Sacrifices for
the defilings
of the body.

To these cleansing sacrifices, may also be added the sacrifices wherby the bodily defilings, which were figures of the defilings of sin, were purified and cleansed: of which sorte were the defilings of the sêde, the eating and touching of uncleane creatures, the Leprosie, and of the woman in childbed.

All which Moses doth largely handle from the 12. of Leuiticus vnto the 16. of the same. And in all this there is nothing else prefigured to the Church of God, but our naturall corruption and originall wickednesse, with the free cleansing of the same by the grace of God in the blood of Christ our Saviour. With these may we also number the sacrifice of ielousie: which is thoroughly treated of in the 5. Chap. of Numerie: although the maner and order thereof seemeth rather to belong vnto the Iudiciall lawes of God.

The sacrifice
of ielousie.

The fourth kinde of sacrifice was the sacrifice of thankes giuing, which they called Schelamim, or Scholamin the sacrifice of health, or the peace offering. For it was offered to giue thanks withall, to witte, either for the recouerie of health, or for felicitie and prosperitie, I meane, when they had receiued some good turne at the handes of God, or else by his aide had escaped the brunt of some mishap or euill fortune. In this sacrifice they vled a beast either of the heard or of the fould. It was not lawfull to offer birdes: for it was done either with a bullocke or an heifer, with a male or femall lambe, or with a he or she goate. It was slaine before Arrium. The hide or skinne thereof was the priests share. The blood was spynkeled about

The sacrifice
of thankes
giuing.

the altar. The kidneys, the call of the liuer, the rump of the lambe, and all the fat was burnt vpon the altar of burnt offerings. The right shoulder was heaued, the beast was waued toward the endes of the worlde. (For Thruma and Thnupha, that is, the heauing and wauing were not kindes of sacrifices, but ceremonies onely, which the priestes did vse in making the sacrifices and oblations. By the heauing was signified that Christe should be heaued or lifted vp, and that hee being once lifted vp should draw all men vnto him. The wauing of the beast toward euerie part of the worlde, was a token that the preaching of Christ should be spread in euerie corner of the worlde.) The beast and the shoulder were both the Priestes portion, together with the iawe bone, and the paunch or bellie. The rest of the flesh returned to him that made the oblation, and was eaten by him in an holie banquet. The remnaunt of ceremonies belonging to this sacrifice are to be found in the third Chapter of Leuiticus. For if it were Thoda, a confession, a praise, or a protestation, then was added to the sacrifice a cake of pure wheate floure and salt steeped in oyle, or sodden cracknells, or bread baken in pans: part whereof was heaued, and sel to the priestes share: the rest returned to the offerer, euen as also leauened bread was allowed to be eaten in the banquet.

Thruma and
Thnupha.

Nowe in this kinde of sacrifice also Christ was preached with the effect & power of his death and passion: and in it was shewed the whole maner and order of giuing thanks to God for his good benefites. There are sundrie sortes of benefites. If a man receiued a good turne: if an ill turne had not befallen him: if he had recouered his health: or

had

had escap'd some misfortune, he offered a sacrifice to the Lord. There are also other auncient benefites common to all men, as, that God hath made the worlde and all that is therein: and that through Christ hee hath redeemed all the faithfull: there are dailie benefites: yea, finally all things are full of Gods good benefites. For all which benefites we must offer our sacrifice to God alone, and not to anie creatures, which he hath made: yea, we must offer to him with all our heartes: all our affections must be hallowed to the Lord. For out of the beastes which were sacrificed to the Lord for thanksgiving, those partes were chosen and giuen to the Lord, in which the special power of life consisteth. For in the kidneies is the power of generation, in the bloud the vitall spirit, in the liuer the spring of all the bloud, &c.

Now we must giue thanks by a sacrifice, that is, by Christ. For we are saued for Christ his sake: and all good things are bestowed on vs by God, not for our owne sakes, nor for anie creatures sake, but for Christ his sake our onelie sauiour and redēmer. To them which offered, was allowed a sober and merrie banquet: because the felicitie of those that are not vnthankfull is for the most parte augmented twofolde double. And the knowledge of Christ is a delicate banquet, and a continuall feast.

Which the sacrifices of thanksgiving those offerings doe much agree, which are called vowes, and free will offerings. The free will offering was that, which proceeded of more good will and deuotion of the minde, without necessitie or compulsion of anie lawe or ordinance: as when a seruant giueth to his maister the thing that he oweth him not, for a declaration onelie of the

good will that he beareth vnto him. But herein the free will offerings doe differ from the sacrifice of thanksgiving: because in the sacrifice of thanksgiving charge was giuen, that whatsoever was left, which was not spent the first daie, shoulde not be eaten on the morrowe, but be burnt with fire: on the other side by the free will offerings it was lawfull for them to eat the remnant vpon the second daie, and to burne their leauings vpon the third daie.

Now the vowed sacrifices were those which were offered by couenant to the Lord: as for example, a man being in perill, doth vow to make a sacrifice to God, if he be deliuered out of that imminent daunger: it falleth out that he is deliuered, and hee for his deliuerie doth offer by the sacrifice: the thing that is so offered is called a vowed sacrifice. The ceremonies of the twaine did wholie agree with the sacrifice of thanksgiving. More of them is to be seene in the seauenth Chapter of Leuiticus.

The meaning of these sacrifices were, that all good benefites are bestowed vpon vs for Christ his sake, and with those benefites we receiue the very good will which wee haue to serue the Lord.

Thus much haue I hether to sayde touching the sacrifices of the people of God: not that I haue touched euery point, but so many onelie as are of most importance. In those Sacrifices as in a liuelie action, were set forth **CHRIST** our Lord, his passion, and the effectuall merite of his death: so that we may call the holie actions of the sacrifices, Sermons vpon the passion of Christ, and instructions of our redemption by our Lord and sauiour.

Of vowes. Now for because wee haue already spokē hether to of vowed sacrifices, we must here consequently bozowe leaue for a digression to say somewhat of their vsuall vowes. For vowes belong to the Jewish Ceremonies. Of the making, performing, and redēming of vowes there is a large discourse in the lawe of God, but especially in the 27. of Leuiticus. To vowe, is to promise any thing with an othe solemnely, either for our owne or anothers welfare. And therefore a vowe was an action referred to God alone, and that too in an holie and lawfull thing. But in vowes there was a difference: because vowed thinges were diuided into foure kindes. For some times they vowed men, sometimes they vowed other liuing thinges, sometimes houses, and sometimes lands or other inmooueable substance. Agayne there was a difference of men according to their ages, and after their ages they might be redēmed. For cleane liuing creatures there was no redemption permitted at all. It was frē eyther to leaue their houses to the vse of the ministerie, or else to redēme them with such a summe as the Priest should value them at. In landes redemption was sometimes admitted and sometimes not admitted.

And in the 30. Chapter of the booke of Numbers there is a pprecise cōmandement giuen touching the votozies, when their vowes are of force, & when of small effect: where it is diligently beaten into their heades, that vowes lawfully made to God are not to be called backe agayne, but streightly kept and througely performed. Rash or unlawfull vowes the Lord did neuer like of, nor receyue.

Of the lawfull vowes and such as are made to the true and onely God,

the Prophet speaketh where he sayth: make vowes and pay them. Wee reade not that any of the godly sort did make any vowes to any Sayntes or any other creatures, neyther that they vowed any thing that was not in their power to vowe, nor that which was contrary to the will of God, to whom they vowed it, nor that which was to their neighbours hinderance, nor the thing that had not in it some euidēt commodity. And verily these kindes of vowes were for none other cause permitted to the Israelites till the time of amendement, but that they shoulde remaine in the worship of one true God, and not make their vowes to any other strange God.

To the treatise of vowes belongeth the discipline and order of the Nazarites. Of which there is a large discourse in the 6. Chapter of the booke of Numbers. The Nazarites were those, who, because they shoulde the more frēly without let attende vpon Gods seruice, or else because they had hēretofore liued too lycenciouly, did of their owne accorde and will take vpon them a more stricte and seuerer trade of life than the common people vsed, and kept it for a discipline to make other men to followe their example of vertue and honest liuing.

Wherebyon it cometh to passe that some doe take the Nazarites to haue their name of separation, because Nazir among the Hebrewes signifieth a separation, and that the Nazarites separating themselves from the common trade of life that other men did leade, did giue themselves to a peculiar forme of liuing for G O D and godlinesse sake. That seuerer and stricte discipline did continue in some by the length of all their life time, as in Sampson and Samuel,

The discipline of the Nazarites,

Pozeoner, such as did wholly giue themselves to the studie of the Scriptures, were by the prophets Amos and Jeremie, bicause of their most temperat life (which is required of students) and bicause they were wholie dedicated to the ministerie of God, called Nazarites. Sometimes also it did endure but for the space of certain daies or moneths. These Nazarites did abstaine according to the commaundement of the law from certaine things, from which they were not barred by any other lawe, and which were not unlawful for other men to vse, which were without the necessitie of that vow. First of all they abstained from wine, from all things that the vine brought forth, and whatsoener else did make men drunken.

But it is manifest, that as wine is the good creature of God, so no drink is forbidden by the lawe. Yet for bicause the Nazarites were consecrated to the Lord, and sanctified by a certaine peculiar kinde of liuing: and for bicause wine is the meanes that leadeth to drunkennesse, which is the gulfe of all sinne and filthinesse; therefore did the Nazarites not without a cause abstain from wine. They did also take heed of idlenesse the mother of mischæse, and vtterly despised all woꝛldly pleasures. Furthermoze, so long as the time of their vow endured they did not clip their haire, but let their locks growe out a length. And thereupon, as some doe thinke, they tooke their names and were called Nazarites. For insonmuch as Nazer signifieth haire, they suppose that they were called Nazarites, as who should saie, long locked or shagge haired people. But the Apostle Paule biddeth the woman to pray, or to come into the congregation to heare a Sermon with hir head couered, for none

other cause, but for that she is not in hir owne power, but subiect to another, that is, to hir husband. And therefore the Nazarites did let their haire grow, bicause by the bow which they had made to God, they were no longer in their owne power, but were wholly yelded into the power of God. And the head, which is the towꝛ of the bodie, and the most excellent part thereof, being couered with a bush of haire, was a token that the whole man was by bow giuen to the Lord, to whome alone he ought to haue an eie, and vpon whom alone he ought wholly to depend. Pozeoner, it was required at the handes of the Nazarite, that hee should not defile himselfe with the contagious companie of wicked and naughtie persons. Therunto also belongeth the commandement, which charged the Nazarite not to be present at the death or buriall of his parents, or children, or wife, or brethren, or sisters. For he ought to settle the eies of his mind vpon God alone, and in comparison of him to set light by, and loth the things which were most deere and precious vnto him.

But if it so fell out that at vnawares he were defiled by seeing of a dead bodie, he was not therefore acquitted of his vow, as one whose former life had bene sufficient for the performance of the same. For he was commanded to sanctifie himselfe the seauenth day, and then to vndertake the keeping of his vow againe.

By all this we may plainly perceiue what and how great the sinne of Sampson was, who was a Nazarite to the Lord. For bicause hee did not onely lurke in the brothell house with the harlot, but did also betwaine the secrete of God vnto hir, and cast behinde him the couenant made with

Sampson a Nazarite to the Lorde how greatly he sinned.

God whereof his haire was a sure te-
 stimonie, therfoze did the Lord forsake
 him, and that wonderfull strength
 which he had from heauen, was cleane
 taken from him. For the strength of
 Sampson lay not in his haire, so that
 by the cutting of his hair, his strength
 was cut awaie also, but it laie in the
 spirite of the Lord which was giuen
 him from God aboue. And therfoze do
 we finde this sentence so often in the
 scripture, And the spirit of the Lord
 came vpon Sampson. Therfoze when
 the spirite of **G D D** departed, his
 strength departed also: but it departed
 from him, when he being wholly ioi-
 ned vnto the harlot was made one
 soule with hir, and did preferre hir be-
 foze God and his commandement, so
 that he suffered his haire to be polled,
 and vtterly reuolted from the ordi-
 nance of the Lord. For by that means
 did the spirite of God forsake him.
 Therupon immediatly after he was
 brought into the hands of his enemies
 the Philistines: where when he was
 miserably vered, and when he hearde
 the name of God euill spoken of and
 blasphemed bicause of his captiuitie,
 he repented hartily, and called vpon
 the name of the Lord, wherby it came
 to passe, that when his haire grew
 forth againe, his strength returned,
 that is the spirite of the Lord came vpon
 him againe, being brought vnto
 him, not by the growing of his hairs,
 but by his repentance and earnest cal-
 ling vpon the Lord. Neither did Samp-
 son desire to reuenge his owne priuate
 iniurie so much, as to suppress the blas-
 phemous mouthes, and to deliuer the
 people of God from feare and slaue-
 ric.

The strength of God therfoze re-
 turned againe, wherewith he bending
 the pillars of the Theater, was him-
 selfe slaine with the fall of the pallece,

and at his death slue many mo than he
 had killed in all his life time befoze.

But now we returne againe to the
 purpose, to adde the other ceremonies,
 that doe belong to the exposition of the
 bolue of the Nazarites.

When the time was expired there-
 foze, which the Nazarite had take vpon
 him soz to obserue, he came to the
 tabernacle of the Lord, and offered the
 sacrifices that are prescribed in that
 law: wherby he testified that he was a
 sinner, and plainely confessed that all
 goodnesse and vertue that was to bee
 found in him, was giuen and bestow-
 ed from God aboue. And therfoze he
 polled his heade, and cast his haire in-
 to the fire, wherein the peace offering
 was a burning. At last when all this
 was in a manner accomplished, it was
 lawfull soz the Nazarite, as one loosed
 of his bonds, to returne vnto his olde
 life againe. Thus much hitherto tou-
 ching the discipline of the Naza-
 rites.

Now touching the cleane and vn-
 cleane there is a long discourse in the
 lawe of Moses: I in my former trea-
 tise did lightly touch & passe ouer some
 certaine things: but now at the last
 (soz here I meane to make an end to
 speake of Ceremoniall lawes) I will
 adde somewhat touching the choise of
 meats, I meane, of cleane and vn-
 cleane meates.

God verily in the beginning created
 all things, and he so created them, that
 as the Creator is god, euen so all his
 creatures euen at this day are god
 also: neither doth he gainsay himselte
 now, when he forbiddeth certaine
 meats as though somewhat of it selfe
 were vn-
 cleane. There are other my-
 sterics that lie hidden vnder this doc-
 trine of the choise of meats.

The lawes, which are giuen tou-
 ching

Of the cleane
 and vn-
 cleane
 creatures.

Why God
 forbad the
 eating of cer-
 taine meats.

ching meats and victuals, seeme to bee final and of little valure, but it pleased the Lord in a small thing to admonish vs what we haue to doe in a greater, and that euen in the smallest things the authozitie of his godhead ought to be regarded. For the authozitie of the lawe dependeth vpon God: God is the lawe giuer, and the lawe is his inuention.

This suppresseth the malapertnes of mortall men, which maketh, vnderstandeth, and euery day deuileth new laws and ordinances. Therefore God in these kinde of lawes doth commend to his people faithfull obedience to be shewed vnto him: euen as in the beginning, hee commaunded Adam not to taste of the tree of knowledge of good and euill, requiring thereby faithfull obedience to be shewed vnto him.

Merily the obedience & faith, which was in the Bachabars, in olde Eleazar, and in certaine other godlie men, that stood against King Antiochus, euen to the shedding of their blood, and suffering of most bitter death, did please the Lord exceedingly.

Other more abstained from swines flesh, whereby they obtained neither praise nor glozie among wicked men. When the worde of God saith that a thing is holy, it is holy indeed, and that because hee is holie that commandeth it. When God saith that any thing is vncleane, it is vncleane indeed, so that to eate any thing against the word of God, is to defile the eater: Yee now, saith the Lord in the gossell, are cleane because of the word which I said vnto you.

It is needfull therefore that we beleue the word of God, and that obedience go before faith, and then it cannot be but that the deede or worke that

is of faith, as Eleazars was, who would not taste the swines flesh, must needs be acceptable vnto God, with whom whatsoeuer is not of faith is sin and wickednes.

Howeouer, the Lord in these lawes of his touching the abstaining from the flesh of certaine liuing creatures, had a great respect vnto the health and soundnesse of mortall mens bodies. For some of those which he forbiddeth to be eaten, are by Physicians scarcely thought to be wholesome for our bodies. And thereupon the Saints doe gather this Syllogisme, If God hath care for the health of our bodies, he is farre more carefull verily for the preseruacion of our soules. What may be thought of this, that many nations haue tempered themselues from the eating and touching of some liuing creatures?

Therefore that the people of Israel, who of themselues were sufficientlie superstitious & curious ynough, should not be their owne caruers and inuent such soies as they thought best, God gaue them such Lawes for choise of their meate, as did containe hidden mysteries in them, thereby to drawe them from their owne deuises, and to leaue them from all other nations: as Moses testifieth in the fourteenth chapter of Deuteronomium, saying: Thou art an holie people vnto the Lord thy God, & the Lord thy God hath chosen thee from among al the nations vpon the face of the whole earth, to be a peculiar people vnto himselfe.

To Saint Peter in the Actes of the Apostles a vision is shewed, wherein by the vncleane beasts are meant the Gentiles. Lastly God would haue the nature and disposition of the beasts, that he forbade to be eaten, to

be thoroughly scanned. For in their diet at the table, he did by figures lay before their eyes the heavenly Philosophie, giuing them occasion euen in their meat, to thinke and speake of the true holinesse of the mind, to the ende that men should not be filthy, impudent, foule, and vncleane.

And therefore is this clause so many times repeated, I the Lord your God am holy. As if he should saye: All these Ceremonies tende to this ende, that ye may giue your selues to holinesse. Wherefore in those figures he taught to the godly what to followe, and what to flie from.

Howe in the law of the cleane and vncleane, he doth first of all put certaine generalities, then he descendeth by specialities, and doth in a bea;ow reckon by certain particular thinges, in a verie naturall course and order. The place is at the ful set out in the eleuenth Chapter of Leviticus and the fourteenth of Deuteronomie. Those beasts were allowed to be eat, which cleave the ho;e, and chaw the cud.

Here are two things set downe, in which the dutie of a good man is notably contained. For if we will be cleane we must deuide the ho;e, and also chaw the cud. Our affection is the soote of our mindes, which affection must not be followed. We must haue discretio in al things to iudge betwixt affections. And as in a cleaft there be two partes or sides, the right and the left, so a good man cho;eth the good and flie;h from the euill. Chawing of the cud is our iudgement. For we must not admit euery thing which we hear and see, but those things onely which we haue examined exactly and found to be contrarie neither to God nor to his lawe.

There are then repeated manie li;

uing things particularlie, which were not lawfull to be eaten among the people of the Lord.

Those were either four-footed beasts vpon the earth, or fishes, or birdes, or such as cra;pe vpon the grounde. Of foure-footed beasts foure by name we are especially forbidden. The Camell, whose long and lofty necke doth teach vs, that pride and arrogancie must be eschewed. The Connie or the Mountaine mouse: for God doth vtterlye mislike the men that are altogether ouerwhelmed like connies in the earth, and neuer lift vp their mindes vnto heauen. The Hare a fearefull beast: which doth warne vs to shake off all cowardly fearefulness: euen as also the Hogge doth put vs in minde to auoide all vncleannesse. For a Hogge is the verie tipe and picture of nastie filthinesse, and of it doth the by-wo;de rise to call an vncleanlie person a beastly swine. And of Circe the fable goeth that she with her inchauntments did turne Vlisses his men into a so;te of loathly Hogs.

Furthermore of Fishes, so much was allowed for meat, as was founde to haue finnes and scales vpon them: if they lacked either of them, they wer forbidden, as the Cele, which though it hath finnes yet lacketh it scales, and therefore was not to be eaten. For as the bodies of fishes are ruled with the finnes: so must the whole man be gouerned by hope. The scales are hard and couer the bodie: and we, vnlesse we be constant & patient in the Lords worke, are wor;hie to be abhoyred of the Lord our maker. Of Birdes those are forbidden which are the gres;est raueners, deuourers, which loue and liue by vncleane meates, which flie ab;oad at owle light, at midnight, and in the darke, and such as are cras;

tie, vnstable, and nothing cherefull.

Herein therfoze is commended vnto vs, well doing, abstinence, temperance, simplicitie, light, constancie, cherefulness, soundnes, and purenes of liuing.

Lastlie, of such as creepe by the ground no small number are noted.

Foꝛ men altogether wrapped in worldly muck do vtterly displeaseth the Lorde. I haue of purpose not reckoned vp, all the names of the forbidden creatures, partly bicause it woulde haue bene tedious vnto you, and partlie bicause the interpreters of the Bible do wonderfully sticke in the interpretation of their names: so that I can neuer maruaile enough at the extreme blinde stubbornnes of the Jewish people in keeping so stricly the choice of their meates, when their owne Rabbines do sticke and cannot tel certainly what creatures they be that the Lord did forbid.

To this belongeth, that euen before the Lawe, in the time of Noah, God did forbid to eate the bloude, and the flesh with the bloude of any thing tozne by wilde beasts, or strangled. Before the deluge the fathers did eate the herbes and fruites of the earth. After the floude they had leaue giuen to eate the flesh of liuing creatures, but so yet that they shoulde cut the throate off, and draine the bloude out of the bodie. The place is extant in the ninth Chapter of Genesis. Hoꝛcouer in the lawe, the Lord with great leuerity saith: Whatsoeuer man it be of the house of Israel, or of the straungers that soiorne among you, that eateth any manner of bloude, I will set my face against that soule, & will cut him off from among his people, Leuiticus, 17. And the same lawe is repeated in the nineteenth Chapter of

the same booke, and in the 12. and 15. Chapter of Deuteronomie. It is againe rehearsed in the thirde and seuenth Chapter of Leuiticus. Neither is it without verie iust and great causes that he did so seuerely forbid the eating of bloude. Foꝛ first of all, after the words about rehearsed, he addeth immediately: For the life of the flesh is in the bloude: and I haue giuen it vnto you vpon the altar to make an attonement for your soules. For bloude shal make an attonement for the soule. Therefore I saide vnto the children of Israell: Let no soule among you eate bloud, &c.

Now, in these words a most euident reason is giuen, why it was not lawefull to eate bloude, bicause bloud was the most excellent and precious thing, as that which was ordeined foꝛ the sanctification of mankind. Foꝛ God gaue bloude to be as the price, wherewith sins shoulde be cleansed, to bee I say, the price of redemption, wherby men shoulde be absoued of their sins. Bloud also is the life, that is the nourishment of life.

The bloude therefore was a signe of the bloude of Christ, that was to be shedde vpon the Crosse: by which, as by a most full and absolute attonement the faithfull are cleansed and thoroughly sanctified: and in which is the nourishment of the soule to life everlasting: and as it was not lawfull to eate the flesh of the sacrifices, whose bloud was carried into the Sanctum foꝛ sinne, but to burne it without the hoast: so it was vnlawfull to eate the bloud, which was the cleansing foꝛ their sinnes. He therefore did eate bloude, which attributed to his own strength or woꝛks the attonement which was made by the bloud of Christ, esteeming his bloud to bee prophane, and not attributing

The eating
of bloud and
strangled is
forbidden.

tributing vnto it the full satisfacion for all sins. Againe, he did not eate, but powze the blode downe at the altar, who did ascribe the benefite of our redemption to the only merit of Christ, and did esteem it of so great valure, as it ought by right to be esteemed.

Lastly God woulde haue it deeply printed in the mindes of men, that no man should shed an others blood, nor line of the blood and bowels of other men: as mercenarie souldiours, conefous persons, vsurers and couensers do in sucking out and shedding the blood of silly people, with subtile sleights and open iniurie. And God talking with Phoaah, did with terrible threats beate into all murthurers an horrible feare, saying: If men be slacke, I will take vengeance vppon the shedding of blood. For man was made to the Image and likenesse of God: how can God chole then but take the reproch as done to himselfe, which is done vnto his image. For whofoeuer casteth down the image of the king, he offendeth against the king, and is accused of treason.

But nowe touching strangled, this law was giuen: Eat not with blood. And againe: Eat not of that which dieth of it selfe, nor of that which is torne with wilde beastes, &c. But by strangled and carrion that dieth of it selfe, are signified the dead works, from which he is bidden to purge himselfe whofoeuer desireth to get Gods fauor. He therfore did eate strangled, whofoeuer did liue in wickednes without repentance, not regarding the blood of Christ his sauior.

Now also the touching of vncleane thinges is set downe in the lawe by these thre notes, as if thou touchest an vncleane thing, or if thou beare it, or if it fall by chance into some bestell

or garment of thine. He verilie is defiled by the falling of a thing, whofoeuer sinneth vnwittingly. But he sinneth moze heynoullly, whofoeuer sinneth willingly and of a set and pretended purpose. But he sinneth most grieuoullly of all, that vpholdeth wickednesse and compelleth other to commit the same.

But whereas in touching, and in other places it is laide, that the vn-cleannesse shall abide till Euening. that is an euident prophetic of Christ, to wit, that the Messiah shoulde come at euening, that is, in the ende of the worlde to purge the sinnes of all the earth.

I haue inough and long enough thus far by two whole Sermons (I praise God it may be to your profite, dearelie beloved) traied in and stucke vppon the Ceremoniall lawes, therefore that I may nowe come to an end, I will bring the chiefe points, wherof I haue spoken, into a brieffe summe. I did deuide the whole treatise of the ceremoniall lawes into thre especiall braunches. For I spake of the holie persons, of the holie time and place, and of the holy things which the holie persons did exercise in the sacred place, I mean the sacraments, the sacrifices, and other holie Ceremonies. The holie persons are the Priestts. I showed you their first beginning, their ordering, their misticall apparel, and their their fundrie offices.

When I spake of the holy time and place, I did describe vnto you the Tabernacle, & noted vnto you what was within the Tabernacle, to wit, the Arke of the Couenauant, the golden table, the golden candlestick, the altar of incense, the altar of burnt sacrifices, and the brassen lauer: the mysteries of all which I declared vnto you. In the

trea

treatise of the holy time I touched all the kindes of holi-daies and solemne feasts daies, with al their certain and vncertaine holi-daies. Last of all in our discourse vpon the holic thinges, I tolde you of the two Sacraments of the olde Church, Circumcision, and the Pascheouer: and also of the Sacrifices, whereof some were burnt offerings, some meate offerings, some peculiar, and some of thankes-giuing

wherein we spake somewhat also touching fræ-wil offerings and bowed sacrifices: finally of bowes, of the discipline of the Nazarites, of cleane and vncleane creatures, of the choyce of meates, of blood and strangled, and of the touching of vncleane thinges,

The Lorde Iesus enlighten your hearts, that all this may tende to the glozie of his name, and the health of your soules. Amen.

Of the Iudiciall Lawes of God,

The seventh Sermon.

In prosecuting the treatise of Gods lawes, I haue now lastly to speak of that sorte which are called the iudiciall lawes: of which I wil intreate déerlie beloued, as briezely as I can so far forth as I halbe perswaded to be expedient for your edification. This treatise will not be vnpleasunt nor vnprofitable to euery zealous hearer, although it doth specialllye belong to courts of law, where iudgement is exercised. For the iudiciall lawes were with wonderfull faith and diligence set out of God by the ministry of his seruant Moses: & God is not wont to reueale any thing to mankind with so precise and erquisite diligence, vnlesse it do directly tende to mankinds great comoditie.

Now although these iudiciall lawes are very few in number, and not to be compared in multitude with the huge volumes of the lawes and décrées of Emperors, kings, and wisest Sages,

yet doe they in their short bzeuiarie containe the chiefe pointes of iudgement and iustice, and in effect as much almost as is contained in the bookes of the lawes and constitutions of the Emperours and ciuill Lawiers. The good Lorde woulde not by too long and burdensome a packe of lawes be too burdensome & troublesome vnto his people: neither was it needfull ouer curiously to stick vpon euery seuerall thought of ill disposed persons: it is sufficient for all wise men, people, and nations, if euery one haue so much law as is sufficient for the conseruation of peace, ciuill honestie, and publike tranquillitie: as all the holic scripture witnesseth that the people of Israel had.

Nowe these Iudiciall Lawes are the most auncient, and vertie foundations of all other god Lawes, which are to be founde almost in all the world.

Moses was befoze all other lawe-giuers that were of name and authoritie: among whom Mercurius Trimegistus, and Rhadamanthus the Lician, are thought to be the eldest.

The Aegyptians called their Mercurius

Most auncient lawes.

The Iudiciall lawes are profitable.

curius by the name of Thoth, who, as Laſtantius affirmeth, ſaue Argus that had ſo manie eyes, and vpon the murder ſled into Egypt. Moſe Argus and Atlas liued about the time of Cecrops Diphyes. And Cecrops is reported to haue bene in the ſame time that Moſes was. Radamanthus alſo is ſuppoſed to haue liued after the daies of Joſue, Moſes his ſervant and ſucceſſor. But the moſt famous lawgiuers of the greateſt and moſt ancient nations did follow long after the death of Moſes, Draco and Solon among the Atheniens, Minos with the Cretians, Charondas of the Tiri-ans, Phoronæus to the Argiues, Licurgus to the Lacedemonians, Pythagoras to the Italians, Romulus and Numa vnto the Romans. Plato writ of lawes, a little befoze the reign of Philip king of Macedon, and farther to Alexander the great. And Cicero *2. lib. de legibus* ſaith: I ſee therefore that the opinion of the wiſeſt ſort was, that lawe was neither invented by mens wits, nor yet was the decree or ordinance of people, but a certaine eternall thing ruling the whole world with diſcretion to command, or forbid, to do, or leaue vndone. So they ſaid that that chiefe and higheſt lawe is the wiſedome of God, which commandeth or forbiddeth all things by reaſon. Wherevpon that law which the Gods haue giuen to mankinde, is rightly commended: for it is the reaſon and diſcretion of the wiſe, which is able either to commande or elſe forbid, and ſo forth. Therefore the iudiciall lawes of God are commended vnto vs, not ſo much for their antiquitie, as for the authoritie which they haue of God.

Now, that we may plainely and

diſtinctly, diſcourſe vpon this matter, ye haue to marke, that to iudge is an action: and in this treatiſe is taken for an action done in the courts of iudgement: for it ſignifieth to take vp and determine of matters betwixt ſuch as be at variance, or elſe vpon the hearing of a cauſe to giue ſentence or iudgement. Finally, to iudge doth ſignifie to deliuer them that be in danger, to releaſe the oppreſſed, to defend the afflicted, and with puniſhment to keepe vnder miſchæuous offenders. Iudgement therefore is not the ſitting or meeting of Iudges in Aſſiſes or ſeſſions: but is rather the very diligent diſcuſſing of cauſes, the giuing of ſentence according to right, and ſequitie by the lawes of God, and alſo the aſſertion and defence whereby the god are deliuered, & the puniſhment that is executed vpon the ill diſpoſed and wicked offenders. The Iudges are the ouerſeers of iudgement and iuſtice, I meane, ſuch as doe iuſtly according to the lawes giue ſentence betwixt them that are at diſcorde, which doe defend and deliuer the god, and puniſh and brydle the wicked. And ſo the iudiciall lawes are thoſe which inſorme the Iudges how to determine of controuerſies and queſtions, how to iudge iuſtly, howe to puniſh the wicked, and how to defend the god, that peace, honeſtie, iuſtice, and publicke tranquillitie may be among all men: which is the end and marke alone whereto both the Iudge, and all the iudiciall lawes doe tende and are directed. For God our god Lord and lawgiuer wold haue it to go wel with man, that we may liue happily, civilly, and in tranquillitie. And therefore we doe not in this treatiſe exclude the care and defence of pure religion, but do make it one of the eſpeciall points, which

To iudge, Iudgement, and the Iudiciall lawes what they be.

He was called Diphyes, that is, Geminus, or duplici natura: becauſe hee firſt ordained matrimonie among the Grecians. His image was with two faces, or two heads.

The Latine copie hath mentem Dei, for the which I call the wiſdom of God.

which the Iudiciall lawes doe looke vnto.

And now euen as the Ceremoniall lawes, so also are the Iudiciall lawes added by God vnto the ten commandements, to expound and confirme them therewithall. For the preceptes of the ten commandements are the chiefe and principall precept, wherevnto we must referre all lawes, as to the eternall minde or will of God. I thinke I neede not to stand and shew you (dearly beloued) to what preceptes of the tenne commandements euerie seuerall Iudiciall lawe is to be referred: For that is verie plaine and euident to euerie one that will take but small paines to conferre and laie them together. For the Iudiciall lawes that are set out against murder and iniurie, are appertaining to this precept: Thou shalt doe no murder. And whatsoever is spoken against adulterie, fornication, and filthie lustes, are added to the commandement: Thou shalt not commit adulterie. Likewise, whatsoever is sayde in the Iudiciall lawes against deceites, shiftes, consouings, and vsurie, doe belong to the commandement: Thou shalt not steale.

Lastlie, all the lawes touching the byrding of heretiques, and suppressing of Apostataes by force, are set downe to make plaine the first, second, third, and fourth commandements of the first table. For some lawes may be applied to more preceptes than one of the ten commandements. But this is easie and plaine to be perceiued of euerie man: therefore I will not stand any longer about it.

Now, for because the Iudiciall lawes doe first of all require Iudges, such, I meane, as should maintaine and put the lawe in execution (for the

lawes without executors seeme to be dead, & on the other side are alme vnder a iust magistrate, who is for that cause called the liuing lawe) therefore, before all other lawes are placed those Iudiciall lawes, which were giuen by God touching the Magistrate or Iudges, with their office and election. Of their election thus we reade: Bring ye, sayth Moses to the people, men of wisdom, & of vnderstanding, and expert according to your tribes, and I will make them rulers ouer you. Againe, I will make thee rulers and iudges to iudge the people according to thy tribes in all thy Cities, which the lord thy God giueth thee. And yet againe more plainlie: Seeke (saith Iethro, being inspired fr̄ above, vnto Moses) out of all the people, men of courage, and such as feare God, true men hating couetousnes, to wit, such as hate to take money & bribes, & make of them ouer the people, rulers of thousands, rulers of hundreds, rulers of fifties, and rulers of tens: and let them iudge the people at all seasons. Which if thou doest, thou shalt both keepe the ordinances of God, and the people in peace and saferie. To this doth belong that which wee reade in the booke of Numbers, where Moses praied, saying: Let the God of the spirits of all flesh set a man ouer this congregatiō, which may go out & in before them: that the congregation of the Lorde bee not as sheepe without a shepheard. Herem Moses hath left an example for vs to immitate in making our prayers to God for the election of our Iudges. For oftentimes our opinions or iudgements of men doe bitterly deceyue vs. But the God of spirits doth behold y^e minds & hearts, & knoweth what every one is, in thoughtes:

The Iudiciall lawes belong to the tenne commandements.

The lawes of Iudges.

and inwarde meaning. He therefore must be brought to giue and shewe to vs not hypocrits to be our iudges, but men of trueth and vertue. In the same place doth Moses leaue to vs the description of consecrating new chosen Judges. For they were set before the Lorde, and handes were layde vpon them with making of praiers and supplications. Forouer the office of Judges is very briefly, but yet in most effectuall & absolute sentences described of the Lorde, by ths mouth of Moses, in these wordes: Heare the causes of your brethren, and iudge righteously betwixt euery man and his brother, and the straunger that is with him. Ye shall haue no respect of any person in iudgement: but heare the small and the great alike: & feare not the face of any man: for the iudgemēt is Gods. Againe: Iudge the people with iust iudgement. Decline not in iudgement, haue no respect of persons, neither take thou any bribes: for rewardes doe blinde the eyes of the wise, & doe peruert iust causes. Doe iudgement with iustice, that thou mast liue and possesse the lande which the Lorde thy God shall giuethee. And agayne, Doe no vniust thing in iudgement, accept not the face of the poore, neyther feare thou the face of the mightie, but iudge thou iustly vnto thy neighbour. Againe, Thou shalt not haue to do with a false report, thou shalt not follow a multitude to do euill, neyther shalt thou speake in a matter of iustice according to the greater number for to peruert iudgement: that is, if thou seest an innocent to bee condemned of the multitude, doe not thou therefore condemne him because the multitude hath condemned him, but iudge thou iustly, and commit not euil

because of the many voyces of the multitude. Thou shalt not esteeme a poore man in his cause: neyther shalt thou hinder the poore of his right in his suite. Keepe thee farre from a false matter, and the innocent and righteous see that thou slaye not. Thou shalt not oppresse the stranger: seeing ye your selues were strangers in the lande of Aegypt.

And God verily, when hee had deliuered the people from the tyrannie of the Kinges of Aegypt, did not put them in subiection to Kinges againe, nor burden them with the tributes which Kings are wont to exact of their subjects: for he made them a common weale or an Aristocracie, which was the most excellent kinde of regiment, wherein the choicest men in all the multitude were picked out to beare the sway, and to rule the rest: but yet because hee was not ignorant of his peoples foolishnesse, and that they being wearie of theyr libertie would craue a King, (which thing hee did afterwarde also dissuade them from, by his seruant Samuel) hee made lawes for a King also, that hee might vnderstand that hee was to liue vnder the lawes, and to giue iudgement according to the lawes. The discipline or institution of a King is thus expressed in the 17. Chapter of Deuteronomium:

When thou art come into the land, which the Lord thy God giueth thee and shalt say, I will set a king ouer mee, like as all the nations that are about me: then thou shalt make him king ouer thee whome the Lord thy God shall choose. One from among the middest of thy brethren shalt thou make king ouer thee: and thou maiest not set a straunger ouer thee, which is not of thy brethren: But hee shall

The institution of a king or of princes.

1 Sam. 8.

shall not gather many horses vnto himselfe: nor bring the people back againe into Aegypt, to increase the number of horses, that is, to get him selfe a strong troope of horsemen: for as much as the Lorde hath said: yee shall henceforth goe no more againe that way. Also let him not take many wiues to himselfe, least his hearte turne away: neither let him gather too much siluer and golde.

And when he is set vpon the seate of his kingdome, he shall write him out a copie of this lawe in a booke, according to the copy of the booke, which the priestes the Leuits do vse: and it shall be with him, & he ought to reade therein all the dayes of his life, that hee may learne to feare the Lorde his God, and to keepe all the wordes of this lawe, and these ordinances, for to doe them. And let not his hearte arise aboue his brethren, neither let him turne from the commandement either to the right hand or to the left, that he may prolong his daies in his kingdome, both he and his sonnes in the midst of Israel. Thus much hitherto of the Magistrates, of Judges, and of Kings.

Now I suppose that in this institution of a king all things are contained, which are most largely set out by other authozs, touching the discipline and education of a Prince. And by the way this is especially to be noted, that Kings are not set as Lordes and rulers ouer the worde and lawes of GOD, but are as subiects to be iudged of God by the worde, as they that ought to rule and gouerne all things according to the rule of his worde and commandement.

And here I haue to rehearse vnto you some of the Iudiciall lawes, I meane

not all and euery seuerall one, but those alone which are the chiefe and choicest to be noted: by which ye may consider of the rest, and plainly perceue that the people of Israel were not destitute of any lawe, which was necessarie and profitable for their good state and welfare. I will recite them vnto you as briesly as may bee, and in as naturall and plaine an order as possibly can be.

Of the holy buildings, of the not Holy thing making away of such things as were consecrated to the Lord, and finally, of the maintaining and publishing of true religion, there is large spæche euerie where throughout the whole Scripture.

Neither doe I thinke it to be greatly to the purpose, worde by worde, to recite all the lawes, nor particularly to make mention of all the commandements touching those matters. Verrily of the heathen, and of the ouerthrowing of their temples and superstitious holy toyes, this commandement is briesely giuen by the Lorde himselfe.

When the Lord thy God hath cast out many nations before thee, thou shalt roote them out, neyther shalt thou make league with them, nor pitie them, nor ioyne affinitie with them: because they will seduce thy sonnes to serue straunge Gods, and so my fury waxe hote against thee, & I destroy thee.

But this shalt thou doe to them: ye shall digge downe their altars, ye shall breake their idols, yee shall cut downe their groues, and burne their images with fire. For an holy people art thou vnto the Lord thy God: and the Lord thy God hath choosen thee to bee a peculiar people vnto himselfe.

Idolatric.

The same lawe is set downe in the 23. of Exodus, and is againe repeated in the twelfth of Deutron. Hereunto belong the lawes that were published against idols and images. In the nineteenth of Leuiticus the Lord saith: Looke not backe to idols, neither make you molten Gods: I am the Lord your God. Also in the 26. Chapter: Ye shall make you no Idols nor grauen Image, neither reare you vp any piller, neither shall ye set you vp any Image of stone in your lande to bowe down vnto it: for I am the Lord your God. Againe in the 16. of Deutronomie: Thou shalt plasht no groue of any trees nigh vnto the altar of the Lord thy God: neither shalt thou set thee vp any Image, which the Lord thy GOD hateth. There are beside these also many other lawes to this ende and purpose in euery place through all the volume of the Scriptures.

The poore.

Of the well handling and entreating of the poore, of widowes, of orphans, and straungers the Lord giueth this commaundement: Ye shall not afflict the widow nor the fatherlesse. But if ye goe on to afflict them, without doubt they shall cry to mee, and I will assuredly heare them, and wil be angrie with you, and will slay you with the sword, and your wiues shall be widowes, and your children fatherlesse. To this belongeth a good part of the fiftenth Chapter of Deutronomie.

In the 24. Chapter the Lord saith: Doe not peruert the iudgement of the stranger, of the fatherlesse, & of the widowe. Remember that thou wast a straunger in the lande of Aegypt.

Witnesses and
witness bea-
rings.

Of the receiuing and refusing of witnesses, and their witness bea-

rings in iudgement, these fewe notes are giuen in the lawe. One witness shall not bee of force against a man, whatsoeuer his sinne or offence shall be: but in the mouth of two or three witnesses, shall euery worde be established. If a false witness rise vp against a man to accuse him of trespas, the Iudges shall make diligent inquisition: and if they finde that the witness hath borne false witness against his brother, then shall they do to him as he had thought to haue done to his brother: & thou shalt put euill away from out of the midst of thee.

Nowe for the oth which the Iudges haue to exact, or they that are at variance, or else the witnesses haue to take, that doth the Lord commaund to be done, by the calling to recorde of his holy name, and that too of none other but his name alone. Deutron. 10. &c.

Moreouer, that in effect is a kinde of appeale, where Moses doth so often bidd the Iudges in an harde and doubtfull matter to haue recourse vnto the high Priest, and so, as it were, to God himselfe, or the Oracle of God for the declaration of the same: as is to be seene in the 18. Chapter of Exodus, and in the 1. and 16. Chapter of Deutronomie.

Of lawfull wedlocke, against incestuous and vnprofitable marriages, and also of the degrees of consanguinitie and affinitie there are exquisite precepts as wel in the 18. Chapter of Leuiticus, as also in other places of the booke of Moses. Verily where lawful marriages are not, there is no matrimonie: therefore the children that are so borne, are counted bastards: neither is there for them any dowries or inheritance.

The Lord in many places of the lawe

As appeale

Parents & children.

lawe doth charge parents to bring vpp their children honestly, and to instruct them in the feare of God.

Among the rest he saith: The words which I commaunde thee this daye, thou shalt shewe vnto thy children, and shalt talke of them when thou art at home in thine house, and as thou walkest by the way, and when thou lyeest downe, and when thou risest vp. And thou shalt bind them for a signe vpon thine hand, & they shalbe as frontlets betwixt thine eies and thou shalt write them vpon the postes of thine house, and vpon thy gates, &c.

Againe, for the honouring, reuerecing, and nourishing of parents, there are not in the Moral onely, but also in the Iudicial lawes some things set downe, wherein the honour and due tie to be giuen to parents is diligently commended to all sorts of people. Of which I will speake when I come to treat of parricide, vnder which title I do comprehend the euill handling, and naughtie demeanour of men to their parents.

Now how great the authoritie of fathers ouer theyr children was, wee may coniecture by that especially, where, in the 21. of Exod. it is pernitted to the father that is in pouertie to sell his daughter: Againe, in another place leaue is giuen to the father either to denie, or else to giue his deflowred daughter in marriage to him that did defle her. And againe, it was in the fathers power to breake the bowe which the childe had made without his knowledge or consent: Numerie 30. But, that to disinherit the children (if the children had not deflowered it, but that some corrupt affection had blinded the parents) lay not in the power or will of the pa-

rents, that lawe doth shewe, which is published in the twentie one Chapter of Deutronomie: and doth forbid the father to place the seconde in the right of his eldest or first begotten sonne.

Concerning the comming to inheritance and the succession of goods, or the lawfull succession by kindred, there is a precise law in the 27. Chapter of the booke of Numbers. There is set downe the case of the daughters of Zelphad, who did request that their fathers name should not bee wiped out, but that their fathers inheritance and name might bee giuen vnto, and still remaine with them. Upon that occasion was the lawe made, that if the sonnes did die, the heritage should be conueyed ouer and giuen to the daughters, or at least wise to those that were neere of affinitie.

And thereunto belougeth the law of raising seed vnto the deceased brother, and the whole 26. chapter almost of the booke of Numbers. Upon this law also doth hang the right which commeth by adoption.

Furthermore of whoredomes, adulteries, and the raising of virgins, there are many profitable, honest and wholsome lawes. In the thirtenth of Deutronomie it is said: There shall be no whoore of the daughters of Israel, nor whooremonger of the sonnes of Israel.

And in the same place he forbiddeth to bring oblations which are the price of an harlots hire. In Leuiticus charge is giue, saying: Set not out thy daughter for hire to make her play the harlot, least the land bee defiled & filled with sinne.

Therefore in the 22. of Deutronomie, the maide that was deflowered, and yet feigned her selfe to be a

Inheritance

Whoredomes & adulteries

Of the power & authoritie of fathers.

Disinheriting.

virgin still, when she was giuen to an husband, was commanded to be stoned to death befoze the doores of her fathers house: to the end that parentes being, terrified with so græuous a thing, might be stirred by to looke moze warily vnto their children. In the 22. of Exodus, this law is giuen: If a man entise a mayde that is not betrothed, and lie with her, hee shall endow her, and take her to wife.

There are most sharpe laws against whoredomes and adulteries: Deutonomie 22. if of there adulterers are punished with death.

The same punishment was appointed for him that did by violence rauish a virgin. For suspicions and ielousie there are rules giuen in the fifth chapter of Numerie. Agaynst detestable, vnlawefull; and altogether diuelishe lustes, there are most seuerer and yet most iust lawes expressed, as agaynst most filthie incest, abominable Sodomie, horrible and vnnaturall buggerie, and such sinnes as **G D D** hath cursed, and are not once worthie to be named among men. Leuit. 18. and 20. Chapters.

Diuorcements and Separations were permitted by the Lawe in the 24. of Deutonomie, for nothing else but for the heardnesse of the Jewishe peoples heartes, and for the auoyding of some greater inconuenience, to witte, least paraduventure any man shoulde popson, strangle, or otherwise kill the woman his wife which hee hated, when hee could by none other meanes rid his hands of her.

And they that were in that manner diuorced, might at their pleasures be married to others.

Moreouer, that iustice might be maintained, and that euerie man

might enioy his owne, in the law there was charge very diligently giuen, for the diuision of thinges, for the partition of the land of promise by equall portions, and for the peculiar possession of proper goods, that to euerie tribe possessions might be giuen by lot, and that no man shoulde by any meanes make away the possessions which were giuen him. For hereunto belongeth that which is spoken by Moses in the 32. 33. 34. Chapters of the booke of Numbers, and often times in other places also.

And yet notwithstanding this law was nothing preiudiciall to traffique by exchange. For there were many and verie byright lawes published for buying and selling, for letting and hyring, for borrowing and lending, for vsurie and things left in custodie. Whosoever desireth to see the places in the lawe, he shall haue them in the 25. of Leuiticus, in the 22. of Exodus, in the fiftēth and twentie thirde chapters of Deutonomie.

And I suppose that to this is to be referred the lawe which is giuen concerning pawnes and pledges: If thou hast taken thy neighbours garment to pledge, thou shalt restore it him againe before the Sunne bee set. For that is his onely covering: that is, it is the garment wherewith he couereth his flesh, and wherein hee sleepeth. For it shal come to passe, that if he crie to mee, I will heare him: because I am mercifull. Again, Thou shalt not take the neather or vpper millstone to pledge: for he hath layd that whereon he liueth to pledge to thee.

The lawes for things left in custodie or committed to the credite of another man, and for taking of othes,

Buying and selling, &c.

Pawnes and pledges.

Things left in custodie.

Diuorcements.

the diuision of goods.

others, commaundeth euerie man to make true restitution of the thing which was giuen unto him to keepe. But if it were stollen awaie from him to whome the custodie of it was committed, then he that kept it ought to purge himselfe by an oath befoze a Magistrate, to shew that hee consented not to the conueying of the thing awaie. The same order is commaunded to be obserued in these things borrowed, that are lost, or otherwise broken: as is to be seene in the 22. Chapter of Exodus.

And for because it is manifest that no small part of the goods of the ancient Israelites did consist in the multitude of bond-men, therefore the lawe of God doth sticke long vpon the discourse of bondage and bond-men, and of the binding and manumission of them. And yet it doth diligentlie command to handle bond-men mercifullie like men, and euerie sixt yeere to set them free from slaueerie.

But if it so fell out, that at the sixt yeeres ende anie bondman were desirous to stae still in his maisters house, he was permitted so to doe, vpon condition that his voluntarie bondage shoulde bee confirmed by the ceremonye of mancipation, to wit, that the bond-man being brought befoze the Judges, shoulde there testifie that he woulde serue in bondage voluntarie, and therevpon the neather lay of his eare shoulde be boared with an aule and fastned to the doore. And that was the signe or token of faith and obedience. For Dauid alluding thereunto did say that the Lord had boared through his eare, that is, that by faith he had bound him to obedience.

Moreover, the Lord did in these lawes limit out the time of bond-mens manumission, because the Lord of bond-men shoulde not vse them ouer

cruellie for their gaine & commodities sake: all which are at full set downe in the 41. Chapter of Exodus. We must also referre that to the clemencie that ought to be shewed to seruants, whereas in the 23. Chapter of Deuteron. it is sayd: Thou shalt not deliuer vnto his maister the seruant which is escaped from his maister vnto thee: but let him dwell in anie place wher vnto he is fled. And yet manstealing is sharplie forbidden. Now they commit the offence called Plagiary, that is to saie, manstealing, whosoever doe entice other mens bond-men to run from their maisters, or which doe by theft or robbetrie steale other mennes seruants, whome they doe either keepe to themselves, or else sell to others. Against such, this lawe is giuen: Whosoever stealeth a man and selleth him, if hee be conuincid of the crime, let him die the death. And the same lawe is againe repeated in the 24. of Deuteronomium.

Of free men little is sayde in the lawe: but they were exempted from bearing office in the common wealth, which were knowen to be harlots children, whose Fathers no man knew. Straungers also, as the Ammonites and Moabites were vtterlie barred from rule and authoritie in the Israelitish weale publike. Deuteronomium. 23.

All deceit concerning robbetrie, shiftings, and subtile craftes, are flatlie forbidden in the lawe vnder the title of theft. For in the 19. of Leuiticus we reade: Ye shall not steale, nor deale falselie, nor lie one to another. And in the 19. of Deuteronomium: Thou shalt not remooue thy neighbours merestone.

In the 22. of Exodus the Lord doth punish thetheft with foure or five folde

Rk.ii.

double

Bondage.

Mancipation

Manumissio.

Plagiary

Bastards

Theft and
deceit.

Restitution.

double restitution : which whofoener did not perfoyme, hee was solde and brought into extreme bondage. But if the stollen thing were founde with the thiefe, and recovered agayne, then did the stealer restore to the owner double the value of that which was stollen. To this lawe belonged whatsoever was spoken concerning sacrifice, stealing of cattayle, robbing of the common treasure, and carrying away of other mens bondslaves : of which I spake somewhat a litle before. And to this doth apperteine that excellent law which sayth : Thou shalt not denie nor keepe backe the wages of an hired seruant that is poore and needie, whether hee bee of thy brethren, or of the straungers that are within thy land : Thou shalt giue him his hire the same daie, and that before the Sunne go downe, because he is needie, and doth therewith sustaine his life : least hee crie against thee vnto the Lord, and it bee sinne vnto thee.

Merchandise.

The hirelings wages.

The doing & receiuing of damage.

Concerning doing and receiuing damage, and the making of full restitution for the harme that is done, there are many constitutions in the law of the Lord: If any man, sayth the Lawe, doeth digge a well, and doe not cause it to be couered, so that an Oxe or a sheepe of another mans do fall into it, then let him that oweth the well take to himselfe the beast that perished, and paie the worth of the beast to him that is the owner thereof.

The like lawe is made in the 21. of Exodus, touching an Oxe that puffeth with his hornes. In the 22. chap. is giuen the lawe of restitution in giuing like for like, if cyther one mans pasture be eaten by by an other mans cattell, or if one man hurt another's

corne or vineyarde. For the lawe commaundeth to restore other pasturings, other corne ground, and other vineyardes, not of the worst but of the best, to him that had the damage done him. Likewise if any man had set thrones on fire, and by his negligence had suffered it to catch holde vpon corne, either standing in the field vpright, or stacked vp in mowes at home, then hee by whose negligence the fire begaune, did make amendes for the losse that the other receyued. The same law is agayne repeated in the 24. of Leviticus. In the 22. of Deuteronomie, there are many thinges exprest that must be referred vnto this title : of which sorte is the law that biddeth vs to bring backe the Oxe that goeth astray, and to restore the thinges that are founde, to him that lost them : to keepe our buildings in good reparations, that by misfortune in the fall of them our brethren be not mischieued.

And like to these is the lawe also, which saith: Thou shalt haue a place without the hoast to go forth vnto, and shalt beare a paddle sticke at thy girdle, wherwith, as thou sittest, thou shalt digge a hole to hide thy ordure or couer thine excrements in. And in the ciuill law the like matter in effect is handled : for very necessitie doth require that in Common-weales there should be lawes concerning draughts, and order of buyldings, so that no man by his excrements, or building of newe houses shoulde trouble or annoy his neighbours about him. To this place also we may adde the lawes that were made concerning the separating of lepers from them y were cleane, least peradventure y contagious disease should by litle and litle infecte the healthfull. The lawes of Lepers and the leprosie,

He are at large set down in the 13. and 14. chapters of Leuiticus.

Just weights and iust measures the Lord commanded to be kept in the lawe, where he saith: Thou shalt not haue in thy bagge two manner of weights, a great and a small: neither shalt thou haue in thine house diuers measures, a great and a small. But thou shalt haue a right and a iust weight, and a perfect and a iust measure shalt thou haue: that thy daies may be lengthened in the land which the Lorde thy God giueth thee. For all that do such things and all that deale vnrighly, are abomination vnto the Lord thy God. This lawe is giuen in the 25. of Deuteronomie, and is againe repeated in the 19. chapter of Leuiticus.

Of publike iudgements, of witchcrafts & the punishment of offenders there are many lawes set down in the book of the Lord. Thou shalt not, saith the Lorde, suffer witches to liue. Againe, The fathers shall not be killed for the sonnes, nor the sonnes for the fathers: but euerie one shall bee slaine for his owne offence.

Neither doth the lawe concale the maner of killing: for it giueth the vse of the sword, of stones, and of fire into the magistrates hands. And sometime it is left to the iudges discretion to punish the offender according to the circumstance of the crime committed, either in bodie or goods, in losse of lims or life, in scourging with rods, or selling into bondage.

In the twentieth chapter of Leuiticus, all the offences are almost reckoned vp, that are to be punished with present death. And in like maner, the like are repeated in the eighteenth and twentieth one chapter of the same book.

Against witches and soothsaiers

there is precise charge giuen in the 18 of Deuteronomie: in the 19. of Leuiticus this short precept is giuen: Ye shall not seeke after witches, nor obserue your dreames: ye shall not decline to forcerers, nor inquire of soothsaiers to be defiled by them. Against such the lawe doth expressly giue iudgement of death and extreme punishment, Leuiticus 20. In the 22. of Exodus this streight sentence is sharply pronounced: Let not a woman liue that is a witch.

Against heretikes, schismatikes, apostates, and false prophets, the lawe giueth iudgement in the thirtenth & eightenth chapter of Deuteronomie, where it doth most plainly teach, how such kind of people are to be handled. And like to this is the lawe for the stoning of blasphemers, which is contained in the 24. of Leuiticus.

And also the lawe for contemners and breakers of the Lords Sabbath, Num. 15.

Against sceditious rebels and secret slanderers there is much to be found in manie places of the lawe.

Choze, Dathan, and Abiram were rebels, of whose ends ye may reade in the sixtenth of the booke of Numbers. If anie man did maliciouslye bring vp a slander vpon his wiues chastitie, and was not able to proue it true, he was meared at a summe of monie, or punished with stripes, as is to be seene in the 22. of Deuteronomie. In the 19. of Leuiticus this precept is giuen: Thou shalt not go vp and downe with tales among thy people: neither shalt thou hate thy brother in thine hart, but shalt rebuke him and tell him thy minde plainly. Also in the 22. of Exodus it is said, Thou shalt not raile vpon the Gods (or Iudges) nor blaspheme the ruler

Witches and soothsaiers

Heretiks and false prophets.

Rebels and slanderers.

Weight and measure.

The punishment of the guiltie.

ruler of thy people.

Murder.

Moreouer, there are sundrie kinds of murder, whereof some are greater or smaller than other. The most detestable murder of all is parricide, (when one killeth his father or his kinsman) vnder which wee doe comprehend the euill intreating, or curish handeling of parents by their childzen. Whosoeuer striketh father or mother, or curseth them, saith the law, let him die the death. Againe, they are bidden to kill the rebell that dareth stande by to resist the vpright decrees and holie ordinances of the elders, Deuteronomium 17. And also in the 21. of Deuteronomie we find: If anie man haue a stubborne, a forward and rebellious sonne, that will not harken to the voice of his father, and the voice of his mother, & they haue chastened him, and he woulde not harken vnto them. Then shall his father and his mother take him, and bring him out vnto the elders of that citie, and to the gate of that place, and saie vnto the elders of the citie, This our sonne is stubborn and disobedient, and will not harken to our voice, he is a rioter and a droonkard: and straightwaie al the men of that citie shall stone him with stones vntill he die: and thou shalt put euill from thee, and all Israell shall heare and feare.

Furthermoze, murder is either committed willingly or else unwillingly. Of murder willingly committed there is an example in the 19. chapter of Deuteronomie, where the case is put, as followeth: two friends go to the wood to helw wood together, and as the one fetcheth his stroke the head of the axe falleth from the helue, and striketh the other so that he dieth vpon it. This deede the Lord doth

neither impute, nor would haue it to be imputed to the man, but to himself. And therefore he giueth licence to the man to flie vnto the sanctuarie. For his minde was that the sanctuaries should be a safegarde to such kinde of people as killed men vnwillingly, and not to bladers and cutters, not to them that poison, or otherwise kill their neighborz of a set pretence or purpose. Of which there is much to be seene in the 35. of Pumeri, the fourth and the ninetenth Chapters of Deuteronomie. To the lawe for murder vnwillingly committed doth the case belong that is thus put forth.

The sanctuarie.

Two men fight together, and in their fight they strike a woman with child, so that either she falleth in travail befoze hir time, or else doth presently die out of hand. In such a case, what is to be done, the Lord did teach in the 21. of Exodus, where the law of like for like is also set downe. An eye for an eye, a tooth for a tooth, a hand for a hand, &c. In the same place also is put another kind of murder which is committed either by thy beast, as by thine ore that pussheth with his horns, or by thy wolf, or by thy dog that thou keepest in thine house, or else by some instrument, or building that is in thy possession.

How thou didst either knowe or not knowe the fiercenesse of thy beast, the perill in thine instrument, or the rottennesse of thy building. If thou knewest it not, thou wast then excused. But if thou knewest it, and didst not take a waie to prevent the mischief, the Lord gaue charge that thou shouldst die for it. But if of clemencie it were graunted thee to redem thy life, thou shouldst not refuse to paie anie summe of monie, howe great soeuer it were. Howe wilfull murder,

murther, committed vpon pretended malice, is vtterly vnpardonable in the lawe of God. Such an one, saith the lawe, thou shalt pull from mine altar that he may be killed. In this case redemption of life is not permitted, but the blood of the murtherer is streightly required. Manie causes of this seueritie, and manie other things tending to this end, are to be read in the 35. Chapter of Numbers, and the second of Exodus.

In the 21. of Deuteronomie is described the action partly ceremoniall, and partly iudiciall, which was solemnized, when any man was found to be slain, and no man knew who was the murtherer. Where also the manner is prescribed how to make an attornement for the murther, whereby we may gather, how horrible a sin murther is in the sight of God and the catholicke Church.

Lastly, the lawe doth not leaue the order of warre vntouched. For it giueth precepts concerning the beginning, the making, and the ending of warre: which are to be reade in the twentieth Chapter of Deuteronomie. Moreouer, in the lawe there are set out the example of terrible wars, as that with the Amalekites in the seauenth of Exodus, and that with the Madianites in the 31. of the booke of Numbers: where somewhat also is saide touching the diuision of spoiles gotten in the wars.

I knowe (my brethren) that I haue bene somewhat tedious vnto you in making this rehearfall of the lawes vnto you: but for bicause the most wise and mightie God doth nothing

without especiall causes and the euident profite of mankinde, I coulde not therfore suffer this part of the lawe to passe me vntouched, considering that I see it so diligently taught by God himselfe, and that it maketh much to the opening and maintaining of the mozell lawe. Our god G O D who knoweth all things, doth also knowe the dulnesse and ouerthwart lacknesse of mans wit, and how it requireth to be driuen perforce many times to doe god and eschew euill. And therfore the holie Lord hath in these Iudiciall lawes added an holie kinde of compulsion to driue men on withall.

In the Morals hee frameth our maners, and teacheth vs what to doe, and what to leaue vndone. With the ceremonials hee helpeth forwarde the moralls, and doth vnder types and figures lay befoze the eyes of our bodie and minde the mysteries of G O D, and his heauenlie kingdome. And lastly by the Iudiciall, hee compelleth vs to the keeping of the lawes, and doth preserue the integritie of the same. For we all these togither doe tende to this ende onely, that man may be saued, that hee worship God aright, and liue according to the will of the Lord.

Thus much haue I spoken hitherto by the helpe of God, concerning his holie lawes. For we let vs praise the godnesse of the Lord, who doth not suffer his people to lacke any thing, that is necessarie for their commoditie, and doth euen at this day instruct vs with these lawes to the glozy of his name, and health of our soules.

Warre.

Conclusion.

Of the vse or effect of the law of God, and of the fulfilling
and abrogating of the same : of the likenesse and
difference of both the testaments & peo-
ple, the olde and the new.

The eight Sermon.



Although I haue hither-
to in large Sermons,
laide forth the Law of
God by severall partes:
yet me thinketh I haue
not saide all that should
bee saide, nor made an ende as I
shoulde doe, vnlesse I adde nowe a
treatise of the vse, effecte, fulfilling,
and abrogating of the lawe of God,
albeit I haue here and there in my
Sermons touched the same argu-
ment. Nowe by this discourse or trea-
tise (dearely beloved) ye shal vnder-
stande, that the testament of the olde
and newe Church of God is all one,
and that there is but one meanes of
true saluation for all them, that ei-
ther haue, or else at this present are
saued in the worlde: ye shal also per-
ceiue wherein the olde testament
doth differ from the newe. Moreover
this treatise will bee necessarie and
verie profitable both to the vnderstan-
ding of manie places in the holie
Scripture, and also to the easie per-
ceiuing and most wholesome vse of
those thinges which I haue saide hi-
therto touching the Lawe. God who
is the authour, the wisdome, and
the perfect fulnesse of the lawe, giue
me grace to speake those thinges, that
are to the setting forth of his glory,
and profitable for the health of your
soules.

The vse of Gods lawe is mani-
fold and of sundrie sortes, and yet it

may be called backe to thre especiall
pointes, and we may saie that the vse
thereof is thre folde or of thre sortes.
For first of all the chiefe and proper of-
fice of the lawe, is, to conuince all men
to be guiltie of sinne, and by their owne
faulte to be the childzen of death. For
the lawe of God setteth forth to vs the
holie will of God, & in the setting forth
thereof requireth of vs a most perfect
and absolute kinde of righteousness.
And for that cause the lawe is wont to
bee called the testimonie of Gods will:
and the most perfect exemplar of his
diuine parentesse. And herewithin be-
long those wordes of the Lorde in the
Gospell, where hee reciting shortlye
the sum of Gods commandementes,
doth saie: The first of all the com-
mandementes is: Heare, O Israel, the
Lorde our God is one Lorde: and
thou shalt loue the Lorde thy God
with all thy heart, and with all thy
soule, & with all thy minde, and with
all thy strength. This is the first com-
mandement, and the second is like
to this: thou shalt loue thy neigh-
bour as thy selfe. There is none o-
ther commaundement greater than
these.

Therefore to this doth also apper-
taine that sayeng of the Apostle
Paule: The ende of the commaun-
dement is charity out of a pure hart,
and a good conscience, and faith vn-
feigned.

But since the lawe doth require at all
our

Absolute
perfection is
required of
vs in the lawe.

our handes most absolute righteousnesse, charitie and a pure hart, if doth condemne all men of sinne, vnrightheousnesse, and death. For in the lawe of God it is expressely saide: Cursed is euerie one which abiderth not in all that is written in the booke of the lawe to doe it. But what one of vs fulfilleth all the pointes of the lawe? What man, I praye, either hitherto hath had, or at this daie hath a pure hart within him? What man hath euer loued, or doth now loue God with all his hart, with all his soul, and with all his minde? What man is hee that did neuer lust after euill? Or who is it now that lusteth not euery day? therefore imperfection and sinne is by the lawe or by the beuoyang of the lawe reuealed in mankinde. What shall we say to this: where I praye you doth there appere in any man that diuine & most absolute righteousnesse, which the lawe requireth? Iob crieth, I know verily that a man compared to God cannot be iustified, Or, howe shall a man be found righteous if he be compared to God? If he will argue with him, hee shall not be able to answer one for a thousande. If I haue anie righteousnesse in mee, I will not answer him, but I will beseech my Iudge. Likewise these are the wordes of the Apostle Iohn who saith, If we say we haue no sinne we deceiue our selues, and the truth is not in vs. Againe, If wee say we haue not sinned, wee make him a lyer, and his worde is not in vs. Therefore by this meanes the lawe is a certaine looking glasse, wherin we beholde our owne corruption, frailenesse, imbecillitie, imperfection, & our iudgement, that is, our iust and deserued damnation. For the Apostle doth expressely say, that the lawe was giuen, to the ende, that it might

make manifest mens transgressions, & by that meanes diue them to the acknowledgement of their imperfection & guilte in sinning. For none of vs doth loke into his owne bosome, nor into the secrets of his owne bzeast, but wee do al flatter our selues, and will not be perswaded that our thoughts & dooers are so corrupt, as they be in very deed: and therefore doth the lawe craepe in and lay open the secrets of our harts, and bringeth to light our sinne and corruption. Before the law, saith the Apostle, although sinne were in the world, yet was it not imputed. The same Apostle also saith, The lawe worketh wrath, for where there is no law, there is no transgression. And againe, by the lawe cometh the knowledge of sinne. For in the seuenth to the Romans the same apostle doth say more fully, I knew not sinne but by the law: for I had not knowne lust, except the law had saide, Thou shalt not lust. But sin taking occasion by the comandement, wrought in mee al maner of concupiscence. For without the lawe sin was dead: I once liued without law, but when the comandement came, sin reuiued: and I was dead. And it was founde that the same comandement, which was ordeined vnto life, was vnto mee an occasion of death, &c. For a good part of that Chapter is spent in that matter. Therefore the proper offite of Moses and the principal vse and effect of the lawe is, to shew to man his sinne and imperfection.

As for those which stay here and goe no further to make any other vse and effect of the lawe, but as though Moses did nothing but kill, & the lawe nothing but slay, they are diuersly and that not lightly deceiued. I doe here againe repeate it, and tel them that the

Moses doth not only slay nor the lawe onely kill.

very

No man liuing is perfect and vnspotted.

The lawe doth make our sins manifest and bring our miserie to light.

very proper office of the lawe is to make sin manifest, and also that Moses his chiefe office is to teach vs what we haue to do, and with threathnings and cursings to vrgē it especially whē the law is compared with the Gospel. For in the 3. chap. of the seconde Epistle to the Corinthians Paul calleth y^e law the letter, and immediately after the ministratiō of death, then againe he calleth it a doctriē w^riten in letters and inke, and figured in tables of stone, which should not endure but perish and decaie. The same Apostle on the other side againe doth cal the Gospel the ministratiō or doctrine of the spirit, which endureth and decaieeth not, which is w^ritten in mens harts, & giueth life to the belēuers. Where vpon we doe frailie confesse that the law doth properly make manifest our infirmitie, but the Gospell giueth a medicine and a remedie to that, which was almost past hope.

And now here we must thinke that our holy ancestōrs had not the law alone to conuince them of sin, nor Moses to do nothing else but kill and slay, nor that Moses was giuen to wounde them, but to heale them: and that not by his owne power or vertue, but by the guiding of them to him that cherisheth the contrite in hart, and healeth al their sorowes: that is Christ Iesus, who also wrought by the ministry of Moses. For we must not thinke from the beginning of the world, nor from Moses his time till the comming of Christ that the bare letter was preached onely, and that the grace and spirit of God was idle & wrought not in the minds of the faithfull. For in that the law doth shew vs, and inuincible proue to vs, that in vs, I mean in our flesh, that perfection is not, which the most holy and perfect God doth in his

law require of vs, it doth therein reuoke & pul backe mankind (not by the vertue of it selfe, but by the power of the quickning spirit of Christ) from confidence of the flesh, as that wherein there is no helth, nor iot of perfection: & so consequently doth giue vs occasiō to turn our selues to Christ our mediator, who is alone our sanctification & perfection. And so for this occasion the law is a path, and readie way, and as it were a scholemaster giuen by God to vs men, to draw vs from all confidence in all our owne strengths, from all the hope of our own merits, & from the trust in any kind of creatures, & to lead vs directly by faith to Christ, who was made by God, as I said euē now, our righteousnesse, sanctification, and redemption, without whom ther is no saluatiō, vnder the sun. Therfore Moses did not onely vrgē the law but did also preach Christ, & life in Christ. For the Lorde in the Gospell saith to the Iewes, Thinke not that I wil accuse you to my father. There is one that accuseth you, euen Moses, in whome ye trust. For if ye had believed Moses ye wold vndoubtedly haue believed me. For he wrote of me. And Paule to the Galathians saith, If there had been a law giuen, which could haue giuen life, then no doubt righteousnes should haue bene by the law: but the scripture hath concluded all vnder sin, that the promise by the faith of Iesus Christ should be giuen vnto them that belieue. But before faith came, wee were kept vnder the law, and were shut vp into the faith which should afterward be reuealed. Wherefore the law was our schoolemaster vnto Christ, that we should be iustified by faith. Loe, what could be saide more plainely, than that the law hath concluded all vnder sin? But to what

Moses doth
also leade
to Christ.

what

What ende? That the promise by the faith of Christ Iesus shoulde be given vnto them that do beleue. And again, Before faith came, that is, befoze he came to whom our faith is directed, & vpon whome it is grounded, we were kept vnder the law. How: for soth being shut vp vnto the faith that was to bee reuealed. Wherefoze our fathers were shut vpp in the lawe that they shoulde not bzeake out at any time, and seeke for life and saluation any where else, but in Christ alone. Wherefoze the lawe did leade vs by faith directly vnto Christ. And yet moze plainely he saith, The law was our schoolmaster vnto Christ. No, here againe the lawe doth bying vs to Christ. And again, he addeth, That we shoulde be iustified by faith. Wherefoze the law setteth forward the true doctrine of iustification, teaching plainly that we are iustified by faith in Christ, and not by the merites of our owne woakes. In which point it is openly like vnto the gospel, and taketh to it selfe the office of the Gospel: and no maruell, since to many men through their owne faulte the Gospel doth become, and is made the letter. Furthermore the same Apostle doth in another place say that in sacrifices they called their sins to remembrance, & we knowe that in them was prefigured the purging of sins. Wherefoze euen the ceremonial lawes also led them to Christ, testifieng and teaching them that he alone doth cleanse vs frō all our sins. Wherevpon I conclude that the offices of Moses and of the law both was and is, to open to vs our sin and iudgement, and yet not to condemne vs onely, but also by occasion to leade vs to Christ. By which we learn also that the law doth not onely teach vs the first principles and rudiments of righteousnesse, but the verie true

and absolute righteousnes. For Moses doth expressely saye, that he taught a most perfect and absolute kinde of doctrine, as that wherein both life and death doth wholly consist. And the apostle saith, that the law leadeth vs by the hand to Christ, that we shoulde be iustified by faith. Now the righteousnes of faith is the most perfect righteousnes. Wherefoze whereas the preceptes of the lawe are in some places called the rudiments of the world, that is for two especiall causes. The first wherof is, bicause the lawe is as it were the first instructions or elements, which, when the doctrine of the Gospell cometh, is finished, and giueth place to it as to moze absolute principles.

The latter cause is bicause ceremonies are taught vnder outward things or signes, when as in those outward things they do prefigure and set forth to be seene the inward things, euen Christ himselfe & his holie mysteries. And out of that which I haue hitherto saide, we may also learne, that the ancient saints which liued vnder the old testament, did not seeke for righteousnes and saluation in the woakes of the lawe, but in him which is the perfectnes & ende of the lawe, euen Christ Iesus, & therfoze that they vsed the lawe & the ceremonies as a guide and scholemistresse to leade them by the hand to Christ their Sauiour. For so often as they hard that the lawe required perfect righteousnes at their handes, they did by faith through grace vnderstande, that in the lawe Christ was set forth to be the most absolute righteousnes to whom all men ought to fly for the obtaining of righteousnesse. So often as they met togither in the holie congregation to beholde the holie Ceremonies, which God had ordeined, they did not looke vpon the bare figures onely, nor

thinke

The preceptes of the lawe are the rudiments of the world.

The lawe teacheth perfect righteousnes.

The kind of righteousnes which was in the people of the old ancient world.

thinke that they did please God, and were purged from their sinnes by that externall kind of worshipping, but they did cast the eies of their minds and of faith vpon the Messiah to come, who was prefigured in all the Ceremonies and ordinances of the law.

They therefore did abuse the lawe, who thought that they were acceptable to God, and that they serued him as they should, because they were busy in those ceremoniall works. For those thoughts & persuasions the prophets in their sermons did sharply accuse, and euermore crie out vpon. And in that sense & for that cause the people of Israel is many times called a carnall people: not that all the Patriarks and fathers before the comming of Christ were carnall or fleshly: but for because they did as yet liue then vnder those external shadowes and outward figures, & for because there were peraduenture among the people some, that did not perceiue the spirituall things shadowed vnder those external figuris, and did think perhaps that they were acceptable to God for the working and doing of that externall worke.

The second vse and another office of the lawe is to teach them, that are iustified by faith in Christ, what to follow and what to eschew, and how the godly and faithful sort should worship God. For the lawe of God doth comprehend a most absolute doctrine both of faith in G D D, and also of all good works. For in the first vse of the lawe I declared how the Morall and Ceremoniall lawe doth teach vs faith in God, and Christ his sonne, and how it bringeth man to the knowledge of himselfe, that he may vnderstand how that in himselfe, that is, in the nature of man there is no good thing nor ainte life, but that all the gifts of life, of ver-

tues and saluation are of God the father, the only wellspring of al godnes, though Christ his sonne our sauour. In this seconde argument of the end, the vse, or office of the lawe of God, we must acknowledge all the formes of vertues, and the treasure of all godnesse to be set forth vnto vs in the lawe of the Lord: and that the Apostle applieth the precepts of the lawe to exhortation and consolation. The first of the two tables of the Morall lawe doth teach vs what we owe to God, and how he will be worshipped of vs. The second table frameth the offices of life, and teacheth vs how to behaue our selues toward our neighboz. The ceremonies also doe belong to religion. And the Iudicials teach the gouernment of an house or a common weale, so that by them we may liue honestly among our selues and holily to Godwards. Therefore the lawe doth teach all iustice, temperance, fortitude, and wisdom, and instructeth a godly man in every good work, wherein it is necessarie that an holie worshipper of God should be instructed. Therefore so often as the holie Prophets of God would set by againe and restore the worship of God and true religion, that was decayed, so often as they would crie out vpon and rebuke the faults and errors of men, and lastly when they would teach them to do those good works, which are good works indede, they led them alwaies vnto the lawe, and cited all their testimonies out of the lawe.

Wherof we haue euident examples in the 15. psalme of David, and in the first and 33. Chapters of Isaies Prophesie: and in the 18. of Ezechiel also. Paul in the 13. to the Romans referreth al the offices of our life to the lawe of charitie. For the Lord himselfe, be-

A carnall or
fleshly peo-
ple.

The lawe fra-
meth the life
of man.

foze Paul had done the same in the Gospell. Moreover, the Prophet David in the 94. Psalm crieth: Blessed is the man, O Lord, whome thou instructest in thy lawe. And in the 78. Psalm, Hee made a conenant to Iacob, and gaue a law in Israel, that the posteritie might knowe it and put their trust in the Lord, & not forget the workes of God, but keepe his commandements. Againe in the 19. Psalm he saith, The lawe of the Lord is an vndefiled lawe, conuerting the soule: the testimonie of the Lorde is sure, & giueth wisdom vnto the simple: The statutes of the Lord are right, & reioyce the heart: the commandement of the Lord is pure, and giueth light vnto the eies. The feare of the Lord is holie and endureth for euer: the iudgements of the Lorde are true and righteous altogether: more to be desired are they thā gold & precious stones, and sweeter than honie and the honie combe. And to this end tendeth the sense of all the Alphabetical Psalm, which is in order of number the 119.

The third vse or office of the lawe, is to repress the vnrulie, and those whome no reason can moue to orderliness: the lawe commandeth to constrain with punishment, that honestie, peace, and publique tranquillitie, may be maintained in Christian common weales. For some there are, and that no small number of people, which doe refrain from doing euill, and liue somewhat tollerablie, not so much for the loue of vertue, as for the feare of punishment that will ensue their inordinate liuing. Therefore it pleased the goodnesse of God by giuing the law to put in a caueat, and to make a proviso for the tranquillitie of mankind. And to this it seemeth that the Apostle

had an eye, when he sayde, We knowe that the lawe was not giuen to the iust, but to the vniust: to the lawlesse and disobedient, to the vngodlie and to sinners, to vnholie & vncleane, to murtherers of fathers & murtherers of mothers, to manslaiers, to whooremongers, to them that defile themselves with mankind, to manstealers, to liars, to periured, and if there be anie other thing that is contrarie to wholesome doctrine, &c.

After the declaration of the vse, the end, and the office of the lawe. I haue next to teach you howe and by what meanes the lawe of God is fulfilled. It is vnpossible for anie man of his owne strength to fulfill the law, and fullie to satisfie the will of God in all pointes. For it is manifest that in the law there is not required the outward worke onlie, but also the purenesse of the inward affections, and as it were (as I sayde euen now) a certaine heauenlie and absolute perfectnesse. For the Lord himselfe in one place crieth, Bee yee perfect, euen as your father which is in heauen is perfect. But so absolute a perfectnesse is not found in vs so long as we liue in this flesh. For the flesh euen to the verie last ende of our life, doth keepe still her corrupt disposition: and although it doth many times receiue an ouerthrowe by the spirite, that striueth against it, yet doth it still renue the fight, so that in vs there is not founde, nor in our strength there doth remaine that heauenlie and most absolute perfectnesse. But let vs heare the testimonie of the holie Apostle Paul touching this matter, who saith, Wee know that the lawe is spirituall: but I am carnall, solde vnder sinne. For that which I doe, I allowe not. For what I would, that doo I not: but what I hate, that doo I. And againe,

It is vnpossible for vs of our owne strength to fulfill the law.

The law bridleth the vnrulie.

I knowe

I know that in me; that is, in my flesh dwelleth no good thing. For to will is present with mee: but I finde no meanes to performe that which is good. Againe, I delight in the law of God after the inward man: but I see another law in my members rebelling against the law of my mind, & subduing me vnto the law of sin, which is in my members. And at the last he concludeth & saith, So then, with the mind I my self serue the law of God: but, with the flesh, the law of sinne: Now some there are which think, that Paul spake these words not of himself, but of y^e persons of others which were carnal men, and not as yet regenerat. But the very words of the Apostle do enforce the reader whether hee will or no to confesse, that the wordes recited may bee applyed euen to the man, that is most spiritual. *Augustine 1. lib. Retractat. cap. 23.* saith that he himself was sometimes of opinion, that those wordes of the Apostle ought to be expounded of the man which was vnder the law, & not vnder grace: but he confesseth that hee was compelled by the authoritie of others writings & treatises to thinke that the Apostle spake the of such men as were most spirituall, & of his own person: as he doth at large declare in his booke against y^e Pelagians. Euen S. Hierom also, who is saide to haue thundered out a most horrible curse against them that taught that y^e law did command thinges vnpowable, doth expressly write to Rusticus, that Paul in this place speaketh of his own person. But if the flesh & the corrupt disposition thereof remaine, wherby it doth vncessantlly strue with the spirit, then verily that heavenly perfectnesse is neuer perfect in vs so long as wee liue: & so consequently so long as we liue, none of vs fulfilleth the law, Where also

is to be inserted that disputation of Paul, where he proueth that no mortal man is iustified by the workes of the law: his meaning is not that no man is iustified by the verie workes of the law, but that no man is iustified by the workes of our corrupt nature, which doth not performe that which the lawe of God requireth. For, as the same Apostle saith, it is not able to performe it. And verie well (trulie) saith he, We know that a man is not iustified by the deedes of the lawe, but by the faith of Iesus Christ: and we haue beleued in Iesus Christ, that we might be iustified by the faith of Christ, & not by the deedes of the law: because by the deedes of the law no flesh shall be iustified. Neither must wee by the deedes of the lawe vnderstand the Ceremonies onelie. For euen as the Ceremonies doe not, so likewise do not the moralls iustifie vs men. The Apostle speaketh of the moralls, when hee speaketh of the deedes of the lawe. For in the 3. Chap. to the Romanes, the same Apostle saith, By the deedes of the lawe there shall no flesh bee iustified in his sight. And immediatlie after he addeth the reason why, saying, For by the law commeth the knowledge of sinne. But in the 7. chap. he sheweth by what lawe, to wit, the morall lawe. For the morall lawe saith, Thou shalt not lust. But the Apostle saith, I knew not sin, but by the law. For I had not known concupiscence if the law had not said, Thou shalt not lust. In his Epistle to the Ephesians he speaketh to the Gentiles, and saith simplie, that workes do not iustifie. But speaking to the Gentiles he could not meane it of ceremoniall lawes, but of the verie morall vertues, that is, all kinds of workes that seemed to be good. To the Galathians he saith, As many as are of the deedes

No man is iustified by the workes of the law.

The workes of the law.

Paul spake in the 7. cap. to the Rom. of his owne person.

of the law are vnder the curse. And to pꝛoue that, he addeth, For it is writtē: Cursed is euery one that continueth not in al things which are writtē in the booke of the law to do the. Now vnlesse we do by the dēds of y^e law vnderstand the moꝛalls as wel as the ceremonies, I doe not see how his pꝛoofe can hang to y^e which went before. For he saith expressly, In all things which are writtē in the booke of the law to do them. Now who knoweth not that the ceremonies were not writtē alone, but that the moꝛalls were writtē also? And S. August. in his booke *De spiritu & litera*, Cap. 8. doth by many arguments pꝛoue that Paul by the dēds of the law did vnderstande y^e moꝛalls also.

Nowe that wee may conclude this place, I wil hēre recite the wordes of the Apostle in the 8. to the Romanes, saying, What the law could not do, in as much as it was weake through the flesh, that God performed by sending his own sonne in the similitude of sinful flesh, & by sin condemned sinne in the flesh, that the righteousness of the law might be fulfilled in vs, which walke not after the flesh but after the spirite. The Apostle in these wordes teacheth vs two things. First that the law neither can now, nor neuer could iustifie vs men. The faulte of this weakenes or lacke of abilitie he casteth not vpon the law, which is of it selfe good & effectuell, & is the doctrine of most absolute righteousness: but he layeth the faulte thereof vpon our corrupt flesh. Our flesh neither could nor can performe that which is required of vs in the lawe of God.

Whereupon S. Peter in the counsell held at Ierusalem is read to haue said, Now therefore why tempt ye God, to put on the disciples neckes the yoke which neither our fathers nor wee

were able to beare? The latter is inferred vpon the first, to witt, when the lawe coulde not giue vs life, nor wee were able to doe that which the law required at our hands, then God, who is rich in mercie and goodnesse, sent his sonne into the worlde, that he being incarnate should dy for vs, and so take away the sinne of our imperfection, and bestowe on vs his perfectnesse and fullnesse of the law. By this therefore it is manifest, that Christ hath fulfilled the law, and that he is the perfectnesse of al the faithfull in the worlde. But here this place requirerth a moꝛe full exposition, how Christ hath fulfilled the lawe, and how he is made our perfectnesse. First of all, whatsoeuer thinges are promised and pꝛefigured in the lawe and the Prophets, al those hath Christ our lord fulfilled. For those promises, The seed of the woman shal crush the serpens head: In thee shall all the kindreds of the earth bee blessed: and other moꝛe innumerable like to these, did our Lord fulfill, when hee being boꝛne into this worlde made an attonement for vs, and brought backe life to vs again. In like manner he fulfilled al the ceremonies, while hee himselve beeing both pꝛiest & sacrifice did offer by himselve, and is now and euer an effectuell and euerlasting sacrifice, & an eternall high pꝛiest, making intercession alwayes at the right hande of y^e father for al faithfull belæuers. He also doth spirituallly circuncise the faithfull, and hath giuen them in stēd of circuncision the sacrament of baptisine. Hee is our Pascheuer, who in stēd of the paschal lambe hath ordeined the Eucharist or Supper of the Lord. Finally, he is the fulfilling & perfectnesse of the Lawe and the Prophets. Whereouer our Lord fulfilled the Lawe, in that hee did most absolutely in all poyntes satisfie the

Christ hath fulfilled the law, & is the perfectnes of the faithfull.

will of God, being himselfe the holiest of all, in whom there is no spott, no euill concupiscence, nor any sinne: in him is the loue of God most perfect, & righteousnesse altogether absolute: which righteousnes he doth freely communicate to vs that are most vnperfect, if wee beleue and haue our hope fast settled in him. For hee forgueth vs our sinnes, being made a cleansing Sacrifice for vs, and maketh vs partakers of his owne righteousnesse: which is for that cause called Imputed righteousnes. Wherevnto the testimonies of the Apostle do appertain. God, saith Paul, was in Christ, reconciling the world vnto himselfe: not imputing their sinnes vnto the. For him, which knewe no sinne, he made sinne for vs: that we might bee made the righteousnes of God by him. Againe, Abraham beleued God, and it was imputed to him for righteousnesse, without workes. So also if we beleue in God, through Christ, our faith shalbe imputed to vs for righteousnesse, for by faith wee lay hold on Christ, whom we beleue to haue made most absolute satisfaction to God for vs, and so consequently that God for Christ his sake is pleased with vs, and that his righteousnesse is imputed to vs as our owne (and is indèd by gift our owne) because wee are nowe the sonnes of God.

These things being diligently weighed, it shall bee easie for vs to answer them which make this question, and doe demaunde, since no mortall man doth of himselfe exactly satisfy the law: howe then is righteousnesse, life, and saluation promised to them that do obserue the lawe? Our answer is forsooth, that that promise hath a respecte to the perfect righteousnes of Christ, which is imputed vnto vs. Otherwise

it is assuredly certaine that the holie Scripture doth not so much as in one iote disagree, or square in any poynte from it selfe. The Apostle doth plainly say, If there had a law been giuen which could haue giuen life, the had righteousnes beene of the lawe: but nowe the Scripture hath shut vp all vnder sin, that the promise might be giuen by faith to them that doe beleue. Wherefore he keepeth or doth fulfill the lawe, euen of the tenne commandementes, who doth the thing for which the lawe was chiefly ordayned. But the lawe was chiefly ordayned (as I did declare a little before) to the end that it might conuince vs all of sin and damnation, and so by that meanes send vs from our selues, & leade vs by the hand of Christ, who is the fulfilling of the lawe vnto iustification to euerie one that doth beleue.

And therefore he doth fulfil and keepe the lawe, who hath no confidence in himselfe and his owne workes, but committing himselfe to the very grace of God doth seeke all righteousnesse in the faith of Christ. Whereupon now it is euident that these two sentences of Christ our Lord are of one sense and meaning. Whosoeuer beleueth in me, he hath life euerlasting: And, If thou wilt enter into life, keepe the commaundementes. For Paul also in the 13. Chapter of the Actes sayth, Be it known vnto you brethren, that through Christ is preached to you the forgiuenesse of sinnes: & by him all that beleue are iustified from all the things, frō which they could not be iustified by the law of Moses. And to this place nowe belongeth all the worke of iustification, of which I haue at large disputed in an other place.

Nowe that faith, wherewith we beleue

How we may keepe the lawe.

Life is promised to them that keepe the lawe.

How we may
keep the law.

leue that Christ hath satisfied the law, and that hee is our righteousness, and our perfection, is neither of our owne nature, nor of our owne merits, but is by the grace of God powred into vs through the holy spirit, which is giuen into our heartes. This spirit abiding in our heartes, doth inflame our breastes with the loue and desire of Gods lawe, to doo our endeour to the expressing and shewing of the lawe in all our workes and conuersation. Which desire and endeour although they bee neuer fullye accomplished by reason of the fleshes frailtye or weakenesse of mans nature, which remaineth in vs euen till the last gaspe and ende of our life, is notwithstanding acceptable to god by grace, for Christ his sake alone: neither doth anye godlye man put any confidence in this other, but in the first fulfilling of the lawe, as that which is onely absolute and perfect.

For Paule in his Epistle to the Romans cryeth out, O wretched man that I am, who shall deliuer me from the body of this death? And yet immediately after he answereth, I thanke God, to wit, because he hath redeemed me from death, through Iesus Christ our Lord. So then I my selfe with the mind serue the law of God, but with the fleshe the lawe of sinne. There is then no condemnation to thē which are graffed in Christ Iesu, which walk not after the fleshe but after the spirit, &c.

Wherefore since we are in Christe, we are in grace, and therefore is God pleased with our workes, which being giuen to vs by faith and by the liberall spirit, do proceede from an heart that loueth God the giuer of them all. For John saide, This is the loue of God, that we keep his commaundements And his commaundements are not

greuous. Hee addeth also the reason thereof and saith, For all that is born of God ouercommeth the worlde: now euerye one is borne of God, that doth beleue, as it is declared in the first of Iohn.

By which it is easy to reconcile these two places, which seeme at a blush to iarre one with an other: The lawes of God are heauie, which neyther wee nor our fathers were able to beare. And, The lawes of God are not greuous or heauy to be borne. For they are not heauie to the faithfull whiche are in Christ, and to those which haue the gift of Gods spirit, that is, to those that are reconciled to God by Christe their Loyde and Sauour. Without Christ & faith in Christ they are most greuous and heauie to be bozrn of euery vnbeleuer. So the faithfull being stirred by by the spirite of God, dooth voluntarily and of his owne accoꝝd do good to all men, so farre, as his ability doth suffer him, and will not in anye case doo hurt to anye man: not for because he feareth the punishment, that in the law is appointed for the disobedient, vniust, and wrongfull dealers, but for because he loueth God. And so also he fulfilleth the Iudiciall law.

Here I know ful wel that thou wilt make this obiection and say, if the law be fulfilled, and that the fulfilling thereof hath a place in the saints and faithfull ones, what neede then I pray you the abrogating of the Lawe? What neede Paule and all the best diuines to dispute so largely of the abrogation of the same: I will therefore say somewhat of the abrogation of the law, first generally, and then by parts peculiarly. But first of all these wordes of the Lord in the gospell must be beatē into the head of euery godly bearer, Think not, saith hee, that I am come to de-

Gods commaundements are not heauy to be borne.

Of the abrogation of the law.

stroy the law or the Prophets: yea I came not to destroy, but to fulfil the Verilie I saie vnto you, heauen and earth shall passe, but one iote or tittle of the law shall not passe till al be fulfilled. Whofoeuer therefore shall lose one of the smallest of these commandements and shall teach men so, he shall be called the least in the kingdom of heauen. But whofoeuer shall do and teach them, he shall be called great in the kingdome of heauen.

Let every one therefore be assuredly perswaded, that the law of God, which is the most excellent & perfect will of God, is for euer eternal, and cannot be at any time dissolued either by men or Angels, or any other creatures. Let every man think that the law, so farre as it is the rule howe to liue well and happily, so far as it is the bydle wherewith wee are kept in the feare of the Lord, so far as it is a prycke to awake the dulnesse of our flesh, and so farre as it is giuen to instruct, correct and rebuke vs men, that so farre, it doth remaine vnabrogated, and hath euen at this day her commodity in the Church of God: and therefore the abrogating of the lawe consisteth in this that followeth.

I tolde you that Gods commaundementes require the whole man, and a verge heauenly kynd of perfectnesse, which whofoeuer perfozmeth not, hee is accursed & condemned by the lawe.

Now no man doth fulfill that righteousness: therefore are we al accursed by the law. But this curse is taken away, and most absolute righteousness is freely bestowed on vs through Christ Iesus. For Christ redeemed vs from the curse of the lawe, being made the curse, righteousness, and sanctification for vs men. And so in this sense the law is abrogated, that is, the curse

of the lawe is through Christe taken from the faithfull, and true righteousness is bestowed vpon vs through grace by faith in the same Christ Iesus. For hee is that blessed seed in whō al the kinreds of the earth are blessed. He is our righteousness. For Paule saith, By him euery one that beleueth is iustified from al things, from which yee could not be iustified by the law of Moses. Therefore the law is put for the curse of the lawe: or else the law of God is take for that which is bewrayed or made manifest by the law, that is to say, is taken for sinne. For by the lawe commeth the knowledge of sinne.

Therefore the law is abrogated, that is, sin is taken away, not that it should not be, or not shew it self in vs, but y^e it should not be imputed vnto vs and condemn vs. For there is no damnation to the that are in Christ Iesu. Moreouer y^e law is taken for the vengeance or punishment which is by the law appointed for transgressours. Therefore the law is abrogated, because the punishment appointed by the lawe is taken from the neckes of the faithful beleuers. For the law is not giue to the righteous man. For Christ deliuered the faithfull from eternal punishment whiles he bearing guiltlesse did suffer afflictions for wicked sinners.

Furthermore the Apostle saith: The fleshy mind is enimity against God: for it is not obediēt to the law of god nether can be. But now this hatred or enimity of Gods law is by faith pulled out of the hearts of the faithfull: and in stead of it is grafted in the lone of gods most holy wil: so that in this sense also the law is saide to be abrogated, because the hatred of the law is taken away. And therefore the Apostle commaundeth them that are vnder the lawe

to bond-slaves, and them that are free from the lawe to sonnes and childrey: to whome also hee attributeth the spirite not of bondage, but of aduoption. For, for because ye are sonns, saith he God hath sent the spirit of his sonne into your hearts, which crieth Abba Father, &c. To these maye be added that the Lawe of God hath types and shadows, and that the Ceremonies are verie burtheasome, euen as also the whole lawe is called a yoke. But nowe the sonne of God came into this worlde, who fulfilling the figures, shewed to vs the verie truth, and did abolish those types and shadows: so that now no man can condemne vs for neglecting or passing ouer those Ceremonies or figures: and so agayne in that sense the lawe of God is abrogated, that is to saye, that kinde of government whiche Moses ordeyned, did come to nought when Christ did come, and his apostles began to teach. For they with out regarde of the Ecclesiasticall regiment, appointed by Moses, did congregate Churches, to which they taught not that kinde of regiment, which Moses had ordeined. For they did constantly reiect the Priesthooch of Aaron, the sacramentes, the sacrifices, and choyce of dayes, of meates, and of apparrell, which Moses had taught their elders. And in stead of all those rites they preached Christ alone, and his two Sacraments, &c.

The morall lawe is not abrogated.

This haue I said hereterto, generally touching the abrogation of the law, and nowe againe I will more largely expound the same by seuerall parts.

The whole lawe is deuided into the Morall, the Ceremonial, and the Iudiciall lawes. The Morall lawe nowe is contained in the tenne commaunementes, the first precept whereof doth teach vs to honour and worshippinge one

God alone, & not to match any strange Gods with him. This commaunement did our Lorde Iesus in the Gospell so earnestly vze & diligently teach, that we may perceiue verie well, that in it nothing is altered. The second Precept forbiddeth Idolatrie, that is, the worshipping & honouring of all manner images, whether they be the images of God himselfe, or of anie of his creatures. But it is knowne that the Apostles in the doctrine of the Gospell did vse all meanes that they coulde, to banish and driue awaye all kinde of Idolatry. Paule and Iohn cry: Fly from Idolatrie. And wheras Christ and his Apostles do most diligently teach vs to sanctifie and glorifie Gods holy name, they do herby giue their consent to the establishing of the third commaunement, which doth forbid to defile Gods name by taking it in vaine. The 4. alone of all the commaunementes, concerning the sanctifyinge of the sabbaoth day, is of Augustine called Ceremoniall. But it must not bee simple vnderstoode to be Ceremoniall. For so farre soorth as the outward worshipping of God requireth a certaine appointed time to be exercised in, and carrieth with it the sacrifices of the lawe, so farre, I say, it is ceremoniall: but in respecte that it teacheth to meete in holy assemblies to worshipping God, to pray, to preach, to be partakers of the sacraments, and to offer spirituall sacrifices, therein it is eternall and not ceremoniall: As I haue before declared in the exposition of the Sabbath. The fifth precept touching the honour due to parents, by Lorde himselfe doth ratifie in the 15. Cap. of Matthewes gospel: euen as he doeth also very diligently teach the sixte agaynst murder, and the seuenth agaynst adultery in the 5. cap. of the same Gospell. The eight, whiche is agaynst theft is

renued by the Apostle, who gyueth charge that no man deceiue his brother, and that no man steale any moze, but that euery one should labour with his handes, that he may haue thinges necessary for himselfe, and bee able to giue to him that wanteth. The ninth
9 precept, which is for the byding of the tongue, so that no lie be made, noz false witness bozne agaynst our neyghbour, is by Christ himselfe and his Apostles confirmed so often, as they giue rules for the ordering of the tongue, and charge euery man to speake the trueth
10 to his neyghbour. And they also do condemne euill lusts and affections, whereby they do not abrogat, but repair the tenth Commaundement, which doeth forbidd all maner of concupiscence.

Therefore the whole abrogation of the ten Commandements, so far forth as they are abrogated, doth consist in those poyntes whereof I spake euen now: to wit, that Christ in sayth is our perfect and absolute righteousness, &c. The Apostle bearing witness thereunto and saying, What the lawe coulde not doo, in asmuch as it was weake thorow the fleshe, God hauing sent his owne sonne, in the similitude of sinfull flesh, euen by sin condemned sinn in the flesh, that the righteousness of the lawe might be fulfilled in vs, which walke not after the fleshe, but after the spirite. As is to be seene in the 8. to the Romans. I haue therefore discoursed the briezlier of this matter in this place, because I haue at the full spoken of it in the treatise of the ten commandements.

I am nowe come to speake of the Ceremonialls. These Ceremonias were giuen and graunted vntill the time of amendemente, to witte, vntill Messiah should come. Messiah is already come, therefore all the Ceremo-

nies, euen to the conning, death, resurrection and ascention of Christ our Lord into the heauens, are come to an ende, and haue no place any longer in the Church of the Christians. And yet heere wee must, and doe make a difference betwixte the writings, concerning the Ceremonies, and the very things of the Ceremonies, that are set downe in writing, I meane, the very Ceremonies themselues, or actions that were vsed. For the writings concerning the ceremonies, which were set forth by the spirite of God, are not taken away from Christians noz abrogated, so that they may not be read, re- teined, or vsed in the Church: as I declared in the second Sermon of the first Decade. For they are effectuell to instruct vs in Christ Iesu, while in them we do behold the manner how Christ was preached & prefigured to the antique Church of the holy fathers. Paule verily did most significantlye preache Christ out of the ceremonies, which no man will deny, that readeth diligently his epistle to the Hebrues. For he doth wondertfully in that Epistle lay Christ and all his giftes befoze the eyes of all the Church. Therefore the Ceremoni- als both maye and ought to be reade in the Church, so yet that in them Christ be sought, and when he is found be aptly preached. And for that cause in the 5 & 6. Sermons of this Decade; where I handled the ceremonialls, I annexed vnto them certaine notes of theyr significations, that I might open a way for the students of the scriptures and loiners of Christ, to go forwarde & proceed in that kinde of argument. Nowe the ceremoniall thinges or stufte of the ceremonies, of which sozt are y pphet- hood, the place, the time, the Sacrifice & whatsoeuer els is like to these is verily abrogated, so that henceforth they
are

are neither used, nor have any place in the Church of Christ. This did Jeremy fore-tell in the 3. chap. of his prophesy, saying, In those daies they shall make no more boast of the arcke of the Lords couenant: no man shall thinke vpon it, neither shall anye man make mention of it: for from thencefoorth it shall neither be visited, neither shall such things be done any more. By the Arke the Prophete meaneth those poyntes of the Lawe, which are abolished by the comming of Christ. S. Paule in his Epistle to the Hebrewes, by the promise that God made to Jeremie, saying: That hee would make a new couenant, doth gather this obseruation, In that hee saith a new couenant, he hath worne out the first: for that which is worne out, and waxed old, is redy to vanish away. The same Apostle to the Ephesians saith, Christ is our peace, which hath made both one, & hath broken downe the middle wall, that was a stop betweene vs, taking away in his flesh the hatred, euen the lawe of commandements contained in ordinances, for to make of twaine one new man in himself. So making peace. Ephes. 2. God verily seuered the Jewes from the Gentiles, while he chose and consecrated them to be a peculiar people vnto himselfe, not by calling of the worde only, but also by the Sacraments. For there were Ceremonies prescribed and giuen, which, as a middle wall, betwixt the Jewes and the Gentiles, should compass in and containe the heritage of y^e Lord: so that in the Ceremonies the note of difference did consist, whereby the Jewes were knowne to bee the lawfull heires of Gods good promises, wherof the Gentiles had no part or portion: but Christ came into the world, to the intent that

of two people, the Jewes and the Gentiles, he might make one Church, and therefore didde hee breake downe the middle wall that parted them, that is, he did cleane take away the Ceremoniall ordinaunces, which were a stop betwixt them. For Christ in that case did the same, that Princes are wonte to doo, who when they goe aboute to bring two nations, that are at variance, into one kingdome, and vnder one anthozity, doo first take away the diuersity of armes, which are the cognizaunces of their auncient hatred, that when the cause of the remembrance of the grudge, is taken from their eyes, they may the better agree betwixt themselves in minde and behauiour. For euen so did Christ take away Circumcision, the Sacrifices, and all the Ceremonies, to the ende, that of the Jewes and Gentiles hee might make one churche and fellowship. Paule to the Colossians comparereth the ceremonies to an Obligation or hand-writing, wherby God hath vs bound, as it were, so that wee can not denie the guilt. But he saith, that we were so deliuered by Christ from the guilt, that the obligation or hand-writing was cancelled or torne in peeces. But by the cancelling of the hand-writing the debitor is acquitted and sett at liberty. And therefore wee reade that at the death of our Lorde, the bayle of the Temple was torne in peeces from the bottome, vpp to the very topp: that thereby all people might understand, both that sinnes were then forgiven them, and that the people of god was set at liberty from al the burthen and poake of the Law. Verely, when the wicked, stiff-necked and dyspall people of the Jewes did after the death of Christ go on to exercise, p^{ro}logue, and to obtrude to all men the cere-

Ceremonies
the middle
wall of per-
tition.

Ceremonias
handwri-
ting.

The citie &
temple of
Ierusalem
destroyed.

Heb. 8.

monies, which were finished and abrogated at the comming of Meſſia, then Chriſt, ſitting at the right hand of the Father, did by the meanes of the Ro- mane princes utterly deſtroy their temple, and ouerthrow the temple, when in they boſted. Which thing the prophet Daniel, and Balaam many hundred yeares befoze Daniels time fore- tolde and ſaid ſhould come to paſſe. Neither hether to yet, but ſpace of 1500. yeares and moze haue they had any place to reſtoze and ſet vp again their city and Temple. In Theodoretus and Rufinus we read, that in the reign of Iulian the Emperour, the Jewes with very great hope and preſumption went about to build a new temple, and that they ſought the foundation thereof in the place, where that temple ſtood, which was burnt by Titus, ſon and generall to the Emperour Veſpaſian: but Chriſt our Lord (who in the Goſpel fore- tolde out of Daniels prophecy the deſolation thereof, and did among other ſpeeches ſay, And Hieruſalem ſhalbe troden vnder foote of the Gentiles, till the time of the Gentils be fulfilled) did mightily reſſeſſe their wicked endeauours, and hinder their labour foze going fozward. Foze when they had gathered and bzought together manye thouſand buſhels of lime and chaulke, then ſodeinly came a whirlwind with a wonderfull noyſe and bluſtering, which ſcattered abroad and carried away the ſtoze of ſuffe by them prouided. There hapened alſo a terrible earth- quak, by which al the buildings almoſt of the whole place were ſwept away and made euen with the ground. Finallye, when a great companye, which were buſie in the worke, did the ſame night remaine or take their reſte in a certaine Porche or Gallery neere to the newe begun citie and Temple

the whole building and rooſe thereof falling downe on a ſodaine, ſlew al the number that were within the reache thereof. In the morning, they which remained alieue ranne together, to ſeek euery man foze his freind, among them that were ſlaine by the ruinous building: and when thoſe terrours could do no good, noze turn them from their purpoſe, then ſodeinly out of the trenches foundations, and ſtoze- houſes hard by, where their tooles and other neceſſaries lay, there ſprang fozth a fearefull fire, which burnt many that urged the worke, and compelled the reſt to take their heeles. Foze in that one day it bzake fozth ſundry times, and ſo at laſt reſſeſſed the Stubbozne raſhnes of that ſuffe-necked people. And foze becauſe theſe things ſhould not be thought to haue happened caſually or at aduencures, the night befoze & the night following, there appeared in the ſkye a bzight or gliſtering ſigne of the croſſe, and the garments of the Jewes were filled ouer with croſſes, not bzight, but blacke, which coulde not be ridde away or wiped out by any paines-taking or manner of means. They therefore in ſpite of their teeth and ſull foze againſt their willes, being compelled with thoſe horrible terrours, fearefull iudgements, and bitter plagues of Chriſt our lord: fozlooke the place, and fledde euery man to his houſe, leauing the worke undone, and openly confeſſing that Ieſus Chriſt whom their foz-fathers had crucified, is a moſt mighty God, howſoever Iulian, with Pharao and the chiefe of the Jewes did perſeuerer ſtill in their diſloyalty and deſpitefull blaſphemy againſt him and his holy church.

But, howſoever the Jewes do euen at this days abide in their wilful Stubboznesſe, the Lord did from heauen declare

declare openly enough, that hee is no longer delighted with the ceremoniall rites, because hee destroyed all the instruments, belonging to that auncient kinde of worshippe, and made the very shop of that olde religion, I meane the temple, and Citie of Hierusalem leuel with the ground. Touching the temple, the Lorde in the Gospell spake to his disciples, when they with wondering did beholde it, and said: Doe yee not see all these things? verely I saie vnto you, there shall not be left here one stone standing vppon an other. And again, weeping ouer the vnhankfull citie he said, They shall not leaue in thee one stone standing vppon an other, because thou knewest not the time of thy visitation. And now that all this was, worde for worde accomplished and fully finished, Iosephus an eye-witnesse of the same doeth largely testifie in the 18. chap. of his 7. booke De bello Iudaico. Euen verpe now I tolde you, that from one thousand and foue hundred yeares ago vnto this present time, the Jewes neuer had any place giuen them to builde their temple vpon againe: where by, if they were not besides themselues, they might easily gather, that the Messiah is already come into the world, & that he hath abrogated all the ceremoniall rites.

It is a verpe slender or rather no defence at all for the Jewes, to alledge the wordes of the Law, which are manie times rehearsed, where the ceremonies are described, Yee shall keepe it for an euerlasting ordinaunce. For in this sense, Euerslasting is taken for Long-lasting and vnhangeable, so farre forth as it hath respecte vnto the will or authoritie of mankind. For the Lord did with threathning of grieuous punishmentes forbid, that mankinde vnadvisednesse should chaunge

or abrogate the holy Ceremonies.

And yet since he did ordein those ceremonies vntill the time of amende-ment, he doth neither sinne nor yet incurre the crime of vnconstancie, when he doth chaunge or take away the ceremonies according to the determinate purpose, which he intended from the beginning.

Moreouer, so long as the thing signified, dooth not decaye, and that the shadowe onely or momentanie figure dooth vanish away, it is assuredly certaine that the Ceremonie dooth yet remaine in full effect and substance.

The whole man doth liue for euer: and yet the thinges that are temporall or corruptible in him, doe perishe in death, and are abolished in his clarification.

But that all these things may appeare as cleare as the day light, I will particularly runne through and touch the moze notable sortes of Ceremonies. That the Priesthoode of Aaron is vnterlye abrogated, it is euident by the words which the Apostle citeth out of Dauid saying, The Lord hath sworne and will not repent, thou art a priest for euer after the order of Melchisedech. Christe therefore is the one and onely highe Prieste, and that so, an euerlasting Priest, hauing an immutable priesthoode, which cannot by succession passe from him to any other man or Angell. For hee nowe standinge at the right hande of the father in heauen, the very true temple, which was prefigured by the tabernacle & temple at Hierusalem, doeth make intercession for vs, & doth all the offices of an high Priest: Of whom the apostle of Christ Saint Paule doth speake very largely in his epistle vnto the Hebrewes. This Christ Iesus our high priest hath consecrated all the faythful to be Kinges

The Priest-
hoode abro-
gated.

Rites or ce-
remonies
howe they
are perpetu-
all or euer-
lasting.

and Priestes vnto himselfe . And yet notwithstanding he doth ordeyne Ministers of the Church, by doctrine and examples to instructe the Church, and to minister the sacraments , I meane not those olde and auncient ones , but those which the Lorde hath substituted in stead of the old ones. What doctrine they must teach he doth expressely declare . The mysticall attyre and garments of the Priesthood, he neither did commend to his Apostles , nor leaue to his Church, but tooke them away with all the ceremonies, that are called the middle wall betwixt the Jewes and Gentiles. The Lorde himselfe and his Apostle Paule will haue the Pastours of the people clad with righteousnesse and honestie: and doe precisely remoue the Ministers of the church from superstitie and secular affaires. They doe also appoint stipendes for the Ministers to liue vppon , yet not those which the lawe allowed them, but such as were most tollerable and conuenient for the state and condition of euery Church.

The Lorde left the place to serue and worship God in , free without exception of binding to any one prescribed or peculiar place, when in the Gospel after John he said, The houre shall come and is already , when the true worshippers shall worship the Father neither in this mountaine nor at Ierusalem, but in the spirite & in truth. For suche the Father requireth to worshipec him. God is a spirite, and they that worship him, must worship him in spirite and in truth. The Apostle followed the Lorde in this doctrine, and said, I will that men pray in euerie place, lifting vp pure hands without anger . Neither did the Lorde in vayne as I shew you euen now, suffer the Temple to bee utterly ouer-

throwen, considering that at his death he had rent the vayne thereof. And yet for all that, the Ecclesiasticall assemblies are not thereby condemned : Of which I spake in the exposition of the 4. precept, Remember that thou keep holy the Sabbooth day. Verely the tabernacle and the temple bare the type of the Catholique Church of God, out of whiche there are no praiers nor oblations acceptable to the Lorde. But the Church is extended to the verie endes of the world. And yet it followeth not thereupon, that all are in the Church, which are in the world: they alone are in the Church, which throughe the Catholique faith are in the fellowship of Christ Iesus, and by the agreement of doctrine, by charitie, and by the participations of the sacraments (vntles some great necessitie hinder them) are in the communion of the holy Saints. But they burne incense and sacrifice in high place, whosoeuer seeke after any other sacrifice, then the one and onely oblation of Christ Iesus, or looke for any other to offer their praiers to God the father then Christe alone , as they are taught by the mouth of the Pastor sincerely preaching the word of God. Moreover, the Church of God hath no neede now of any arke, any table, anye shewe bread, any golden candlesticke, anye Altar either of incense or burnt offerings, nor yet of any brazen lauer: for Christ alone is all in all to the Catholique Church, which church hath all these things spiritually and effectually in Christ Iesus, and can seeke for nothing in anye other creatures, insomuche that if it perceiue anye man to bring in againe either these, or such like ceremonial instruments, it doth sharply rebuke & bitterly curse him, for his unwarranted rashnes, & blasphemous presumption in the Church of Christ.

To sacrifice
in high places.

1. Cor. 9.
Math. 10.
The place
for to wor-
ship God in,
is free for e-
uerie man
to choose
where hee
lieth, and
the congrega-
tiō liketh

For what neede hath the Church of shadowes and figures, when it doeth nowe enioye the thing it selfe, euen Christ Iesus, whose shadow and figure the ceremonies bare? Howeuer the church hath signes enough, in that it hath receiued of Christ two Sacramentall signes, wherein are contained all the things, which the old church did comprehend in sundrie and verye many figures.

Furthermoze hee hath leste the holy time to worshipp God in, free to our choyce, who in the Gospell saith: The Saboth was made for man, not man for the Sabboth: therfore the sonne of man is Lord also of the Sabboth. And the Apostle Paule saith: Let no man therefore iudge you in meat, or drinke, or in parte of an holy daye, or of the new Moone, or of the Sabbothes, which are the shadowes of thinges to come, but the bodie is of Christ. Of the christians Sabboth I spake in the exposition of the fourth commaundement. As for the newe Moones they are not solemnized by the churche of Christ, insomuche as it is taught by Christ to attribute to God, not the beginning of Moones onely, but the whole yeare also, and the commoditie thereof, with the light of the Sunne, the Moone, and all the starres in heauen.

Howeuer the christians doe celebrate their Pasche more spiritually then bodily: euen as also they doe solemnize their Pentecost or Whitsonride. For as he sent his spirite vpon his Disciples, so doth hee daily send it vpon all the faithfull. And that is the cause that in the faithfull the alarme is stricken, is by to encourage them as souldiour to skirmishe with their enemies. For the fleshe lusteth agaynst the spirite, and the faithfull are dailye

assaulted and prouoked to battalle by the world, & by the Diuell the prince of the worlde. Furthermoze the Feast of propitiation being once finished vpon the Crosse endureth for euer: neither doe the Saintes anye moze sende out a scape-goate to beare their sinnes into the desert. For Christ our Lord came once and was offered vpp, and by his sacrifice tooke awaye the sinnes of all the worlde. Finally, since the faithfull do daily consider and beare in their minds, that they haue no abiding place in this transitory world, but that they looke after a place to come, they neede not as the Jewes did, once a yeare to celebrate the feast of Tabernacles. In like manner the faithfull doe no moze acknowledge any yeare of Iubily. For Christ came once and preached vnto vs that acceptable yeare, euen the Gospell, whereby it is proclaimed, that all our sinnes and iniquities are clearely forgiven vs. For so doth Christ himselfe interpyet it in the fourth of Saint Lukes gospel, taking occasion to speak of it, out of the sixt chappiter of Isaies Prophecie. And thus the holy time and Festivall dayes are abrogated by Christ in his holy churche: which notwithstanding is not leste destitute of any holy thing, or necessarie matter.

But nowe because this present yeare, wherein this Booke is firste of all printed, in the yeare of Grace, one thousand five hundred and fiftie, and according to the Romish tradition is called the yeare of Iubilee, I am therfore compelled as it were of necessitie, to make a litle digression, & speak somewhat of the Romish Iubilee.

I do therfore call it the Romish and not the christian Iubilee, because as I shewed you euen now, the church of Christe after oure redemption

wrought by Christe, and preached by the Gospell, doth neither acknowledge nor receyue any other yere of Iubilie. In the auncient Iewish yere of Iubilie ther is to be considered the meaning of the letter, and of the spirite. * According to the letter, bond-men were set at libertie, and lawfull heyses did receyue agayne their patrimonie and possessions, which eiter was chaunged away, or otherwise gone from thē. The meaning of that order as it could not bee brought againe into all Kingdomes in these latter dayes without the trouble of all estates, so it is little set by, and the care of the oppressed, vterly neglected by the holy popes, who now of late brought in the yere of Iubilie, and preached it vnto the foolish world, not for any zeal they had to help the oppressed, but for the desire they had, by robbing the world, to augment their owne treasures.

2 * The spirituall and hidden miserie of the Iubilie did commendē vnto them of olde the free remission of all sins through Christ by faith in Christ: whiche free grace can not without reproch to Christ be otherwise preached then it hath ben already taught by the holy Gospell.

Therefore the church was without the obseruation of any yere of Iubilie by the space of one thousand & thre hundred years after Christ his incarnation. At last by starr Bonifacius the eighth of that name Bishop of Rome, who firste of all inuented that wicked ordinance. For Platina in y life of that Bonifacius sayth: This is he that first brought in the Iubilie, in the yere of Christ 1300, wherein he granted full remission of al their sinnes to as many as visited the See Apostolical. And the same did he ordein to be obserued euery hundredth yere. So then the

church of Christ was without this Iubilie, without peril of saluation, by the space of one thousand & thre hundredth yeares. And therefore may we also bee without it without all perill and damage, yea, to our great profit and commodity. For if our Romanists go on to obtrude it to the world as a thing necessary to saluation, then shall they condemn the vniuersall church, which was before Pope Boniface his tyme, who first brought in this vnacquainted Iubilie. Thus wee are so far from not being able to be without it, that wee ought by all meanes possible to detest and abhorre it, as a verpe wicked and blasphemous ordinance, considering that wee haue to beleue that the Iubilie is vterly abrogated by Christ, & also that all sinnes are freely through Christ forgiven to all that beleue, in what place of the world so euer they lyue and are conuerlant in.

This Pope Boniface doth to his false promise and vnpure place annere the remission of sinnes. Now I doubt whether this blasphemous Antychrist could doe any thing moze horrible and moze agaynst the honour of the Saviour. For therein is defiled the glory of the onely begotten sonne of God, who is the onely health of all the world.

Therein is defiled the saluation of many thousands, for which Christ dyed vpon the crosse. And therein also is defiled the glory of Christian faith, by which alone we are made partakers of eternall saluation. This vngracious and wycked Pope was hee, of whome that common Proverbe runneth: Hee entred like a wolfe, he reigned like a Lyon, and died like a dogge. For verely so blasphemous an Ordinance was worthy of such an author. So foolishly a people was worthy of suche a Pastor. And so diuinely a Pope was

was worthy of such an ende. Platina writeth that in that yeare of Iubilie, there came so great heapes of people to Rome, that although the citie were indifferently large enough, yet one man could not, for thzong, passe by an other. For the world will needes be deceiued, if it were not so, they would giue eare vnto the Lord which cryeth.

O all yee that thirste, come to the waters, and ye that haue no moneye drawe nigh. Why spend ye your money vpon a thing of naught, &c. *Esay. 55.* and *Iohn 4.7.* Now all the while that the world was set thus on madding, the righteous Lord was not a sleepe, nor yet didd dissemble, howe much they displeas'd him with that diuelishe inuention. For the verye same yeare he stirred vpp Orthoman the Patriark and fir. I founder of the Turkishe empire, by whose meanes he did notably scourge the church of Rome, and the corrupt manners that were crept into Christendome. A fewe yeres after, succeeded Clement the sixte, Paule the second, and Sixtus the fourth, as wicked men as he, as is to be found in the histories of their liues, who changed the yeere of Iubilie from euery hundzeth to euery fiftieth yeare and so at laste to euery five and twentieth yeare, that so they might sucke the moze aduantage out of mens foolishnesse. But now to the matter againe.

The Sacraments also of the auncient Jewes are flatly abrogated, and in their places are substituted newe Sacraments, which are giuen to the people of the newe couenaunte. In steed of circumcision is Baptisme apoynted.

The Apostles in the Synode helde at Hierusalem, didd oppose themselues

against those, which were of opinion, that circumcision was necessarye vnto saluation, and in that counsell they allowed of Pauls doctrine, who both thought and taught the contrary. For Paule in one place saith: Loe I Paule say vnto you, that if you be circumcised, Christe shall profite you nothing.

For I testifie to euery man which is circumcised, that he is a debtor to the whole lawe to do it. Christe is made of none effect to you: as many of you as are iustified by the lawe are fallen from grace. Neither is it right or conuenient that in the church of Christ there should remaine so bloudy a sacrament as circumcision was, when once that bloud was shed vpon the crosse, which stauncheth and taketh away the bloud of the olde Testament.

In steede of the Paschall lambe is the Lords supper ordain'd, whiche by an other name is called the Eucharist or a thanksgiuing. For so the Lord himselfe in Luke expoundeth it, saying, that he did then eate the last passouer, with his disciples, at the ende whereof he did immediatly ordein the Sacrament of his body & bloud, which he biddeth them to celebrat in remembrance of him, vntill he returne to iudgement againe.

Therefore the Lord leste the Supper to be an vchangeable sacrament vntill the ende of the world. Moreover, that all sorts of Sacrifices contained in the Law are utterly abrogated, no man I suppose, will once denye, which doth but consider, that both the Temple and the two Altars with all the holie instrumentes, are utterly euerthrowne and come to nothing.

I told you that those sacrifices were rememb-

The Iewish
sacramentes
and sacrifici-
ces are vt-
terly abro-
gated.

remembraunces of sinnes, and types or figures of the cleansing and attonement that was to bee made by Christ Iesus, Therefore when Christ was come and offered vpp for the sinnes of all the worlde, then verilye did al the Sacrifices of the ancient Iews come to their ending. For where there is a full and absolute remission of sinnes, there is no longer anye Sacrifice for sinne. But in the new testament there is a full remission of sinnes: therefore in the newe testament there is no longer any sacrifice offered for sinnes, for Christ is onely and alone in steed of al the Sacrifices. For hee was once offered vpp, and after that is offered no moze: who by the once offering vpp of himselfe hath founde eternall redemption: so that all which be sanctified, are sanctified by none other oblation, but that of Christ vppon the crosse, made once for all.

Therefore Christ, being once offered vpon the crosse for the sinnes of all the worlde, is the burnt offering of the catholique church: he is also the meat offering, which feedeth vs with his flesh offered vpon the crosse, vnto eternall life, if we receiue and feede on him by faith.

Drinke, he is the drinke offering of the church, which with his blood dooth quenche the thirst of the faithfull vnto life euerlasting. Hee is the purging and daily sacrifice of the church: because he is the lamb of God that taketh away the sinnes of the worlde. His death and passion cleanseth all men from their sinnes, their errours, and iniquities. Finally he is the churches sacrifice of thankes-giuing: because by Christ we offer praise to god, and by Christ we render thankes vnto the Lord.

To conclude, the onely supper of the

Lord which we call the Eucharist, containeth in it all the kindes of auncient sacrifices, which are in effect but of two sorts, to wit, of purging, and of attonement, as those which were offered for sinne: or else of thankes-giuing, as those which rendered thankes, and offered praise vnto the Lord. Nowe, the supper is a testimonie, a Sacrament, and a remembrance of the bodye of Christ which was giuen for vs, and of his blood that was shed for the remission of our sinnes. For the body & blood of our Lord, which were but once offered vppon the crosse, and neither can nor ought to bee offered anye moze of men, are not sacrificed afreshe in the celebration of the supper: but in the celebrating of it, there is reiterated a remembrance of the thing, I meane of the oblation, which was but once made, and in once offeringe was sufficient.

Again, in the supper we render thanks to God for our redemption, for which also the vniuersall church dooth offer praise vnto his name. Therefore the supper of the Lord dooth comprehend the whole substance and matter, which was prefigured in those auncient Sacrifices: so that in that point the church is not destitute of any good or necessary thing, although it doth no longer retein those sacrifices of the elder church.

Yea, they ought not anye longer to be solemnized in the church, because (whē they were nothing els, but the figures types, and Sacraments of Christe to come) the church doth now beleeue and that rightlie too, that Christ is already come, and that he hath fulfilled and accomplished al things, as we read that hee himselfe did testifie when on the crosse he cried, saying, It is finished.

Drinke, all vowes are come to an ende, because all sacrifices, wherein

The Eucharist or supper of the lord is to christians in steed of al sacrifices.

Vowes abrogated.

the

the bowes consisted, are vanished and gone. Likewise the discipline of the Nazerites is now decayed, because the Temple with all the Ceremonies belonging therunto is vaded away.

There remaineth still in the Church a Christian and moderate discipline, but not that which is described in the Law. And the Saints doe performe to God the bowes which they haue made in the church, not contrary to faith and godlinesse. But they are sparing, wary and verie religious in making bowes. For what haue wee to giue to GOD, which we haue not first receiued at his handes; and to the performinge of whiche, we were not bounde before in baptisime.

Christe doeth not distinguish betwixt cleane and vncleane in the Gospel, as Moses doth in the Law: That sayeth hee, which entereth into the mouth defileth not the man, but that which commeth out of the mouth. And the Apostle Paule doth flatly say, that to the cleane, all things are cleane. And like to this he speaketh muche in the fourteenth to the Romanes, and in other places mo. In his Epistle to the Colossians hee sayth: If yee bee dead with Christ from the rudimentes of the world, why as living in the world are ye led with traditions, touch not, taste not, handle not: all which doe perish in abusing: And so foorth. To Peter also it is said: What God hath sanctified, that cal thou not vnclean. Therefore whereas in the Synodall Epistle set forth by the Apostles in the fifteenth of the Actes, both bloode and strangled is forbidden and exempted from the meat of men, that commaundement was not perpetuall; but momentanie for a time onely. For it pleased the Apostles for charities sake, to beare therein with the Jewish nation,

who otherwise woulde haue beene too stubborne and self-willed. The Jews at that time did euerye day so riefelye heate the reading of the Lawe, which did expressely forbid to eat bloode and strangled, as if the preachinge of the Gospell had not begun to be sowed among them; and therefore they coulde not but bee greatly offended, to see the Gentiles so laushly to vse the thinges prohibited.

Wherefore the Apostles woulde haue the Gentiles for a tyme to absteyne from the thinges that otherwise were lawfull inough, to see if peradventure by that meanes they might winne the Jewes to the fayth of Christ. For the Epistles whiche Paule wrote a fewe yeares after the Councell at Hierusalem, do sufficiently argue, that the decree of the Apostles against blood, and strangled was not perpetuall. But the Commaundementes giuen agaynst things offered to idols, and against fornicacion (in vsinge whereof the Gentiles thought that they did not greatlye offende) are perpetuall, because they be inozalles, and of the number of the tenne commaundementes. But of that matter I haue spoken in another place.

And nowe, because I am come to make mention of the Synodall Decree ordeyned by the Apostles and Elders of the Councell at Hierusalem, I thinke it not amisse to recite vnto you (deceyve beloued) as a conclusion to this place, the whole Epistle sente by the Synods, because it doeth beare an euident, full, and bryefe testimony that the law is abrogated after that manner which I haue declared. Nowe this is their Epistle or constitution: The Apostles and Elders, and bretheren, send greetings vnto the bretheren, which are of the Gentils, that are in

The choice
of meates ab-
rogated.

Blood and
strangled for-
bidden of the
Apostles.

The decree of
the Synode
held at Ieru-
salem.

Antio-

Antiochia, Syria, and Cilicia. For as much as we haue heard that certain, which departed from vs, haue troubled you with wordes, and cumbered your mindes, saying: ye must be circumcised, & keepe the law, to whom we gaue no such commandement: it seemed good therefore to vs, when we were come together with one accord, to sende chosen men vnto you, with our beloued Paul & Barnabas, men that haue ieoperded their liues for the name of our Lorde IESVS Christ. We haue sent therefore Iudas and Silas, which shal also tell you the same things by mouth. For it seemed good to the holy Ghost and to vs, to charge you with no more then these necessarie things, (that is to say) that ye absteyne from things offered to Idols, and from blood, & from strangled, and from fornication: from which if ye keepe your selues, ye shal do wel. So fare ye wel. This is word for worde the Catholique, the Synodal, Apostolique, and Ecclesiastical Epistle of the Councel held at Hierusalem, both bryefe and easie; for as the speeche of trueth is simple, so also may true religion and Christian sayth bee easily layd downe in very few and euident wordes.

Immediately in the beginning after their accustomed maner of subscribing and inscribing their Epistle, they doe out of hande fal to and touch the false Apostles, with whom Paule and Barnabas were in contrauersie, and do declare what kind of doctrine that of the false prophets was, which they had til the preached vnto the churches, as the catholique, true, and Apostolique doctrine, to wit, that they which wil be saued must be circumcized and keepe the law of Moses.

For they thought not that sayth in

Christe without the helpe of the lawe, was sufficient enoughe, to sul and absolute iustification. They made these boasts that they were sent from Hierusalem by the Apostles and disciples of the Lord, who did all with one consent teach the same doctrine, that they vnder preach, and they saide that Paule with his companion Barnabas alone, didde schismaticallike sowe in the churches a certaine doctrine peculiar to himselfe, touching faith which iustificieth without the workes of the law.

Wherefore the Apostles streightwayes after the beginning of their Epistle doe declare what they thinke of such false Teachers and their unwarranted doctrine: Wee confesse, saie they, that those false teachers wente from hence out of Ierusalem, but we deny that they wer either sent or instructed by vs. For we gaue no commandement to anye such. And so they doe testifie, that it is viterly false, which those fellows taught, to witte, that the Apostles and Disciples of the Lord did preach: That the lawe is requisite to full iustification. Yea they do yet go on vnoze plainly to declare what the doctrine of those false apostles was, They trouble you (saie they) wyth wordes, & cumber your mindes, commaunding you to be circumcised, & to keepe the lawe. The summe therefore of their doctrine was, that vnles a man were circumcised & did keepe the lawe, hee coulde not be saued. Whereby they did ascribe saluation to the keeping of the Lawe, or to the merite of their workes. Vnto this doctrine the Apostles doe attribute two perillous effectes. The first is: They trouble you with wordes. They be wordes saie they, which do rather amaze, then appeale comfort or pacifie your mindes, yea, they do trouble you so, that ye cannot

The false Apostles doctrine.

They subscribe their own names, & inscribe the names of them to whome the Epistle is sent.

Gal. 1. not tell what to beleue, or whereto to trust, and do mozeouer stirre by strifes discords, and iarring among you, To these wordes of the Apostles, dooth Paule seeme to haue alluded in his Epistle to the Galathians, saying, I marueil that ye are so sone turned from Christ, which called you by grace, vnto another Gospell, which is not another Gospel in deed, but that there be som which trouble you, & intend to peruert the Gospel of Christ. The latter effect is. They cūber or weakē your mindes. For they which leane to the lawe and to woꝝkes, haue nothing stable or stedfast in their mindes. For since the law requireth a moste exacte and absolute righteousnes, and dooth therby kil, because such righteousnesse is not found in vs, therfoze those mindes are weakened and subuerted, that are taught to lean to the woꝝkes of the law which Lawe no man doth keepe as of right he ought to do. Therefore Paule to the Romanes saith: If they that do belong vnto the law, are heires, then is faith vaine, and the promise made of none effect. And immediatly after againe: Therefore the heritage is giuen by sayth, as according to grace, that the promise may bee sure to all the seed, &c. The false Apostles therfoze did subuert and weaken myndes, by teaching that saluation is gotten by the lawe, which verily is a greuous iudgement against those which with them doo teach the like.

Then also they doo with like liberty goe on to the other side, to shewe their opinion of Paule and Barnabas yea, they do adorne them as their messengers with a most holy testimonial, to the ende that they may among all men haue the moze authority, and that all men may vnderstand, that betwixte them twaine, and the other Apostles

there was a sūl agreement and consēnt of doctrine and religion: We beeing gathered together with one accord, say they, haue sent messengers vnto you, Lo here, of the false Apostles they testified, that they sent them not, nor gaue them any commaundement: but these men they sende, and do with one accorde giue them a commaundement.

But who be they whom they sende: our beloued Paul & Barnabas which haue ieoperded their liues for the name of Christ Iesus. These twaine are most choise Apostles and holy, glorious Martirs, our derely beloued brethren, being of the same religion & doctrine with vs, who haue declared what their liues and doctrine is, by their manifolde vertues, and manifold suffering of perill and daungers.

But for because Paule and Barnabas were themselves no small dooers in that controuersie and disputation, there were ioyned to them two other chosen men, Judas and Silas, to the ende that they might indifferently without suspicion declare the thinges which in the Counsell were alleadged for both sides, as I meane to shew you in the expolition of the generall Decree.

For now they do in few wordes comprehend the very decree of the whole and vniuersall Synode, in the laying down whereof they do first of all name the Authour of the decree, saying: It seemed good to the holy Ghost and to vs. They first set downe the holy ghost & then themselves, making him to be the Authour of truth, and themselves to be the instruments by which he woꝝketh. For he woꝝketh in the Church by the ministry of men.

But mens authority without the inuocation of the holy Ghost is none at all.

There

The expolition
of the general
decree of the
Synode helde
at Ierusalem.

I

Paule his doctrine is allowed and commended to the churches.

Therefore do the Apostles very significantly say: It seemed good to the holie Ghost and to vs. That is, after that we were assembled in that synode to create of the matter of iustification and of the Lawe (about whiche things Paule and his aduersaries did stand in controuersie) we followed not our owne iudgements, neither did we vse proofes of our owne inuentions, but searching out and hearing the doctrine of the holie Ghoste, wee doo vpon his warrante write this vnto you.

In the second place they do set down the summe of the decree, saying: That we might not charge you with greater burthens than these necessarye thinges, (that is to say) that yee abstaine from things offered to Idols, and from bloud and from strangled, and from fornication. Therefore, say they, the doctrine of the Gospel which Paul hath hether to preached with vs, is sufficient to the obeyning of life and saluation. We intende not to laye any greater burthen vpon you then the doctrine of the Gospel, and abstinence from those few things. In which sentence they seeme to haue had an eye to the opinion of Saint Peter, who in the counsell said: Yee knowe that I beeing called by God, did goe to the Gentiles & did preach to them saluation through the Gospel. Yee knowe that to the Gentiles, beeing neither circumcised, nor keepinge the lawe, while I preached to them faith in Christ Iesus, the holy Ghost was giuen from aboue, so that their heartes were purified of God himselfe by faith, not by the Lawe, and that they were made heirs of eternal life.

And vpon this he inferreth: Now therefore why tempt ye God, to laie

vpon the Disciples neckes a yoake which neither wee nor our Fathers were able to beare? But we beleeuethat through the grace of the Lorde Iesus Christ we shal be saued, euen as they.

See here, Saint Peter called the lawe a burthen and a yoake: and therefore where the Apostles say, that they will not lay vpon the church any greater burthen, they doo thereby signifie, that the law is flatly abrogated.

They doo therefore set the church free from the burthen of the lawe: and doo acquite it from al burthens like to the lawe.

We now doo gather by those wordes of the Apostles, that those burthenes and innumerable Ceremonies, which the Church hath receiued by counsels and Synods since the time of the Apostles, were vniustlye and againste the Apostolique spirit then layd vpon the church, and at this day wickedly receiued and defended in the church. For they in expresse wordes saide: It seemed good to the holy Ghost and to vs to burthen you with no more, then these things necessarye.

But if any man objecte and say that those Ceremonies were for the rudeness of the people laid vpon the churches neckes, as a rule or instruction to guide or teach them by: Mine answer is, that that kind of instruction is clearely taken away, which whosoever goeth about to reduce, he desireth nothing els but to bring in Iudaisme againe. God knew very well what kinde of church that would be, which he purposed to gather together of Jewes and Gentiles, and yet he abolished those external ceremonies. Nowe, who dooth better know then God, what is expedient, or not expedient for his church? therefore the things that he abolished, were

Men haue vniustly thrust vpon the church of god many ceremonies.

were not expedient for the faithfull, whereupon the Apostles did rightly & very wel pronounce: It seemed good to the holy Ghost and vs not to laye vpon you any greater burthen, Let them therefore be ashamed of their doings, which lay so great a burthen vpon the shoulders of the Church, that otherwise ought to be most free.

Now also here is added the conclusion of the sentence: Than these necessaric things, (that is to say) that ye abstaine from thinges offered to idols, &c. In these wordes they had an eye vnto the sentence of S. James the Apostle and brother of the Lord: for hee confirming & allowing of saint Peters opinion touching iustificatiō by faith, and the not laying of the law vpon the Gentiles neckes, doth alledge a testimonie of Scripture out of Amos, who did foretell that the Jewes shoulde be cut off because of their sinnes, and that in their steades the Gentiles should be taken, among whom the true church of God should be, which was prefigured by the ruine and reparation of Davids tabernacle.

The same Prophet did also foretel a reason how, and a cause why the Gentiles shoulde be receiued into the Church, not for Circumcisions sake, nor yet by the helpe of the lawe, but by grace through faith. For he saith: The remnant of the men shall seeke after the Lord, & all the heathen vpon whom my name is called, sayeth the Lord which doth al this: al these works of God are known to him from before the world began. Loe here, they shall seeke the Lord, and shall be receiued into his fellowship, vpon whom his name shall be called.

This phrase of speech doth signifie that they which are elect shall be the sonnes of G O D. For vpon them the

name of the Lord is called, which are named the sonnes of God, and are his elect. Nowe the whole Scripture attributeth that to faith. By faith therefore we are made the members of the Church and sonnes and heires to God our maker. But if any man do murmure against the counsell of God, and say, Why doth God so: Let him thinke that this daēde is the daēde and worke of God, whome it is not lawfull for man to gainsay, and all whole workes are knowne from the beginning of the world to haue bene done in iudgement and righteoulnesse: whereupon it doth consequently follow that this counsell of his is good and righteous, whereby he doth through faith in Christ toyne to himselfe and sanctifie the heathen nations.

Now vpon these words of the Prophet, Saint James (subscribing as it were to Saint Peters opinion) doth gather and inferre: Wherefore my sentence is, that we trouble not them which from among the Gentiles are turned to God: That is to say, I thinke that they are not to be molested or charged with the obseruation of the law. But least the Gentiles once hearing that the law was abolished, should thereby thinke that they might freely do whatsoeuer they would, & so by that meanes abuse their libertie; and also against al charitie despise and giue offence vnto the Jewish brethren, therefore James addeth: But I thinke it best for vs to write vnto them, that they abstaine from filthines of idols.

For there were at that time certaine conuerts of the Gentiles, who thought it lawefull for them to enter into Idols Temples, and be partakers of things offered to Idols: because an Idole is nothing, since there is but one onely God alone: whereupon they gather

From some certain things must the Saints abstaine.

red that those sacrifices were nothing, that they did neither good nor harme: and therefore that Christians might with a safe conscience bee partakers of them. But Saint James and Paul also 1. Cor. 8. 9. & 10. wil haue the heathen conuerts to abstaine utterly from the worship of Idols, that is, from the Idols them-selues, and from those things which are in the Idole temples offered to false and fained Gods.

Moreouer he addeth, Let them beware of fornication. The Gentiles verily did by good lawes forbidde the adulteries & defilings of virgins, and matrones, with verie sharpe punishments suppressing the violent deflowers of honest women: but they thought it a verie light and in a manner no fault at all, for such to commit whoredome, as did of their owne accordes set their chastitie to sale: or if an unwedded man should haue to doe with a siggle woman: and therefore the Apostle James euen as Paul also 1. Cor. 6. and 1. Thessa. 4. doth verie severely require the holy and pure vse of the bodie, without all filthie and vncleane beastlines. Last of all hee willeth the Gentiles to be restrained of eating blood and strangled. He addeth the cause why, and sayth: For Moses of olde time hath in every citie them that preache him in the Synagogues, where hee is reade every Sabbath day.

Of which constitution (touching bloude and strangled) I spake somewhat, before that I made this same digression.

Nowe therefore since the matter is at that point, it is euident that they are without a cause offended with Saynt James, which thinke that he did without all right and reason make & publish this decre, and that the fruite of

that Synod was very perillous, nothing wholesome, & flatly contrary to Christian libertie. For it is assuredly certayne by the meaning of James did in no point differ from the mind of S. Paul who neuertheless did very well, & praise-worthily say: Let vs follow the things that make for peace, and thinges wherewith wee may one edifie another. Destroy not the worke of God for meates sake. All things are pure; but it is euil for that man that eateth with offence. It is good neither to eate flesh nor to drinke wine, nor any thing whereby thy brother stūbleth or falleth, or is made weake, &c. Romanes 14.

It is also most certayne, that Saint Paul who was so sharply set to defend the Christian libertie that hee withstoode Peter openly at Antioch, would not haue bene behinde hande to resist Saynt James, if he had thought that this constitution, either had bene, or should be preiudiciall to Christian libertie.

Verily, hee woulde neyther haue preached nor yet commended this tradition of the Apostles to the Churches of the Gentils, if hee had not thought that it had bene both whole some and profitable for them all to embrace. But hee did preach and commende it vnto the Churches, as is to be seene in the 16. of the Actes: and therefore is saint James without a cause murmured against of some, because hee forbade to eate bloude and strangled.

Finally, the conclusion of their Epistle is: From which if ye keepe your selues, ye do well. So fare ye well.

They prayle that abstinence, and teach it as a good worke, because it is also commended to vs in all the scriptures.

Thus haue I digressed, not far I trust

trust from our purpose, to speake of the decree of the Apostolique Synode held at Hierusalem. And thus much at this time touching the abrogation of the ceremoniall lawes.

The abrogation of the iudicial lawes.

It remaineth heere for mee to say somewhat concerning the abrogation of the Iudiciall lawes. Nowe therefore the Iudiciall lawes doe seeme to be abrogated in this sense, because no Christian common weale, no Citle, or Kingdome is compelled to bee bounde and to receive those very same lawes which were by Moses in that nation, according to the time, place, and state, published and set out of olde. Therefore euery countrie hath free libertie to vse such lawes as are best and most requisite for the estate and necessitie of euery place, & of euery time, and persons: so yet that the substance of Gods lawes be not reiected, troden downe, & utterly neglected. For the thinges which are agreable to the lawe of nature, and the ten commaundments, and whatsoever else God hath commanded to be published, must not in any case be either cleane forgotten or lightly regarded. Nowe the ende whereunto all these lawes doe tende, is, that honestie may flourish, peace and publique tranquillitie be firmly mainteyned, and iudgement and iustice be rightly executed. Of which because I haue at large disputed in the exposition of the precept, Thou shalt doe no murder: I will here be content to be so much the briefer.

The holy Apostle Paul commaundeth to obey the Magistrate: hee alloweth of the authoritie of the sword, which he confesseth that the magistrate hath not in vaine receiued at the hande of God. And therefore he did not disallowe or finde faulte with the election of the Magistrate, the vse of

the sword, the execution of the iudgement and iustice, nor with byright and ciuill lawes.

Nowe whosoever doth conferre the lawes & constitutions of princes, kings, Emperours, or Christian magistrats, which are to bee founde either in the Code, in the booke of Digestes, or Pandectes, in the volume of newe Constitutions, or else in any other bookes of good lawes of sundrie nations, with these Iudiciall lawes of God, hee must needs confesse that they drawe verie neere in likenesse, and doe verie well agree one with another. Iustinian the Emperour forbade by lawe either to sel or otherwise to make away the possessions of the church, and things consecrated unto God. For y^e sincere confessing and pure mainteyning of the catholique faith the Emperours Gracian, Valentinian, and Theodosius, did make a most excellēt & holy law. Constantine the great gaue charge to Taurus one of the lieutenants to shut the Idols temples, & with the sword to destroy such rebels as went about to set them open, and to sacrifice in them. That lawes were made for the reliefe of the poore, and that kinges & Emperours had a care ouer them, it is to be seene in moze places than one of the Emperours lawes and constitutions. It is verie certaine that whosoever readeth the Code, lib. i. tit. 2. he shall finde much matter belonging to this argument. For the honest trayning by of Children, and the liberall sustenting of aged parents, there are very commendable lawes in the books of the heathens. Concerning the authoritie that parents haue ouer their children, there is much and manie things to be found in writing: likewise of wedlocke, of incest, & vnnēt marriage, Honorius, Arcadius, & many o-

Princes haue made herie tollerable and laugable decrees : where they speake also herie well and wisely of the lawe of diuorcement. But if I go on to adde or oppose to euery seueral title of the Iudiciall lawes contained in this sermon sonozie and peculiar lawes out of the decrees of Christian princes, I shall, I know, bee too tedious vnto your patience: For then would this treatise passe the time of an ordinarie sermon. Let it therefore suffice vs at this time, by the declaration of these notes, to haue opened and made a way to the diligent louers of the truth, to come to the vnderstanding of other things, which wee haue here omitted, and that they may beleue that the substance of Gods iudiciall lawes is not taken away or abolished, but that the ordering and limitation of them is placed in the will and arbitrement of good Christian princes, so yet, that they ordeine and appoynt that, which is iustice and equall, as the estate of time, place, and persons shall best require, that honestie and publique peace may bee thereby preserved, and God the father duely honored through his onely begotten Sonne Christ Iesus, to whome all praise is due for euer. For wee do see that the Apostles of Christ did neither require nor commaunde any nation, in the administration of politike affaires, to binde themselves to the strict keeping of Moses law.

This rule must alwaies be kept & obserued. Saint Peter doth simply commaunde and say : Submit yourselves to all manner ordinance of man for the Lords sake : whether it be vnto the king as hauing the preheminance, or vnto rulers as vnto them that are sent of him for the punishment of euill doers, but for the

laud of them that doe wel. And yet the same Apostle affirmeth that we ought rather to obey God than men, so often as men doe publish lawes against true religion, iustice, and equitie : concerning which I spake in the exposition of the common place of the magistrate. And so, thus much I thought good to say touching the abrogation of the Iudiciall lawes.

Now if euery one of you do thoughtfully ponder with him-selfe the thinges that I haue hetherto said touching the law of God, the partes of the law, the vse or effect, the fulfilling and abrogating of the same, it will bee a thing of no difficultie to determine what euerie one ought to thinke concerning that point or title of this treatise, whereof I promised in the beginning of this sermon that I would speake somewhat toward the end, to wit, that the testament of the olde & new church is all one, & that there is but one way of true saluation to all that eyther are or haue ben saued in this worlde : and also wherein the newe Testament doth differ from the olde.

For since I haue already shewed that all the points of the lawe haue a respect and a kinde of relation vnto Christ, and that hee was in the lawe preached to the fathers to be the onely Saviour, in whom alone they were to be saued, who is it, that cannot perceiue, that they had none other, but the verie same manner and way to be saued which wee at this day do enioy by Christ Iesus : And yet that this may appeare moze eident, I wil not sticke to bestowe some paines to make this matter moze manifest vnto you with as plaine a demonstration as possibly may bee, although a plainer can not likely bee, than that which I haue already shewed you,

The likenes and difference of the old and new testament & people.

The fathers
and wee
are all one
church, &
people of
one & the
same testa-
ment.

Verily there is no difference of the people, of the testament, of the church, or of the manner of saluation betwixt them, among whom there is founde to be one and the same doctrine, the same faith, the same spirite, the same hope, the same inheritaunce, the same expectation, the same inuocation, and the same sacraments. If therefore I shall be able to proue that all these thinges were indifferent common to them of the olde Church as well as to vs, then haue I obtayned that which I shet at, to wit, that in respect of the substance, there neither was, nor is anie more than one Testament, that the olde fathers are one and the same people that we are, liuing in the same church and communion, and saued not in any other but in Christ alone the Sonne of G O D, in whom also we looke for saluation.

That the fa-
thers & we
have all one
doctrine.

That they and we haue all one and the same doctrine, I proue thus, Our doctrine is the doctrine of the Gospel. But that the fathers were not without the same doctrine, it is euident by Saint Paul, who testifieth, saying: God verily promised the gospel of God afore by his Prophets in the holy Scriptures of his Sonne, which was made of the seede of Dauid after the flesh, and hath been declared to be the sonne of God with power by the spirite, &c. What could hee saide more plainly? The Gospel, which is at this day preached, was of olde promised by the Prophetes in the holy scriptures, to wit, that the Sonne of God should come into the world, to saue all faithful belæuers. This Gospel also teacheth that the faithfull are not iustified by the workes of the lawe, but frely by grace through faith in Christ. Saint Paul sayth: By the deedes of the law there shal no flesh

be iustified in his sight. For by the law commeth the knowledge of sin: But now is the righteousness of God declared without the law, being witnessed by the testimonie of the law & the Prophets. The righteousness of God commeth by the faith of Christ Iesus vnto all, and vpon al them that beleue. With Paul S. Peter also doth fully agræ, where in the Synode helde at Hierusalem he sayth: Neither wee nor our fathers were able to beare the yoke of the lawe, but doe beleue, euen as they, to bee saued through the grace of our Lord Christ Iesus. And so consequently in al other substanciall and materiall points there is no difference in doctrine betwixt vs and them.

To procéde now, they whose doctrine is all one, must of necessity haue all one faith. For faith cometh by hearing, and hearing by the word of God. What doth that argue that Abraham and the rest of the holy fathers are set before our eyes as examples of faith for vs to follow? we see that it is so in the holy Gospel of the Lord, and the sacred writings of the Apostles.

The fathers
& we haue
all one faith.

But who would giue vs such fozeine examples to imitate, as doe not concerne the thing for which they are giuen. Paul in many places, but especially in the fourth chay. to the Romanes sheweth that faith must bee imputed to vs for righteousness: as we reade that it was imputed vnto Abraham: now that faith of his was not another, but the very same faith with ours, which resteth vpon the promise of God, and the blessed seede.

For he calleth Abraham the father, not of those onely which are bozne of the circumcision, but of those also which walke in the steppes of the faith which was in Abraham before hee

was circumcised. Besides that also the confirmation of the Christian rule, I meane the Apostles Creed, or articles of our beleefe is fetched out of the scriptures of the fathers of the olde testament, which is vndoubtedly a most manifest argument that their faith and ours is the very same faith.

They did beleue in the Messiah that was then to come, and wee beleue that he is already come, and doe more fully perceiue, and mérely see all that which was spoken of before in the prophets: as I wil anon declare, when I come to shew the difference betwixt the two testaments,

That all one and the same spirite did gouerne our forefathers and the people of the newe couenant, who can doubt, considering that the spirit of God is one alone, and that Saint Peter doth in expresse wordes testifie that the spirite of Christe was in the Prophetes: And Saint Paul also saith: Since we haue the same spirite of faith, according to that which is written, I beleued and therefore I spake, and we beleue, and therefore doe we speake. Therefore although the same Apostle doth in another place say: that the faithfull haue not receiued againe the spirit of bondage vnto feare, but the spirit of adoption whereby they crie Abba fathe: Yet doth he not denie, but that the faithfull fathers had the same spirite that wee haue. For euen they also cryed to God as to their father, although they obeyed it not by the lawe (which terrifieth) but by the grace of Messiah.

Againe the same Apostle saith: Whosoever are led by the spirite of God, they are the sonnes of God. Which sentence we may thus conuert and say, that the sonnes of God are led by the spirit of God.

But there is none, vnesse it be such an one as neuer read the Scriptures, which will denie that the ancient fathers were the sonnes of God, and were so called both by the Lorde himselfe, and also by his seruant Moses. Exod. 4.
Deut. 14.

What may be thought of that moreouer that our forefathers were called Kings and Priestes, & so consequently a royall priesthood, & a priestly kingdome: Which names Saint Peter applyed to the faithful beleuers in Christ Iesus. Now such a kingdome & priesthood cannot bee or consist without the vntion of the spirite.

The holy Apostle John, I confesse in his Gospel sayde: The holy Ghost was not yet, because Iesus was not yet glorified.

But as hee spake not of the substance of the holy Ghoste, which is coeternal with the substance of the father and of the sonne, so he doth not altogether denie that the fathers had the holy Ghost. For in that place hee speaketh of the excellent gifte, which, after the ascension of the Lorde, was powred out vpon the people that did beleue. For John himselfe interpreting himselfe doth immediately before say: These wordes (whosoever beleueth on mee, out of his bellie shall flowe riuers of water of life) spake hee of the holy Ghost which they that beleue on him shoulde receiue.

The gifte therefore of the holy Ghoste was not at that time when the Lorde spake those words so commonly and plentifully powred vpon all men, as it was vpon the faithfull after the glorification of the Lorde Iesus. And verily our forefathers and the holy Prophetes coulde not haue so precisely and expressely forgetolde all

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The fathers
& we haue
a ons spirit.

the mysteries of Christ & the Church, which the Euangelistes and Apostles do testifie to be now accomplished and fulfilled, valesse in theyr Prophecies they had bene gouerned by the verie same spirite, wherewith the Apostles were afterwarde instructed. For it is a wicked thing for vs to thinke that the Prophetes and Patriarches did like mad men babble they knewe not what, and speake such wordes as they them-selues vnderstode not.

Abraham sawe the day of Christ, and was gladd of it: for by that spiritual sight of his, he had and felt within himselfe a certaine kinde of spiritual ioy. How many times doth Dauid in the Psalmes testifie that the seruice of God, and the holy congregation did delight him at the very hart: which wordes hee vetered not so much for the ioy that he had in the external ceremonie, but for that he did by the spirit and by faith beholde in these ceremonies the true Messiah and sauour of the world.

And since it is euident that our fathers were iustified by the grace of God, it is manifest that that iustification was not wrought without y^e spirite of God, through which spirit euen our iustification at this day is wrought and finished.

Therefore the fathers were gouerned by the verie same spirite, that wee of this age are directed by. Of this opinion was Saincte August ne, whose words (dearely beloued) I meane to recite vnto you, worde for worde, out of his second booke de peccato orig. contra Pelag. & celest. Cap. 25. Things to come, saith he, were foreseene of the Prophets by the same spirite of faith, by which they are of vs beleueued to bee already finished. For they, which of verie faithfull loue

coule prophesie these things vnto vs, could not choose but bee themselves pertakers of the same. And wherevpon is it that the Apostle Peter saith: Why tempt yee God, to laie vpon the Disciples neckes the yooke, that neither our fathers nor wee were able to beare? but wee beleue that through the grace of the Lorde Iesus Christ we shall be saued, euen as they: (Wherupon is it, I saie that Peter saith this) but for because they are saued by the grace of the Lorde Iesus Christ, and not by Moses lawe, by which dooth come, not the saluing, but the knowledge of sinne?

But nowe the righteousnesse of God is without the lawe made manifest, witnessed by the lawe and Prophets. Therefore if it bee now at this time made manifest, then must it needes bee that it was before, although as then it were hidden. The hiding whereof was prefigured by the vaile of the temple, which when Christ died was rent in peeces for a signification that it was then reuealed. And therefore this grace of the onelie mediatur of God and man, the man Christ Iesus was then in the people of God, but it was hidden in the as it were raine in a sleece, which God dooth separate vnto his inheritance, not of ductie, but of his owne voluntarie will: but now that sleece being as it were wrong out, that is, the Iewish people being repiobated, it is openlie seene in all nations, as it were vpon the bare ground in an open place. Thus much out of Augustine.

Now also ther was set before the eyes of Israel, a carnall and tempozall felicitie, which yet was not all that they held vpon.

The fathers had the same hope & inheritance that we haue.

For in that externall and transitorie felicitie was shadowed the heauenly and eternall happinesse. For the Apostle in the fourth and eleuenth chapter to the Hebrewes saith, that the fathers out of that visible and temporal inheritance, did hope for another invisible and euerlasting heritage. Neither was Christ to anie other ende so exprestlie promised them, nor the blessing and life in Christ for anie other purpose so plaine laid before them, nor Christ himselfe almost in all theyr ceremonies so often prefigured, for anie other intent, but that they thereby might be put in hope of the verie same life, into which wee are receyued through Christ our redēter. For the Lord in the Gospell sayth that wee shall be gathered into the kingdome of heauen into the same glorie with Abraham, Isaac, and Iacob. But here is an obiection made, that life and saluation was promised onelie, and not performed vnto the fathers: but that they being shut by in prison did looke for the comming of Messiah. I, for my part, do not find any thing in the scriptures to be written of such a prison, wherein the holie Patriarches were fast locked by. Peter verilie maketh mention of a prison, but in that prison he will haue the disobedient, and not the obedient spirites to be.

But if anie man object that Christ descended to them below: we verilie do not denie it, but yet we saie withall, that he descended to y^e departed saints, that is, y^e he was gathered to the companie of the blessed spirits which were not in the place of punishment, that is, in torment, but in the ioyes of heauen, as the Lord himselfe confirmeth the same, when being readie to descend to them below, he did saie vnto the thēse: This daie shalt thou bee with me in

Paradise. It may also by many places of Scripture be proued, that the ancient holy fathers from Adams time vntill the death of Christ, at their departure out of this life, did presentlie for Christ his sake enter not into prison, but into eternall life. For our Lord in the Gospell after S. Marke doth saie: God is not the God of the dead, but of the liuing. But he is the God of Abraham, of Isaac, and of Iacob: therefore consequentlie Abraham, Isaac, and Iacob doe liue, or are now aliuē: and yet not in bodie corporallie. For their bodies being buried were rotten long since: therefore their soules doe liue in ioy: and their verie bodies shall rise to iudgement againe. In the Gospell after Saint Luke the Lord maketh mention of Abrahams bosome, into which are gathered all the blessed spirites; and of it he testifieth that it is placed alofte, and that it is not a place of paine and punishment, but of ioy and refreshing. And therefore we doe often reade in the scriptures of the holie fathers, y^e they were gathered vnto their people, that is to say, that they were receiued into the fellowship of those fathers, with whome they had in this world remained in the same faith, and same kinde of religion. For the sequences & circumstances of those places do manifestly declare, that those words cannot be expounded corporallie of the buriall of the bodie. Againe in the Gospell after S. Mathew the Lord sayth: I saie vnto you, that many shall come out of the East and out of the West, and shall rest themselues with Abraham, Isaac, and Iacob in the kingdome of heauen: but the children of the kingdome shall be cast out into vster darknesse, there shall be weeping and gnashing of teeth.

That saluatiō was not promised onelie, but also performed vnto the fathers.

Ad insarōs.

Now if the Gentiles must be gathered into the kingdome of heauen, and that they must be placed in the fellowship of the fathers, then must it needes be that the fathers were already in heauen, and felt the ioyes thereof at that very time when the Lorde spake these wordes. Who also in the Gospell after S. Iohn doth playnely say, Abraham was glad to see my day: and he saw it, and reioyced. Which saying although we vnderstand to be spoken of the iustification and ioy of the conscience, yet doe we not separate from it the ioy of eternall life, because the one doth of necessitie depend vpon and follow the other.

Moreouer, we must heere consider the occasion, vpon which these wordes of the Lorde doe seeme to haue beene spoken. The Lord had said, Verile, verily I say vnto you, If a man keepe my sayings hee shall neuer taste of death: which wordes the Iewes tooke holde on and saide: Abraham is dead, and the Prophets are deade, and yet sayest thou, If a man wil keep my sayings he shall neuer see death? What, art thou greater than our father Abraham which is dead? and the Prophets which are dead also? Whom makest thou thy selfe? To this the Lord made answer, and shewed that Abraham is quickened, or else preferred in life and heauenly ioy through faith in the sayings of Christ Iesus: and that howsoever he is dead in body, yet notwithstanding his soule doth liue in ioy for euer with God, in whom he did put his trust. To this may be added that David in the 16. Psalm calling God his hope, his expectation, and his inheritance, doth among other things say, The Lord is alwayes at my right hand: Therefore my heart is glad, my glory reioyced, and my flesh shall rest in

hope. For thou wilt not leaue my soule in hell: neither wilt thou suffer thine holy one to see corruption.

Thou shalt make me to knowe the path of life: in thy presence is the fulnesse of ioye, and at thy right hande there be pleasures for euermore.

And although Saint Peter and S. Paul doe in the Acts of the Apostles applie this testimonie of David as a thing spoken Propheticallie vnto Christ Iesus, yet notwithstanding no man can denie but that the same may after a certaine manner be referred vnto David, who in that Psalm maketh a profession of his faith, declareth his hope, and expresseth his Michram, that is, his delight, or the armes or cognizance, whereby he would bee knowne. These wordes therefore doe first appertaine to Christ, and then to David and all the faithfull. For the life and resurrection of Christ, is the life and resurrection of the faithfull. Againe, in another place the same Prophet saith, I beleue verily to see the goodnesse of the Lord in the lande of the lining. Now in the lande of the lining there is neyther death nor dolour, but fulnesse of ioye and euerlasting pleasures. These ioies and delights David by fayth did looke to obtayne at the hande of God through Christ his Saviour, & did indeed according to his hope possesse the same immediately after he did depart out of this life, although it were many yeeres after his death or euer Christ did come in the flesh, even as we also at this date are saued by him, although it be now one thousand five hundredeth & odder yeeres ago, since he in the flesh did depart from the earth. But whereas Paul in the 12. to the Hebrews saith, And all these holie fathers hauing through faith obtained good report receiued not the promise, because

God had provided a better thing for vs, that they without vs should not be made perfect. I think simple that it must be understood of the perfect or full felicitie, in which the holie fathers without vs are not consummated or made perfect. Because there is yet behinde the generall resurrection of all flesh, which must first come, and when that is once finished, then is the felicitie of all the Saintes consummated or made perfect, which felicitie shal then not be giuen to the soule alone, but to the bodie also. Saint Peter also doth constantly affirme, that saluation is first of all by Christ purchased for the soules of the holie Saintes, then that they by the same Christ are immediatly vpon their bodilie death receiued to be partakers of the same saluation, and lastlie, that in the end of the world the bodie of the saintes being raised from death, as the bodie of all men be, shall appeare befoze Christ to be iudged by him. The Lord, saith he, shall iudge both the quicke and the deade. For this ende was the Gospel preached to the deade, that in the fleshe they should bee iudged like men, but in the spirite they shoulde liue with God. That is to say, the death of Christ is effectuell to the fathers that dyed in the faith: so that now in soule they liue with GOD, and they againe are to bee iudged in their fleshe like to all other men, at what time the Lord shall come to iudge the quicke and the deade. Therefore our saluation is not as yet perfecte nor consummated, but shall be made perfect in the end of the worlde.

Whereouer our forefathers did not praie to any other, but God alone, the onely creator of all things, and did beleue verilie that hee would be mercifull vnto mankinde, for the blessed

seeds sake. And although they did not so vsuall call vpon God as wee at this day doe, though the mediatur and intercessour Christe Iesus, euen as the the Lorde in the Gospel did himselte testifie and saie, Hetherto haue ye not asked anie thing in my name: aske and ye shal receiue, yet were they not vtterly ignorant of the mediatur, for whose sake they were heard of the Lord. Daniel in the ninth Chapter of his prophetic maketh his prayer, and desireth to bee hearde of God for the Lordes sake; that is, for the promised Christ his sake.

Finally so often as the holie saintes did in theyr prayers say, Remember, Lord, thy seruants Abraham, Isaac, and Iacob, they did not looke backe to the persons or soules of the deceased Patriarches, but to the promise that was made to the Patriarches: Now since that promise is, In thy seed shal all the kindreds of the earth be blessed: and since Paul doth testifie that Christ is that blessed seede: it followeth consequentlie that the holie fathers in their praiera had an eie to the blessed seede, and that they did desire God to heare them for Christ his sake. For in one place also the Lorde promiseth deliuerance to king Ezechias, saying: I will defend this citie for mine own sake, and for thy seruant Dauids sake. But in the 7. and 28. Chapters of Esaias Prophecie, it is manifest that the citie was spared for Christ his sake the sonne of the virgin, which is the foundation placed in Sion, whome Ezechiel in the 34. Chapter calleth by the name of Dauid, and the Gospel calleth Dauids sonne.

Last of all the Apostle Paul dooth shew, that the auncient fathers had amongst them the verie same Sacramentes which wee now haue, as hee doth

1. Pet. 4.

The fathers
& we haue
all one man-
ner of inuoc-
ation.

The fathers
and we haue
the verie
same sacra-
ments.

doth in other places also make vs partakers, and applie to vs both circumcision and the Passouer, the sacraments which were giuen to them of olde, as doth appeare in y^e second to the Colossians, & 1. Cor. the 5. cap. In the 10. chapter hee threateneth grieuous punishment to the Corinthians at the hands of God, vntlesse they abstaine fro things offered to idols, and from all heathenish sensualitie.

And therevpon he bringeth in the example of the Israelites, which he doth after this manner apply to his purpose: I woulde not, brethren, that ye shoulde be ignozant, that our fathers were the Church of God, and that they had the same sacraments which wee at this day haue. For they were al baptized vnto Moses, (that is, by Moses, or by the ministerie of Moses) in the cloude and in the sea. For the cloude & the sea were figures of baptisme.

And they did also eate of the same spiritual meat, & did drinke of y^e same spiritual drinke. And immediatly after he interpreteth his own meaning, and saith: For they dranke of the spirituall rocke that followed them: which rocke was Christ. Hanna verily & the rocke did typically represent the spiritual food, wherewith Christ refresheth both vs and them, who is himselfe the bread & drinke of eternal life.

But although they did bodily, outwardly, & visibly receiue theyr sacraments, yet forbecause they were destitute of faith & the holy ghost, because they were defiled with the worshiping of Idols, with sursetting and fornication, they displeas'd God, & were by him destroyed in the desert.

And therefore vales ye also abstaine from those filthie vices, neither shall baptisme nor the sacramēt of y^e Lords supper auailē you, but ye shal vndoub-

tedly be destroyed of the Lorde.

Since therefore it is by most euident proofes of scripture declared, that the old fathers had the same sacraments, the same inuocation of God, the same hope, expectation and inheritance, the same spirite, the same faith, and the same doctrine which we at this day haue, the marke, I hope, wherewith I shal be fully hit, & I haue, I trust, sufficiently proued y^e faithfull fathers of the old testament, and we the belēuers of the newe couenant, are one Church and one people, which are all saued vnder one congregation, vnder one onely testament, and by one & the same manner of meanes, to wit, by faith in Christ Iesu.

Thus much haue I hether to sayde touching the likenes, the agrōment and the vnitie betwixt the old and new testament or people of God. I wil now adde somewhat touching the diuersitie betwixt them, and the thing wherē they differ.

In the verie substance truly thou canst finde no diuersitie: the difference which is betwixt them, doth consist in the maner of administration, in a few accidents and certaine circumstances. For to the promise or doctrine of faith and to the chiefe and principall lawes, there were annexed certaine externall thinges, which were added vntill the time of amendment, so that the whole Ecclesiasticall regiment, the manner of teaching the doctrine of godlinesse, and the outward worship of God, was among the old fathers of one sort, and is among vs of an other. But the especial thinges wherē they differ, may be rehearsed and set downe in these fewe principall points.

First and foremost, al things of the new couenant are more cleare and manifest than those of the old testament.

Of the difference of the olde & new testament & people.

All things more euident in the new peo-

The

ple or cou-
nant than
were in the
olde.

The preaching of the olde couenant had alwayes in it for the most parte some mystie or cloudy thing, and was still couered and wrapped vpp in shadowes and dimme shewes. But the publishing of the newe Testament is cleare and manifest, so that it is called the light which is without all mystes & darkenes.

Moses did with a baile couer his face, neither would y^e children of Israel beholde his countenance: but wee beholding not onely the countenance of Moses, which is now vncouered, but the pleasant & amiable face of Christ himselfe, doe greatly reioyce to see our saluation openly revealed before our eyes. In that sense did the Lord say that his disciples were happie, where he brake out into these words: Happy are the eyes which see the things that ye see. For I say vnto you, that many Prophets & kings desired to see the things that ye see, & saw them not: and to heare the things that ye heare, and heard the not. The iust man Simeon did in this sense cal himselfe as happy a man as liued, & did thereupon promise y^e he was willing to die, saying: Lord now lettest thou thy seruant depart in peace according to thy word. For mine eyes haue seene thy saluation, which thou hast prepared before the face of al people, to be a light to lighten the Gentils, and to be the glory of thy people Israel.

But although our forefathers had not so much light as doth shine to vs, in Christ, since his coming in the flesh: yet was that litle light which they had, sufficient to the getting of saluation by faith in Christ. Euen wee our selues, although we see him farre more clearely than our forefathers did, doe notwithstanding behold him but in a myste, in comparison of the

brightnesse wherein hee shall appeare. For wee shall hereafter see him face to face in the gloxie of his maiestie: & yet notwithstanding euen this sight of him which now wee haue, is sufficient to saluation. Therefore it is a verie fine similitude, and preately said of the which say: Although at day breake the brightnes of the sunne is not so great as it is at noone day, yet wayfarers or traouellers doe not stay till the Sunne be at the highest, but take the morning before them to goe their iourney in, and haue light enough to see the way. For in like manner they thinke that to our forefathers euen that litle portion of light, which was in the morning, was sufficient by the leading of faith, to bring them through all impediments to eternall felicitie. In the mean time we haue great cause to reioyce, that Christ the verie Summe and light of righteousnes doth after y^e mistie light of the day starre of the law, shine forth to vs in the new testament.

Moreouer, the forefathers in the olde Testament had types, shadowes, and figures of things to come, but we haue nowe receiued the verie thing it selfe which was to them prefigured. Therefore the thing which God did promise to them, he hath performed and giuen to vs. They verily did beleuee that Christ should come and deliuer al the faithfull from their sinnes: and we beleuee that he is already come, that he hath redeemed vs, and hath fulfilled all that y^e prophets foretold of him. Therefore the Lorde in the Gospell said: The Prophets & the lawe prophesied vnto Iohn, since that time the kingdom of God is preached, & suffereth violence of euerie man. Whereupon it is gathered, when the thing prefigured is come, and present, that then the

The new testament hath no figures or types, but is the fulfilling of all figures

figures

Christ hath
taken all bur-
dens from
our shoul-
ders.

figures and shadowes, which did fore-
shew the things to come, doe come to
an end and vanish awaie. Therefore
the poake and burthen which our fa-
thers did beare, is thereby taken from
our neckes. The worshipping of God
which they did vse externallie, was ve-
rie busie and burthenfome, as the Aa-
ronicall Priesthood, the tabernacle or
temple that was to be throughlie fur-
nished with most exquisite things & in-
struments, their sundrie sorts of sacri-
fices, and many moe Ceremonies like
vnto these. Now from all this cost and
businesse, we which be the people of the
new couenant, are freelie disburthened
and set at libertie. And he, by whome
we are disburthened, is Iesus Christ,
in whome alone we haue all things ne-
cessarie to life and saluation. For it
pleased God the father to recapitulate
in him, and as S. Paul saith, to bring
into a summe all things requisite to life
& saluation, that the things which ser-
ued before to bee dispersed heere and
there, should in Christ alone be fullie
exhibited and brought vnto vs. For
Christ is y fulfilling of all the types &
ceremonies: by whose spirite since we
doe now possesse the thing prefigured,
wee haue no longer neede of the repre-
senting types and shadowes. The ex-
ternal things that Christ hath ordeined
are verie few, and of verie small cost.
Therefore the people of the new testa-
ment doth inioy a passing great & am-
ple libertie.

To this, I suppose, doth belong that
excellent place of S. Paul, which is to
be seene in the 4. to the Galathians,
where in handling this matter dily-
gentlie, hee saith that there are two
mothers, the one whereof doth gender
to bondage, and the other vnto libertie:
and that he doth vnder the type of A-
gar and Sara. By which he noteth

the two doctrines, that of the law, and
that of the Gospel. That of the lawe
gendereth to bondage: but that of the
Gospel doth gender vnto libertie.

Therefore the lawe did gender the
holy fathers and the Prophets vnto
bondage, not that they should abide
bondslauers for ever, but that it might
keepe them vnder discipline, yea that
it might leade them vnto Christ the
ful perfection of the law. The libertie
of the fathers was by the weight and
heape of ceremonies so oppressed & co-
uered, that although they were free in
spirit before the Lord, yet notwithstanding
they did in outward shew differ
little or nothing from very bondslauers,
by reason of the burden of the law that
lay vpon their shoulders. For in so
much as the law was not as yet abro-
gated, they were compelled precisely
to obserue it. But when Christ was
come, and had fulfilled all things, then
did the shadowes vanish away, and
that heauie yoke was taken from the
necke of vs Christians. So by this
meanes our mother Sara gendereth
vs vnto libertie. She is the mother
of vs all. Of that mother (which is
also called the holy mother Church)
we haue the seed of life, she hath fashio-
ned vs, and brought vs forth into the
light, shee collecth vs in her bosome,
wherein she carieth both milke & meat.
I meane the worde of God, to nour-
rish, saue, and bring vs vp.

Now the bondes being canceled,
and the midel wall, which was a stop,
being broken downe, God doth more
liberally rule his Church, and not re-
taine it any longer vnder so streite a
custodie. For neither is the people of
God contained within the boundes of
the land of promise, for they are dis-
persed to the ends of the world: neither
are the circumcised, & those that keepe

The bon-
dage of the
law in the
olde Testa-
ment.

The people
of the new
Testament
are new and
without al-
number.

the lawe, his people nowe, (although it is not to bee doubted, but that euen then, when Circumcision was of force, hee had some that were his people among the Gentiles, as Job, and other moe which he himselfe did know) but those are his people, which doe acknowledge Christ, although they be neither circumcised, nor banded with the lawe. This is a newe people gathered together out of the worlde by fayth and the holy Ghost. To this newe testament hath Christ giuen his owne name: wherein the Jewes haue none inheritance, vnlesse they forsake their stubborne opinion of their law & cleaue to Christ alone without affiance in the law. All the bookes of the Prophets are fully fraughted with testimonies touching the calling of y^e Gentiles vnto the communion and fellowship of God, and also touching the reprobation of the Jewes, who for their vnreclaimable affiance in the lawe are vtterly reiected.

Furthermore the Apostle Paul putteth another difference betwixt the two testaments, alluding to the Prophecie of Ieremie, as it is to bee seene in the eighth Chapter of the Epistle to the Hebrewes. For he attributeth to y^e people of the New testament certayne excellent gifts, to wit, absolute & full remission of their sinnes: For he sayth, Because I wil be merciful to their vnrighteousnesse, & I will no more remember their sinnes and iniquities.

He doeth also attribute to the people of the new testament a most exquisite reformation & absolute illumination of their minds. For he saith, I wil plant my lawes in their mindes, and write them in their hearts: and then shall no man teach his neighbour or his brother, saying: Knowe the Lorde: for they shall all knowe mee

from the litle vnto the great. But of the law it is writtē that it was grauen in tables of stone. Yet for al this let no man thinke that the Fathers obteyned no remission of their sinnes. For as they by faith had free forgiveness of their sinnes, so did God both write his lawe, and power his spirite into their hearts. For which of vs at this day can say that wee excell in knowledge and in faith, either Abraham, Moses, Samuell, Dauid, Esau, Daniell, or Zacharias? So the difference is not in that the fathers of the olde testament were without the remission of sinnes, and the illumination of the holie Ghost, and that wee alone, which are the people of the new testament, haue obteyned them: but the difference doth consist in the greatness, amplenesse, largenesse and plentifulnesse of the giftes, to witte, because they are more liberally bestowed and more plentifully powred out vpon more now, than they were of olde. For all Nations being called doe not by dropmeale, but by whole handfuls draw the water of life. The Lord dooth poure out his spirite vpon all flesh. Of Olde, God was knowne in Iurie onely, but now since Christ is come into the world, his Disciples are gone through all the corners of the earth, and teach all kingdoms to knowe the Lord.

Of Olde, the wortheie men and Prophets were not so manie but that they might be numbered: because the land of promise in a manner alone did breed such good & holy men. But who is at this day able to reckon al y^e Kings, Princes, Noble men, Prophets, Bishops, Doctors, Martyrs, & excellent persons, of euerie sexe, estate, and age, which haue bene and are at this daie bred, not onely in Iurie, but also in A-

So that the people of this testament are after the name of Christ called christians.

The gifts of the new testament are most ample & manifolde.

rabia, Iudæa, Phenicia, Mesopotamia, Persia, Asia, Aegypt, Africa, Græce, Italie, the East, the South, the West, and the North? For remission of sins is preached to all countries and kingdomes. All the faithfull in euerie nation vnder heauen are through Christ receiued into the grace and fauour of God the father. All haue receiued in great abundance the gift of the holie Ghost. All haue prophesied. All haue knowen the Lord.

Finally, the lawe maketh no man perfect. The Gospell simplie maketh perfect, and doth directly, without anie stop, leade vs to Christ, and causeth vs to rest and to content our selues in him alone.

Last of all I will not slip ouer this difference, although it be of little weight, and such an one as other like vnto it may bee easilie obserued, that the lawe appointing out a certaine land peculiarie separated from other nations, did promise to the old fathers the possession of the same, so long as they did keepe the law: but if they did transgresse the law, then did it threaten that they should be rottet by, & vtterly cast out of that good land. But to vs no one limited land is expressly promised, For the earth is the Lords and the fulnes thereof, the round world and al that therein is.

But although he dooth not heere asigne to vs, as hee did to our forefathers of olde, anie certaine or peculiar thing, yet doth hee not at anie time neglect vs: For hee feedeth, blesteth, and preferueth vs in euerie land and nation. Therefore the promises which were of olde made to our forefathers concerning the land of promise, being come to an ende, are vtterlie banished

awaie: so that they which for an age or two agoe did incite many nations to arme themselues for the recouerie of the holie land, to seeme to haue ben besides their wits. Christ by his coming into the world hath sanctified all the earth. For there are in euerie nation of the world some sonnes and heires of God and his kingdome.

Touching the likenesse and agreement, the vnlikenesse and difference of both, I meane, the olde and new Testaments of people, I haue therfore spoken the moze hyscelie, because I haue in the first Sermon of the first Decade, and in the sixt Sermon of this third Decade, already handled the selve same matter. Finally, I haue but shortly touched the abrogation of the law, because I did a good while ago set forth two treatises, the one of the Ancient Faith, the other of the Onelie & eternall Covenant of God, which Treatises I knowe to bee familiar among you.

I will not here in the conclusion recapitulate vnto you the special points of this Sermon, partly because I haue already bene somewhat too long, and partly because I haue, as I hope, vsed so plaine an order, that euerie point is indifferenlie well setteled in euerie mans memorie. Thus haue I, by Gods grace and sufferance made an end to treat of Gods holie law, wherein I haue bene occupied a good sort of daies by severall Sermons. Blessed be God and our heauenlie father world without end, whome I beseech to
 blesse vs all through Iesus
 Christ our Lord and
 Sauour, A-
 men.

Of Christian libertie, and of offences. Of good workes,
and the reward thereof.

The ninth Sermon.



Haue already through many Sermons, discouraged long vpon Gods law. Now therefore because vpon the consideration and handling of the lawe there doe arise certaine pointes not to be omitted, which do depend vpon, and are annexed hand in hand vnto the lawe, of which sorte are Christian libertie, good workes, the reward of good workes, sinne, and the reward or punishment of sinne: I will speak of them in order as God shal put into my mouth: whō I shal desire you to praise vnto with me, beseeching him not to suffer me to speake, in these or other points of holie doctrine, the thing that shall sound against his holie will.

Upon the abrogation of the lawe doth Christian libertie depend and follow, as the effect of the abrogating of the lawe, which libertie doth minister vs occasion to speake of offences.

Now concerning Christian libertie, the most holie Apostle of Christ S. Paul hath reasoned verie diligentlie and largelie, whereby we may gather that the consideration of Christian libertie is neither of no weight, nor yet of little profite. But the treatise thereof is especially necessarie to vs of this age, among whome there are no small number of men, which doe eyther not vnderstande what Christian libertie is, or else, if they know it, doe soule abuse it, thereby to fulfill the lusts of the flesh. I will therefore tell you who is the deliuerer that setteth vs at liber-

tie, who they are that he setteth at libertie, and wherein, and how farre forth he setteth them at libertie: which things being once knowen, it will be an easie matter to perceiue what Christian libertie is, what the proprietie or disposition of those is which are so set at libertie, and how farre forth they must beware from giuing offence to any man, and from abusing their granted libertie.

There is none other deliuerer promised, giuen, & preached vnto vs, than Christ Iesus the sonne of God. For hee which doth deliuer other men, must be himselfe free from the bands wherewith they are tied that wish and looke to be set at libertie. But throughout all ages there is none such to be found in all the worlde, nor yet in heauen, but Iesus Christ alone the sonne of God, who for that cause did in his Gospel saie, If the sonne set you at libertie, then are yee free indeede.

Now they, whome the Lord deliuereth, are bondslaues, wherefore hee doth deliuer them from bondage, and doth incorporate them in the libertie of the sonnes of God. He doth set all bondseruants at libertie, excluding none, but such as doe by their owne default, their owne unbelæfe and disobedience exclude themselves. For the coming of the sonne of God was to set all such at libertie as were entangled in bondage. Therefore he doth so farre forth deliuer vs, as we are bondseruants. For bondage and libertie are one opposed and contrarie to the other,

Who is our deliuerer,

Of Christian libertie.

Who they be that Christ doth set at libertie.

other, so that without the consideration of the one we cannot conceine the meaning of the other. Wherefore I thinke it best here to speake so much of bondage as this present argument shall seeme to require.

First, bondage is nothing else but the state or condition wherein bondseruants be. Nowe those that are in bondage are either bondmen boyne, or else made bondseruants. The children that issue of bondseruants, are bondslaves boyne. The other that are made bondseruantes, are so made either by captinitie, wherupon they take their names, and are called captiues. For Pomponius saith, slaves were thereupon so called, bicause the captaines commanded to sell them for monie, when they were in warres taken captiues by their soldiers, and so by that meanes to spare their liues and saue them: these bondmen are in Latine also called *Mancipia, eo quod ab hostibus manu caperentur*, bicause they were taken prisoners by the hand of their enemies. Or else they are made bondslaves by the ciuill law, as when a free man aboue twentie yeres of age doth for lucre sake suffer himselfe to be sold for monie.

Bondmen therefore haue lost all libertie, and do wholly hang vpon their masters government, in whose power it lieth to kill them if they list.

Nowe of bondage there are two sorts, the politike, and the spirituall. The politike bondage is not by grace and the preaching of the Gospell, taken out of the Church of the faithfull, so that there shoulde be no bondmen at all, or that they shoulde not do their dutie, or not doe the seruice that of right they doe owe. For the Apostle Paule saith: Let euerie man walke, according as he is called. And so or-

daine I in all churches. Art thou called being a seruant? Care not for it. But yet if thou maiest bee free, vse it rather. And againe: Seruants obey them that are your bodilie maisters with feare and trembling, and singlenesse of hart as vnto Christ, not with eie seruice as men pleasers, but as the seruants of Christ, doing the will of God from the heart, with good will seruing the Lorde and not men, knowing that whatsoeuer good thing anie man doth, that shall he receiue againe of the Lorde whether he be bonde or free. And in his Epistle to Timothie he saith: Let as many seruants as are vnder the yoke count their maisters woorthie of all honour, that the name of God and his doctrine bee not blasphemed. And they which haue beleeuing masters, despise them not, bicause they are brethren: but rather do seruice, forasmuch as they are beleeuing, & beloued, and such as are partakers of the benefit.

And yet in this bondage the faithful haue this comfozt by the preaching of the Gospell, that howsoeuer they be bond in body, yet they are free in mind and soule. For the Apostle againe doth say: He that is called a bondman in the Lord, is the Lords freeman. Likewise he that is called free, is bond to Christ.

This is a comfozt to the faithful in all their afflictions, which know that their spirit is safe and free, howsoeuer their bodie is straightly imprisoned or sharpely tormented. Therefore the Saints are at their libertie, although they be neuer so narrowly looked to, and shut vp in custodie: they are victors and vanquishers, howsoeuer they are bounde and oppressed. Finally they enioy most exquisite pleasures

A paradoxe
of libertie.

What bond-
age is.

Two sorts of
bondage.

Bodily bond-
age.

euen then, when they are vexed with most infinite euils. I knowe that the children of this world do mock & scoffe at these pleasures and libertie of the faithfull belouers, as though they were mere dreames and fantasies of very soles and asses. But God doth soundly pay them home for their scoffs and mockerie, not in the world to com only, but also in this present life: while they themselues like miserable cattis being in extreme captiuitie, doe notwithstanding euen in that slaerie, think themselues at libertie & in most absolute felicitie.

For they serue a filthie seruice in detestable slaerie, making themselues bonde-men to abhominable whoredome, to beastly mad drunkennesse, to the wicked Hammon, and to other most vile pleasures, wherein they die and rott with endlesse shame and infamie. But of the seruice and afflictions of the Saints, who doe euen in their afflictions enioye their libertie and reioice in the Lord, the apostle Paul speaketh wher he saith: We are troubled on euerie side, yet are wee not made pensue: wee are in pouertie, but not in extreme pouertie: wee suffer persecution, but are not vterly forsaken therein: we are cast downe, but we perish not: bearing about alwaies in the bodie the dying of the Lorde Iesus, that the life of Iesus might also appeere in our bodie.

1. Cor. 11.

And againe: In all things we doe our endeouour, to shewe our selues as doth becom the ministers of Christ, in much suffering, in afflictions, in necessities, in sorrowes, in stripes, in imprisonments, in seditions, in labours, in watchings, in fastings, in glorie and ignominie, in reproches and praises: as deceiuers, and yet

speakers of truth: as vnknowne, and yet knowne: as dying, and yet liue: as chastened, and not killed: as sorrowfull, and yet alwaies reioicing: as poore, and yet making manie rich: as hauing nothing, and yet possessing all things.

Loe heere ye see how the Saints in extreme seruitude, haue a chæerefull consolation, and are alwaies at their libertie: as is to be seene by infinite examples in the Actes of the Apostles, and other ecclesiasticall histories. Nowe we come to the second part of bondage.

The spirituall bondage hath a ^{Spiritual} certaine likenesse to the bodily ^{bondage.} seruitude. For Adam by his owne fault, became a bondman: and wee of him are all bozne bondmen. Wee was once at libertie, and had the Lord to be his friende and fauourer, but he did disloyally reuolt from G. O. D., and got himselfe another maister, the diuell, a tyzant as cruell as may bee, who for his sinne hauing gotten power ouer him, did like a mercilesse Lord miserably handle him like a bond seruant.

Nowe we of our corrupt grandfire are bozne corrupt and sinners, and for our sinne are also vnder the diuels domination: we are in danger of the law, and of the curse therof. For we are the bondslaves of sinne, we are made subiect to sundrie calamities by reason of our sinne.

This therefore is called the spirituall bondage, not bicause it is onelie in the mind of man, but bicause of the opposition, whereby it is opposed to the bodily bondage. For other wise sinne hath made our bodie also subiect to the curse. Neither doe we sinne in minde alone, but in the bodie also. For euerie part and all the members of our bo-

dies are subiect vnto sinne and infected with iniquitie.

Therefore we serue in most miserable bondage, while being vnder the diuels dominion, we doe the things that please the flesh, by the egging on of euil affections, to the bzinging forth of fruit, or rather to the making of abortion with perill of our liues to the diuel our cruell and our rigorous maiſter. For this verily is our hardest and most lamentable seruitude and bondage.

Nowe on the other side let vs see what Christian libertie is, that is to saie, from what, and how farre forth the Lorde hath made vs free. In one worde we doe chiefly saie, that Christ our Lorde hath deliuered vs from a greuous bondage, to wit, that he hath so farre forth made vs free, as we by sinne were slaues and bondseruants. This we may moze largely expounde and saie, The sonne of God came into the worlde, and hauing first oppressed the tyrannie of Satan and crushed his head by his death and passion, hee hath translated vs into his owne kingdom, and hath made himselfe our Lord and King.

Secondarily, he hath adopted vs to be the sonnes of God, and with his blessing toke away the bitter curse of the lawe. For he toke away all sinnes, and purged all the faithfull from their iniquities.

Thirdly, he did most liberally bestow the free gift of the holie Ghost, to the end that the sonnes of God should willingly and of their owne accorde submit themselues to the wil of God, and to doe the things that the Lorde would haue them. For the hatred of the lawe doth not remaine, although the weaknes of the flesh abideth still. Lastly, the same our Lorde and King

hath taken from the holders of his lawe the burde of the lawe, the types, and figures, with all the costs belonging to the same, and hath forbidden vs, being once set at libertie, to intangle our selues againe with any lawes and traditions of men. Of all this being laid together we make this definition. To deliuer, is to make free, and to set at libertie from bondage.

Christian libertie.

Hee is free or manumitted, that being deliuered from bondage doth enjoy his libertie. Therefore manumission or libertie is nothing else but the state of him that is made free, the commoditie, I say, which a free man hath receiued, and doth enjoy by reason of his deliuerance, to wit, in that he being deliuered from the tyrannie of Satan, from sinne, from the curse of the lawe, and from death, is made the sonne of God, and heire of euerlasting life: and also that he hath receiued the spirit of libertie, by which he doth wholie giue himselfe to be the seruant of God, to doe him seruice all his life long: and lastly, that being deliuered from the lawe of Moses and from all mortall men, he doth altogether depende vpon the Gospell onely, hauing at libertie free vse of externall things, as of meate, of drinke, of cloathing, and of such like indifferent things. And in these three last rehearsed points doth Christian libertie chiefly consist.

Nowe to this I will adde such testimonies of scripture as shall both better confirme, and moze plainely declare my exposition. And first of all, I will alledge these testimonies which are to be founde in the booke of the holie Euangelists, and then those that are extant in the writings of the Apostles.

Testimonies to prooue christian libertie by.

Zacharias the priest & father of John

Abortion is made when a woman is before hir time deliuered of hir child.

The spiritual libertie and how farre fourth we are made free by Christ.

Baptist is the hymne of thanksgiu-
ing, Luke 1. doth declare the truth
and godnesse of God, in performing
that to vs, which he promised to our
fozefathers, to wit. That we being de-
liuered out of the hands of our eni-
mies might serue him without feare,
in holinesse and righteousnesse be-
fore him all the daies of our life.

In this testimonie of his, we haue
the true libertie, that frædome I
meane, wherein we being by the Lord
deliuered from all our enimies, both
visibile and inuisible, would no longer
serue them with feare, but serue our
G O D in ioy & gladnes. There is ad-
ded also the maner and order how to
serue him, In holines and righteouf-
nes. Holinesse doth cut off and cast a-
way all vncleanes and inconueniency.
Righteousnesse giueth to euery man,
that which is due, to wit, the things
which we of dueitie doe owe to euerie
man, and doth containe in it both fræ-
dome and beneuolence.

And in this kinde of seruice doe
they, which are made fræ, serue the
Lorde their G O D, not for a daie
or two, or a certaine few yæres, but
all the daies of their life. Therefore,
true Christian libertie is the per-
petuall seruice, which we owe and doe
to God.

In the eight Chapter of Saint
Johns Gospell, to the Iewes which
made great bzaggcs of the vaine and
silly libertie which they receiued of
their auncestors, Christ our Lorde
maketh this obiection: Verily verily I
say vnto you, that whosoever com-
mitteth sinne, hêe is the seruant of
sinne. And the seruant abideth not
in the house for euer, but the sonne
abideth for euer: if the sonne there-
fore shall make you free, then are ye
free in deede.

In these words hêe maketh men-
tion both of bondage and of libertie.
He is a bondman to sin, as to a cruell
master, or a neuer contented tirant,
whosoener doth commit any sinne.
For he doth obey, as one that is bound
to sinne. Such bondmen are all the
sonnes of men: whose punishment is
to haue none inheritance in their fa-
thers house, which is the heauenly
Hierusalem.

As for those which the Sonne of
God reskozeth to frædome, they are
partakers of the heauenly kingdome
and fellow heires with the Sonns
of God. But Christ maketh none fræ-
but them that are faithfull: therefore
the sonnes of God and fellow heires of
Christ are, for Christ his sake their on-
ly deliuerer, made fræ and set at liber-
tie. Neither is there any other in hea-
uen or in earth beside Christ Iesu,
which is able to set vs at frædome and
at libertie.

Paul in the first Chapter to the Ro-
mans saith, Let not sinne reigne in
your mortall bodies, that ye should
therunto obey by the lusts of it: nei-
ther giue ye your members as instru-
ments of vnrighteousnesse vnto sin;
but giue your selues vnto God, as
they that are aliue from the dead, &
your members as instrumentes of
righteousnesse vnto God. For sinne
shall not haue power ouer you, bi-
cause ye are not vnder the law, but
vnder grace. In these words he exhor-
teth them, that are purged & made fræ
by Christ, to liue holily in their spiri-
tuall bondage. Now he saith not, Let
not sinne be in you, or in your mortall
body: but he saith, Let not sin reigne
in you, or in your mortall body. But
when reigneth sinne? For soth sinne
reigneth thê, whê we obey it through
the lustes thereof, that is, when we
resist

resist not, but do fulfill the lusts of the flesh.

Sin therfoze doth not raigne in our moztall bodie, so long as it is but fealt in the bodie, and not obeyed oz permitted to rule, but rather resisted and trod vnder foote. The same sentence doth he expound by another somewhat moze easie to be vnderstood, I woulde not haue you to permit your members to sinne, as to a tyzant, to vse them as instruments to worke all vnrightheousnes. I rather require you to giue your selues to be ruled & gouerned by God. For since he hath set you free from death, and brought you to life againe, it is requisite that ye should giue your members to God as liuely instruments to worke all rightheousnes.

And that shall ye be easily able to doe bicause ye are not vnder the lawe, but vnder grace. Upon this doth al the rest of that chapter depende vnto the ende. What then, saith he, shall wee sinne, bicause we are not vnder the lawe, but vnder grace? God forbid. Know ye not how that to whomsoeuer yee commit your selues as seruants to obey, his seruants ye are to whom ye obey, whether it be of sin vnto death, or of obedience vnto rightheousnes.

But God be thanked that ye were the seruants of sinne, but ye haue obeyed with hart the form of doctrine into the which ye are brought vnto. Being then made free from sinne, ye are become the seruants of rightheousnes. And yet he sheweth that the free men of Christ do not abuse their libertie, and giue themselues againe to be gouerned by their olde and tyzannous maister sin. For he maketh sinne and rightheousnesse to be, as it were two maisters: and addeth to each of them the hire oz rewarde that they

giue to their seruants, the one life, the other death.

Lastly he saith generally that wee are his seruants to whom we giue our selues to obey. Upon which he inferreth, Being redeemed by the grace of God from the bondage of sinne, and from death which is the reward of sinne, we are translated into the bondage of rightheousnes (whose reward is life) that therby we may liue. For he doth moze significantly expresse his meaning in that which followeth, saying: I speake after the manner of men, bicause of the infirmitie of your flesh. As yee haue giuen your members seruants to vncleannes & iniquitie, vnto iniquitie: euen so now giue your members seruants to rightheousnes, vnto holines. For when ye were the seruants of sinne, yee were free from rightheousnesse. What fruit had ye then in those things, whereof ye are now ashamed? For the end of those things is death. But nowe ye being made free from sinne, and made the seruants of god, haue your fruit vnto holines, and the end euerlasting life. But the reward of sinne is death: but the gift of God is eternal life, through Iesus Christ our Lord. Al this is so plaine and euident, that it needeth no larger exposition of mine.

And yet in the seuenth Chapter next following he doth by comparison in a parable moze fully expound all that he said befoze. The woman, saith he, which is in subiection to the man, is by the law bound to the man as long as he liueth: If while the man liueth she go aside to another, she is counted an adulteresse. But if the man be dead she may couple hir selfe with another man. Euen so, I say, wee are dead to the lawe. For Christ

died for vs, and was in his bodie offered by to be a sacrifice or oblation to cleanse and purge our sinnes, that we might thenceforth be vnited and coupled to him, and that we being conceived and made with child with his holie spirite, may trauell, being forth, and be deliuered of an excellent issue and holie fruit of good works: euen as, while we serued sin, and were subiect vnto it, as to our maister, we brought forth an ill fauoured babe of death, I meane, iniquitie and wickednes, for the punishing whereof death is appointed and ordeined. But let vs now heare the very words of the holie and blessed Apostle, saying: Euen so my brethren wee also are deade concerning the lawe by the bodie of Christ: that we should bee coupled to another, who is raised from the dead, that we should bring foorth fruit vnto God. For when we were in the flesh, the lusts of sinne, which were by the law, wrought in our members to bring foorth fruite vnto death. But now are we deliuered from the lawe, and dead vnto it, whereunto we were in bondage, that we may serue in newnes of spirit, and not in the oldnesse of the letter.

That place in the eight Chapter to the Romanes is vnknewen to no man, where he saith: The lawe of the spirite of life through Christ Iesus, hath made me free from the law of sinne and death. The manner of this deliuerance he doth immediatlie after adde, saying: For what the lawe coulde not doe, that God did by sending his owne sonne. And so forth as followeth. For the words are sufficiently plaine and vnderstood of all men.

In the seuenth Chapter of the first

Epistle to the Corinthians he saith: Ye are bought with a price, doe not ye become the seruants of men. In these words the holie Apostle exhorteth seruants, vnder the colour or pretence of worldlie bondage not to commit anie thing for their earthlie maisters pleasure, which soundeth against sinceritie and is repugnant to pure religion: to wit, although they be called by the name of seruants, yet they should not obey the wicked laws and vngodlie ordinances of mortall men.

The cause that ought to pull & draw vs from it, is, Because we are redeemed and set at liberty by the price of Christ his blood. It would therefore be too bad and vnworthie a thing, if we, contrarie to the effect of our libertie should obey the naughty laws and ordinances of man.

This also is extended and stretcheth out to the lawes of men, which are made in matters of religion. For in the sixteenth Chapter of the holy Gospell written by the Euangelist Saint Matthewe, the Lorde and Saviour saith: In vaine doe they worship me, teaching doctrines the precepts of men. And: Let them alone they are blinde leaders of the blinde. And the Apostle Saint Paule saith: If ye be dead with Christ from the rudiments of the worlde, why as yet liuing in the world are yee led with traditions, Touch not, Taste not, Handle not? Which all doe perish in abusing after the commaundements and doctrines of men: which things haue a shew of wisdom in superstition and humblenes of minde; and in neglecting of the bodie, not in anie honor to the satisfieng of the flesh.

Free from
the lawes
and ordi-
nances of
men.

First of all he sheweth that he saith,

faithfull ones of Christ Iesu, haue nothing to doe with the decrees of mans inuentions, and that they are not bound to obserue mens traditions: because they are dead to traditions with Christ, that is to say, they ar by Christ Iesu redeemed and set free from traditions, which traditions did in Christ his death finish and come to an ende, while he did make vs his owne, and set vs at libertie. Then also he doth by imitation counterfet the words of them which make those decrees and say: Oh, Touch not; Taste not, Handle not.

These three precepts stretch verie farre, and comprehend manie petite decrees. All which he doth immediately confute with these probable arguments.

First, because they appoint the worship of God to be in things that perish in the vse therof. But the kingdome of God is neither meate nor drinke, but doth consist in spirituall things. And that which entereth in by the mouth doth not defile the man.

Secondarily, because they are not made of God the author of all goodnes, but haue their beginning of mans inuentions. But in vain do they worship me, saith the Lord in the Gospell, teaching doctriens the precepts of men. Neither doth the holie Apostle Saint Paule wink at and sily passe ouer, because he wil not answer to the things, which doe most commend these traditions.

First of all they are commended for the shew and apperance of wisdom that is in them. For they seeme to haue bene not without great wisdom ordeined of wise men, in that they doe so fitly serue to euery person, time, and place.

The earnest defenders of mens tra-

ditions crie out and saie: Our ancestors were no fooles, their lawes are full of wisdom. But Ieremie crieth out on the other side, saying: They haue reiected the worde of GOD, therefore what wisdom can be in them?

Another cause why traditions are commended is the Greekes *ιδελοδωρικεια*, that is to say, A chosen kinde of worship, which we of our owne braines haue chosen and taken our selues to serue and doe God worship withall. For men do gladly and willingly receiue the traditions of men, because they are agreeable to their inclination. Yea, Christ in the holie Gospell saith: If yee had bene of the world, the world would haue loued hir owne: Now for because I haue chosen you out of the worlde; the worlde doth hate you. And againe he saith: That which men set such store by is abominable vnto God.

Moreouer, mens traditions are commended for humilitie: which is vnderstood in two manners or respects. For first, that is said to be humilitie, if anie man doe readily obey and easily yeld to that, which is vrged, obtruded, and thrust vpon him by men of countenance and authoritie.

Secondarily, the lawes of men do seeme to exercise humbleness, and keep men in humilitie. But such obedience and humilitie may rather be called sacrilege, because it is not ruled and directed by the word of god, as the thing whereby alone it should be tempered and squared, but doth transferrre and conueigh ouer the honoz of God from God to men.

Last of al, mens traditions are commended for the neglecting of the flesh. For (Wh) that discipline and chastisement of the flesh seemeth to them a

godly thing, by which the wantonnes of the flesh is somewhat bridled and tamed.

Finally the Apostle addeth, Not in any honour to the satisfieng of the flesh, that is to saie, Which thinges although they haue a thew of religion and holinesse, haue notwithstanding in verie deede no honour at all, considering that those eternall things are ordeined of GOD for the ease and reliefe of mens necessities.

Pea Paule doth flatly finde faulte with those decrees, bicause they giue the bodye no honour for the satisfieng of the same, that is, according to the measure of the bodies necessitie. For a moderate care and looking to the bodie is not onely permitted, but also commaunded, leass wee perhappes by too much lacke and nérenes do marre the body, and make it vnapt to do god woorkes. Neither is the care of the flesh in any place forbidden, vnlesse it tende to lusts and sensualitie. Wherefoze the Apostle saith, Cherish not the flesh vnto concupiscence. Wherefoze God hath granted to man for his necessitie the vse of meat, drinke, sleepe, cloathing, rest, allowable pleasures, and other things necessarie.

In the fourth Chapter to the Galathians Saint Paul saith, When the fulnesse of the time was come, God sent his sonne, borne of a woman, & made vnder the lawe, to redeeme them that were vnder the lawe, that we might receiue by adoption the right (or inheritance) of children. Nowe bicause yee are sonnes, God hath sent the spirit of his sonne into your heartes, crieng Abba, Father. Wherefore thou art no more a seruant but a sonne: If thou be a sonne, thou art also an heir of god through Christ. And immediatly after again,

Stand fast in the libertie, wherewith Christ hath deliuered vs, and be not againe wrapped in the yোক of bondage.

In the second to the Hebrewes hee saith, Christ was made partaker of flesh and bloud with vs, to the ende that through death he might expell him that had Lordship ouer death, that is the diuell: and that he might deliuer them which through feare of death were all their life time in danger of bondage. Thus I hope these testimonies of Scripture suffice for our purpose.

These thinges being well weighed and thozoughly considered will plainelie teach what kinde of libertie they haue, which are made free by Christ, and what their proprietie and inclination is, to wit, most religious and altogether giuen to holie things, that is to saie, in all pointes addicted to the spirite, without which there is no libertie, and by which all the sons of God are allwaies gouerned. The Lordes free men doe most diligentlie beware, that they doe vnaduisedlie offende no man by their libertie, nor vaineilie abuse their purchased freedom: For they haue continually befoze their minds and eies the weighty saicenges of the holie Apostles of their Lord Christ Iesu. Saint Peter in the second chapt. of his first Epistle saith, As free, and not hauing the libertie for a cloke of malicioulnesse, but euen as the seruants of God. And Paule saith, Brethren, ye haue beene called vnto libertie: onely let not libertie be an occasion to the flesh, but by loue serue one an other. For I, when I am free, haue made my selfe seruant to all, that I may winne the more.

They therefore doe speciallie abuse christian

The estate, proprietie, or dutie of them that are free by Christ.

The abuses
of christian
libertie.

christian libertie, who seeking after carnall thinges vnder the colour and pretence of the spirite and of libertie, doe make their bzags that they by the preaching of the Gospell are set free from all bodily debts and duties: and therefore they doe denie to their maisters, creditours, magistrates, and princes, the dutie that they owe them, by that meanes reuolting and rebelling against them. These fellowes are seditious stirrers, and not the reuerencers of the euangelical doctrine. Paule trieth: Giue to euery one that which is due: tribute to whom tribute belongeth, custome to whome custome is due, feare to whom feare, and honour to whome honour doth appertaine. Owe nothing to anie man, but this, that yee loue one another.

Howeouer they also doe abuse christian liberty, who whē they haue not receiued the spirite of libertie and of the sonnes of God, when they are not as yet deliuered from satan, nor iustified by Christ, doe notwithstanding promise libertie to all men, and think that for the opinion which they haue conceived of their libertie, they may doe whatsoeuer it please them, by that meanes gainesaying god lawes and seuerer discipline, with exclamations and outcries, that liberty by lawes is intrapped, betrayed, and trode vnder foot. Against such, and especially against the teachers of that vaine and pernicious libertie saint Peter taketh stomacke and saith: These are welles without water, cloudes that are carried with a tempest, to whome the myst of darkenesse is reserued for euer. For when they haue spoken the great swelling words of vanitie, they entice through lustes the voluptuousnesse of the flesh, such as were

cleane escaped from them which are wrapped in errour, while they promise them liberty, whereas they themselves are the bondseruants of corruption: for of whom a man is overcome, into the same is he brought in bondage. And so saith as soloweth. Nowe when men doe after that maner abuse libertie, that licentious lust is not woorthy to be called by the name of libertie. Last of all they doe abuse christian libertie, whosoever do abuse things indifferent, and haue no regarde of their weake brethren, but doe offende them vnauidedlie. We must therefore in this case, alwaies haue in minde this notable sayeng of Saint Paule: All thinges are lawfull for me, but all thinges are not expedient: all thinges are lawfull for me, but all thinges doe not edifie.

Touching this matter there is moze to be seene in the fourteenth chapter of Saint Pauls Epistle written to the Romanes.

And here by occasion, yea rather being compelled by necessitie, I will speake a little, and so much as shall be requisite for the goodlie disposed to know, touching offences. Scandalum which word the Latins doe borrow of the Greekes, doth signifie a falling, a tripping, a stumbling blocke, an offence, a let or hinderance: such as are stones in a street, that sicke by higher then the rest, or gins that are of purpose subtilly set or hid to snare the feete of thē that passe ouer them. For they which do either light on or stumble at them, doe fall or else are turned out of the streight path.

Now this kind of snare or stumbling blocke is by a metaphoz transferred to the estate of religion and manners of men. For he giueth an offence, whosoever doth with ouertwhart, foolish, or vnsear

Licentious.
nes.

Of offences.

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vnreasonable wordes or deedes either doe or saie to another man any thing, whereby he taketh an occasion to sin. Wherefoze Scandalum is an occasion giuen to sinne and doe wickedly, and the verie impulsioe or driuing to a fall or to wickednesse. Other there are that doe define Scandalum to be an offence ioyned with a contempt. For an offence doth vsually dzawe a contempt with it, or as we may saye also, an offence doth rise vpon a contempt. To conclude therefore it is put for an iniurie offered by one man to another.

Howe we offend other men either by our wordes or else by our deedes. The offence that is giuen by wordes is partlie in euill, foolish and vnreasonable doctrine, and partly our daillie talke or communication. The greatest offence is that, which doth arise of wicked doctrine directlie contrarie to the true doctrine of the holy Gospell. The next to this is that offence, which doth arise of foolish and vnreasonable doctrine: which though it be deriued out of the worde of God, is notwithstanding either vnaptly vttered or vnwisely applied.

For the preacher may sinne either by too much suffering or lenity: or else by too much sharpenesse & ouerthwart waiwardnesse, so that the hearers being offended, doe wholly dzawe backe from all hearing of the Gospell. And yet for al this the light of the Gospell must not be hidden, nor the truth silyly winked at, because men will be offended, but preachers must with all their diligence take haede that the worde of God be wisely set forth and aptly dispensed.

Whatsoever thinges are against the lawes of God, those must most constantlye be accused, and without

fearre most diligently confuted, howsoever the worlde and worldlings doe come against the same. Now they do by their daillie talk cause their brethren to stumble, whosoever let their tongues run loose to talke they care not what, and at their pleasure without aduise to babble they care not how: of which sort are filthy speeche and ribaldrie, but especially such blasphemous words as are vnreuerently vttered against god, the holie Scriptures, and articles of our faith. For euil words corrupt godly manners. I doe not here exclude the letters or writings of men, which doe vnadvisedlie offende their brethren.

Lastlie stumbling blockes of offence are laide befoze manie men, either by promises or else by threatings: so often I meane as by alluring inticements of many faire promises, or else by terrible threats and torments they are turned from the right path of trueth into by-waies & errors. For so did Pharao laie a stone of offence befoze king Zedechias by causing him to make a league with him, and by that meanes to trust more in the power of Egypt than in the mighty hand of God.

Exauntes doe oftentimes giue weake Christians causes of offence, while they by torments dzive them to deny the name of their master Christ. Now the deedes whereby men are offended be of two sortes, that is to say, they be either lawfull and at our free choise, or else vnlawfull & vtterly forbidden vs. But euen lawfull deedes are by abuse made vnlawful. For it is lawfull for the faithfull to eate what they lust. For to the cleane all things are cleane.

But thy eating is made vnlawfull, if thou doest eate with the offence of thy

How and by what means an offence is giuen.

thy weake brother. For he doth not vnderstande that it is lawfull to eate indifferentlie euerie kinde of thing: and thou knowest verie well, that if thou eatest he will be offended, and yet notwithstanding thou doest eate, and despise him, assure thy selfe in so doing thou giuest cause of offence, and sinnest not a little against thy weake brother. To this we adde all vnseasonable vsing of free things and indifferent.

But here we must note that the doctours of the Church doe diligently distinguish and make a difference betwixt weake brethren and stubborne persons.

The weakelings are such as be utterly ignorant in some points of religion, and yet notwithstanding are fractable enough, and feare the Lorde, not erring of purpose with malicious ouerthwartnesse, but touched with a certaine weakenesse of faith and religion, suffering themselues neuertheless willingly to be instructed.

Of such the Apostle saith: Him that is weake in faith receiue ye, not to strifes of disputations.

But the stubborne and obstinate people are they, which when they knowe the trueth and libertie of the Saints, doe notwithstanding harden their mindes and set themselues against the truth of libertie, which they knowe, desiring to haue much graunted them, and euerie man to beare with them, not so much, for that they doe euer meane to giue place to the truth, as, to the ende that by this occasion once graunted them, they may at last subuert the truth and Christian libertie, and in steede thereof set by their trifles and superstitious vanities.

Of such men the Lorde speaketh in

the Gospell saying: Let them alone they be blinde leaders of the blinde.

And Paule in the second chapter to the Galathians saith: Titus being a Greek was not circumcised, because of incommers being false brethren, which came in priuile to spie out our liberty, which we haue in Christ Iesus, that they might bring vs into bondage. To whom not so much as for an houre wee gaue any place by subiection, that the trueth of the Gospell might continue with you.

Moreover, to this place is to be referred the difference that some men doe verie wiselie make betwixt the giuing, and the taking of an offence.

An offence is giuen then, when by thy faulte, by thy importunitie, I say, and thy lightnes, thou either doest or saiest a thing: for which thy brother hath a cause to be offended.

The other kinde of offence is not giuen, but taken, or picked out not by thy faulte, but by the malice or wickednes of another man: as for example, when thou doest sinne neither in word nor deed, when thy deeds are no thing insolent, nor thy wordes vnseasonable, when thou either saiest or doest the thing that is both free and lawfull for thee to say and do, and yet another taketh pepper in nose and is offended with that libertie of thine.

Which is all one, as if a man that walketh in a plaine path shoulde hap to trippe or stumble, and presentlie quarrell with his companion, as though he had layed a blocke in his wale.

Nowe the vnlawfull and forbidden daedes wherewith men are offended, doe tende against God and his lawes, are done contrary to all seemliness, equitie, right, and reason, and stir

An offence giuen and an offence taken.

Weaklings and stubborne persons.

by others to imitate the like reuels & desire of ill rule. For such are idolatrie, murther, whoredome, couetousnes, pride, and luxurie. So did the wicked king Jeroboam set by the golde calves to be a stumbling blocke vnto all the people of Israel.

And in like manner do manie with their drunken tipling, and cuernice brauerie in gawdy apparell not onely offend others, but also make the woꝝ, and by their ill example drawe them into like and moꝝe foolish vanities.

Finally, to giue an offence is a very great sin, as the saying of the Lorde in the Gospel affirmeth. For in Mattheu he saith: Woe vnto the worlde bicause of offences. It must needes be that offences come, but woe to the man by whom the offence cometh. Whosoever offendeth one of these little ones that beleue in me, it were better for him that a millstone were hanged about his necke, and that hee were drowned in the depth of the sea. And Paule the Apostle speaking to the brethren that giue offence, doth say, Through thy giuing of offence, perisheth thy brother for whom Christ died. And again, And so ye sinning against your brethren, and wounding their weak consciences, doe sinne against Christ himselfe.

But what can be deuised moꝝe heinous than to sinne against Christ? Let vs all therefore take heede, that by abusing Christian libertie, we giue no occasion of offence to the weake, but alwaies doe the things that do belong to charitie.

Last of all we must especially confirme our mindes against the enemies of the Gospel, who cease not daily to lay innumerable heapes of offences vpon the preachers and zealous fol-

lowers of the euangelicall doctrine.

Ye, say they, are the causes of al the boyles, seditions, warres, and hurly burlies, wherewith the worlde is at this day disquieted. Against these offensive outcries I say we must confirme our mindes with that notable saying of Christ in the Gospel. I came not to send peace, but a sword. For I am come to set a man at variance with his father, and the daughter against hir mother, & the daughter in law against hir mother in law: and a mans foes shall be they of his owne household. Here we must call to remembrance and lay befoze our eyes the notable examples of the prophets and Apostles. King Achab said to Helias the prophet, that he was the disturber and plague of the kingdome. But the prophet replieth that not hee, but the king was the troubler of the countrie. The rebellious Iewes objected against Ieremie, that since the time they began to leaue the worship of their (idole) gods, and to harken to the preaching of the word of God, they neuer had one iot of felicitie, but that mishaps by troupes fell one vpon anothers necke. To which objection they were answered, that those mistunes did light vpon them bicause of their finnes, and especially for their rebellion and vnthankfulnes sake.

The unbelœuing Iewes at Thessalonica cried out against Paul and Silas, saying: These fellows that haue troubled the whole world, are come hither also. But Paule speaking against the Iewes his enemies and persecutoꝝ saide: They, as they haue killed the Lord Iesus and their owne prophets, so doe they persecute vs: they please not God, and are aduersaries to all men, resisting vs that we should not preach the Gospel vnto

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To giue offence is a great sin.

Offences rise not of the Gospel, but of the enemies of the Gospel.

the Gentiles to their saluation, that they may still fulfill their sinnes, and so at last the endlesse anger of God may fall vpon them. These sayenges and such like let the faithfull thinke vpon and haue in their minds, and let them perseuere still with constancie and patience to spreade abroade the doctrine of the Gospell, howsoeuer the worlde doth fret and cast offences in the way. And thus much hitherto touching offences.

It remaineth now, as my promise in the beginning was, to saie somewhat in the ende of this Sermon concerning god workes. For we haue learned that Christian libertie is not licentiousnesse, but an adoption into the number of the sons of God, which do bestow all their life vpon the studie of godlinesse and vertues. We haue learned that the lawe of God is the rule and doctrine of god workes. The course of order therefore doth now require to haue somewhat said touching god workes.

First of all let vs determine of the verie true and certaine signification of workes, because the worde is vsed diuerslie, and is of ample signification. For workes are the labours and busie exercises of men, by the which they gette their liuings. For Paule commaundeth euerie man to worke with his owne handes. The law forbiddeth vs to do any worke on the Sabbath daie. And the Israelites were oppressed in Aegypt with hard, and wearisome worke and toyle. There are also worke men to whom the Lorde in the Gospell commaundeth to paie the hire that is their due. A worke also is the thing which is made or expressed by the artificer or workeman. For the Prophet Jeremy speaking of a potter saith: He made

a worke vpon a whole.

Moreover a worke doth signifie an office or dutie. For Paule saith, doe the worke (meaning the office) of an Euangelist. And the holie Ghost, speaking in the Church at Antioch, saith: Separate mee Paule and Barnabas for the work wherunto I haue chosen them. Furthermore the workes of the Lorde are the mighty deedes of God, whereby he doth declare his power and godnesse vnto men: and in that signification, heauen, earth, and man himselfe are said to be the workes of Gods handes. Workes also are the benefites of God bestowed vpon men. For in the Gospell he saith, I haue shewed you many god workes: as if he should haue said, I haue done you many god turnes. There are also euill workes, I meane workes of iniquitie. Wherevpon some men are called workes of iniquitie: whose deedes are the workes of the flesh, and of darkenesse. Againe, there are god workes, I meane sundry vertues, the fruites of faith, of which sort are iustice, temperance, charitie, patience, hope, &c. For the Lorde in the Gospell saide: Let your light so shine before men, that they may see your good works and glorifie the father which is in heauen.

The Apostle saith that we are made for god workes, to walke in them. Those same are called the fruites of repentaunce, and workes worthy of repentaunce. They are called the workes of light and the fruites of the spirit. The same are the workes of humanity, benelolence, and charity, such are commended in Tabitha, which is read to haue bene full of god workes. Paule saith: Let vs worke good, while we haue time to al, but especially to them of the household of faith.

Such

Of good
works.

What works
do signifie in
the scripture.

Such a like worke of humanitie and charitie did Mary bestow vpon Christ our Saviour : who saide : She hath wrought a good worke on me. This being thus declared we will now describe god workes in their colours and qualities.

God workes are deedes or actions wrought of those which are regenerate by the spirite of God, through faith and according to the worde of **G O D**, to the glorie of God, the honnestye of life, and the profite of our neighbour. This brieve description I wil prosecute by partes and expounde so well as the Lorde shall giue mee grace.

First I will by prose shewe that there is none other wellspring from whence god workes doe flowe, than God himselte which is the authour of all god thinges. For the Prophet saith : All men are lyars, God alone doth speake the truth. And the Lorde in the Gospell saith : None is good but God alone. God workes therefore must haue their beginning, not of man who is a liar and corrupt, but of God himselte the wellspring of all goodnesse. And God doth by his spirit and by faith in Christ Iesus renewe all men, so that they being once regenerate, doe no longer their owne, that is, the workes of the flesh, but the workes of the spirite, of grace, and of God himselte.

For the workes of them that are regenerate doe growe by by the god spirite of God that is within them, which spirite, euen as the saype giueth strength to trees to bring forth fruite, doth in like manner cause sundrie vertues to bud and braunch out of vs men, as the Lorde himselte doth in the Gospell testifie and say : I am the vine, yee are the branches. As

the braunch cannot beare fruite of it selfe, vnlesse it abide in the vine : so cannot yee also vnlesse yee abide in me. Whosoeuer abideth in me, and I in him, he bringeth foorth much fruite : for without me yee can doe nothing. To the same cause is that to be referred, whereas we saye that a god worke is done by faith. For faith is the gift of God, whereby we laye holde on Christ, through which we are both iustified and quickened, as the scripture saith : The iust shall liue by his faith. And in another place saith Paule : By faith Christ dwelleth in our hearts. And againe, I liue, yet nowe not I, but Christ liueth in me. And the life which nowe I liue in the flesh, I liue by the faith of the sonne of God, who loued me and gaue himselte for mee. Nowe he that liueth doth the workes of life, through him no doubt, by whome he is quickened : and he that is iustified doth the workes of righteousnesse, through him that iustified him : that is, the righteous doe through Christ, worke righteousnesse, and righteousnesse conteineth the whole companie of vertues. So then God alone remaineth still the onely wellspring and authour of god workes. But let vs nowe see the testimonies of scripture by which we may euidently learne, that the workes of them, that be regenerate, are attributed to God himselte, who by his spirite and by faith doth worke in the hearts of the regenerate.

Moses testifieth saying : The Lord shall blesse thee, & the Lord thy God shall circumsise thy heart, and the heart of thy seede, that thou maiest loue the Lorde thy God with all thy hart, & with all thy soule, that thou maiest liue.

Good works
what they
are.

The originall
cause of
good works.

To heere the cause that goodly men do rightly loue the Worde doth procede of the circumcision of the heart. Now who, I pray you, doth circumsise the heart beside the Worde? The Prophet Esai doth moze plainely saie: Thou Lord shalt ordeine peace: for euen thou hast wrought all our workes in vs.

In the Gospell after Saint John our Saviour saith: He that worketh verity commeth to the light, that his workes may bee seene, because they are wrought by God. And againe: Whosoener abideth in me, and I in him, he bringeth foorth much fruit. For without me yee can do nothing. Paule also to the Philippians saith: To you it is giuen for Christ, not onely to beleuee in him but also to suffer for him.

And yet againe moze plainely: It is God which worketh in you both to will, and to doe according to the good purpose of the minde. Like wise also S. James saith: Every good giuing, and every perfect gift is from aboue, and commeth from the father of lights.

Moreouer, Saint Peter ascribing all the partes of god works to GOD, doth saie: The God of all grace, who hath called you to his eternall glory through Christ Iesus, restore, vpholde, strengthen, and stablish you. For we are not able, as Paule in another place saith: Of our selues to thinke any thing, as of our selues, but all our abilitie is of God. Therefore God alone remaineth still the onely wellspring of all god workes, from whom as from a spring head god workes do flowe into the saints as into sundry streams and chanelles.

Yet heere by the way this must

bee added that god workes although they do in deede proceed from God, and are in very true and proper phrase of speech the fruites of the spirite and of faith, both are notwithstanding, and are also said to bee ours, that is to say, the workes of faithfull men, partly because God worketh them by vs, and becometh our ministerie in the doing of the same, and partly because we are by faith the sonnes of God, and are therefore made the brethren and ioynt heires with Iesus Christ.

For by this right of inheritance all the workes of God, which are in vs Gods giftes, doe begin to be not another, but our own and proper workes. Yea, the very scripture doth attribute them to vs as vnto sons and freeborne children. For the Lord in the Gospell saith: The seruant abideth not in the house for euer, the son abideth for euer.

Therefore, as all things in the fathers house do by right of inheritance, and title of proprietie come to the son, although the sonne hath not gotten them by his owne industrie, nor gathered them by his owne labour, but hath receiued them by the liberalitie of his parentes: euen so the workes of God which hee doth worke in vs & by vs, which are Gods giftes bestowed vpon vs, both are and are said to be our own, because we are the sonnes of the housholde, as it were by adoption, and therefore are the lawefull heires.

Therefore it were the signe of a verie unthaukefull minde, for an adopted sonne, being forgetfull of his fathers beneficence and liberalitie, to make his bragges that all these goods, which hee enioyeth by right of inheritance, were gotten and come by, through his own labour and trauaile.

Where-

Whereupon Paule said very religiously: What hast thou that thou hast not receiued? If thou hast then receiued it, why doest thou yet boast as though thou receiuedst it not?

Very wel thought the holie martyr of Christ, Saint Cyprian who was wont to saie: We should boast of no thing, because wee haue nothing of our owne. And to this place belongeth that saying of the prophet Esay: Shall the axe boast against him that heweth with it? Or shal the saw brag against him that draweth it? We verily are the instruments or toles of God by which he worketh. For the Apostle saith: Wee are ioint-workers with God, ye are Gods husbandrie, ye are Gods building, according to the grace which God hath giuen me.

Therefore, according to the meaning of the Apostles writing, Saint Augustine *Lib. de Gratia & libero arbit.* in the sixth chapter doth saie: When grace is giuen, then doe our merites begin to be good, and that through grace. For if grace be taken awaie, then man doth fall, not being set vp, but cast downe headlong by freewill. Wherefore, when man beginneth to haue good works, hee must not attribute them to himselfe, but vnto GOD, to whome it is saide in the Psalme: Be thou my helper, oh forsake me not. In saying: Forsake me not, he sheweth, that if he bee forsaken, he is able to do no good of himselfe. So then in these words Saint Augustine doth plainly inough declare that god workes are ours after that sort, that yet notwithstanding they cease not to be the workes of God: yea that they ought neuerthelessse to be ascribed to the grace of God that worketh in vs.

As we by this which we haue hi-

therfo alledged out of the Scriptures touching the true originall cause of god workes, we may easily vnderstand how and after what manner the Scripture doth attribute righteousnes vnto our merites.

For I haue in another place sufficiently declared (and wil again say somewhat when I come to the treatise of the Gospel) that faith, not workes, doth iustify vs in the sight of God: which is the especiall point and chiefe foundation of the Euangelical and Apostolical doctrine.

All our workes generally are either the workes of nature or the flesh, or else the workes of the law, or else the workes of faith or grace. Now, the workes of nature or the flesh doe not iustifie but condemne vs. Because that which is borne of flesh is flesh. But the lust of the flesh is death, and enimitie against god. What the apostle thought and saide touching the workes of the law, I did declare vnto you in my former Sermon: By the workes of the law, saith he, shall no flesh be iustified. But if we beate out and examine the workes of grace and of faith: we shall find that they both are, and haue bene done by faithfull and iust men.

Whereupon it is manifest that iustification did alwayes goe before the workes of righteousnesse. For the iust man doth worke righteousnes, so that righteousnes is the fruite that the iust do bying forth. Man verily is iustified freely by grace, and not by workes, which follow after iustification.

What may be said to that, where the Scripture saith, that euen Abraham the father of all that beleue, was not iustified by the workes of grace and of faith: He liued 430. yeeres before the lawe, he beleued in God, and by true faith did most excellent workes:

and

and yet by those his woꝝkes of faith hee was not iustificed. For Paule doth plainly argue thus: If Abraham were iustificed by woꝝkes, then hath hee wherein to boast, but not before God. For what saith the Scripture? Abraham beleued God, and it was counted vnto him for righteousness. To him that worketh is the rewarde not reckoned of grace, but of dutie. But to him that worketh not, but beleueth on him that iustificieth the vngodlie, his faith is counted for righteousness.

Now whereas we conclude that we also shall be iustificed according to the example of Abraham by faith, and not by woꝝkes, we grounde that conclusion not vpon our owne mindes, but vpon the apostles doctrine, who saith: Neuerthelesse it was not written for him onelie, that faith was imputed to him for righteousness: but it was written for vs also, to whome it shall be reckoned, if we beleue in Christ.

Touching this matter I haue alreadie disputed in the first sermon of the first Decade. I berily am perswaded that this doctrine of the Apostles and euangelists, ought to be laid vp in the bottome of euerie faithfull hart, that we are iustificed by the grace of God, not by merits, through faith, and not through woꝝkes.

But while we vꝛge and reapeate this doctrine vnto the people, we are said of manie to be the patrones of all naughtinesse, and vtter enimies to all god woꝝkes and vertues. But we by this our preaching and doctrine of faith which doth onely iustifie, doe not contemne god woꝝkes, noꝝ thinke them to be superfluous. We doe not say that they are not god: but do crie out vpon the abuse of god woꝝkes, and

the corrupt doctrine of god woꝝkes, which is defiled with the leauen of the Pharisies.

For we teach to doe god woꝝkes, but we wil not haue them to be set to sale, and to be bought. I cannot tel in what order of bargaining, we will not haue any man to put confidence in them, we will not haue any man to boast of the gifts of God, we will not haue the power to iustifie or to merite life euerlasting to be simplie attributed vnto them. For by that meanes, Christ shoulde ware vile and contemptible, who hath with his death alone, merited for vs the heauenlie kingdome of God almightie.

Neither doe we by this, as manie thinke we doe, separate god woꝝkes from faith. Our doctrine is, that woꝝkes and faith are not seuered, but cleaue together as closely as may be: so yet notwithstanding that iustification is properlye ascribed to faith, and not to woꝝkes. For woꝝkes doe consist in our woꝝthinesse, but faith doth cleaue to the promise of God, which setteth befoze vs both righteousness and life in the onely begotten sonne of God Christ Iesus our Saviour.

And Christ is sufficiently able of himselfe, and by his owne power and vertue, to iustifie them that beleue in his name, without any aide or helpe of ours at all.

I will not winke at some mens obidction, but freely confesse that the scriptures heere and there doe asseer a soꝛt attribute both life and iustification vnto god woꝝkes. But the scripture is not contrarie to it selfe: therfoze we must search and examun in what sense and how, life and iustification are ascribed to our woꝝkes. S. Augustine doth so answere this obidction, that he

In what sense the Scripture doth attribute iustification vnto good woꝝkes.

referreth our woꝝks vnto the grace of God.

For in his booke *De gratia & libero arbitrio*, the eight Chapter, he wri-
teth:

If eternall life bee of dutie giuen to good works, as the scripture doth moste plainely testifie, saying: Because God will rewarde euerie man according to his works: then howe is eternall life of grace, considering that grace is not giuen as due to workes, but freely and without deserts, as the Apostlle Paule doth say: To him that worketh, the rewarde is not reckoned of grace, but of dutie.

And againe:

The remnant, saith hee, are saued by the election of grace. And immediately after hee addeth: If it bee of grace, then is it not now of workes: for then grace is no more grace. Howe then is eternall life, which is gotten by workes, a gift? Or else did not the Apostlle saie, that euerlasting life is a gift? Yes verily he saide it so plainly that we cannot denie it. Neither are his wordes so obscure, that they require a sharpe vnderstander, but an attentie hearer. For when hee had saide, The rewarde of sinne is death, hee addeth straight waies: But the gift of God is life euerlasting, in Iesu Christ our Lorde. Mee thinketh therefore that this question canne bee none otherwise resolued, vnlesse wee vnderstande that euen our good works, to which eternall life is giuen, must be referred to the grace and gift of God: because the Lorde Iesus saith, Without me yee can doe nothing. And the Apostlle, when he had saide: Yee are saued by grace through faith, doth presently adde:

and that not of your selues, it is the gift of God: not of workes, least any man should boast.

Thus much hitherto out of Saint Augustine.

Now, although this answer of S. Augustine be godly and plain ynough to him that simplie searcheth for the truth, yet I am sure that some there are which neuer will be answered with it. They will, I knowe, go about vpon Saint Augustines woꝝdes to inferre, that woꝝks and not faith alone, doe iustifie vs men.

For thus they argue: We are iustified and doe obtaine eternall life by grace: god woꝝks doe belong to the grace of God: therefore god woꝝks do iustifie vs.

The cauils of them which attribute iustification vnto workes.

Now, it is not amisse, to close and buckle hande to hande with these disputers, that in this little yee may perceiue, that they be mere shifts of Sophistrie, which they set to sale vnder the name and colour of very sound arguments.

And first of all there is no man so foolish, if hee hath read the doctrine of Saint Paule, but knoweth verie well that those two propositions can not hang together: we are iustified by grace: and, we are iustified by workes. For that sentence of Saint Paule is as clere as the Sunne, where hee saith: If of grace, then, nowe not of workes: for then grace were no grace.

We doe freely grant both their propositions, to wit, that we are iustified by grace, and that woꝝkes belong to the grace of God, or be the gift of God. But we denie their consequence, and saie that it is false, to wit, that woꝝks doe iustifie.

For, if that be true, then may wee in like manner truelie saie: a man
doth

doth see: an hande doth belong vnto a man: and thereupon inferre, therefore a hande doth see. But who would gather so vaine a consequent. For all doe vnderstande that a man doth consist of sundrie members, and that euerie member hath his effects and offices.

Againe, what is he which knoweth not, that the grace of God, which is otherwise vndiuided, is diuided and distinguished according to the diuers operations which it woorketh: for there is in God a certaine (as it were) general grace, whereby he created all mortal men, and by which he sendeth rain vpon the iust and vniust. But this grace doth not iustifie. For if it did, then should the wicked and vniust be iustified.

Againe, there is that singular grace, whereby hee doth for his onely begotten Christ his sake, adopt vs to be his sonnes: he doth not, I meane, adopt all, but the beleuers onely, whose finnes hee reckoneth not, but doth impute them to the righteousnesse of his onely begotten Sonne our Saviour.

This is that grace which doth alone iustifie vs in veris dede. Moreover, there is a grace, which being powred into our mindes doth bring forth god woorkes in them that are iustified: This grace doth not iustifie; but doth ingender the fruites of righteousnesse in them that are iustified. Therefore we confesse and grant, that god woorkes belong to grace; but after a certaine manner, order, and fashion.

Againe, they object and saie: But grace, or faith, and woorkes, iustification also and sanctification are so ioined together, that they cannot be seuered one from another: therefore the thing

that agreeth to one, is also applyable vnto the other.

I verilie, neither dare nor doe in anie case gaine-saie, that faith and woorkes doe cleaue together: but I do vtterly denie, that they twaine are all one, so that the thing which is attributed, to the one, may also be applied vnto the other.

For faith, although it be weake and vnperfect in vs, doth notwithstanding leaue and staie vpon Christ his perfection alone, and so farre forth it doth iustifie vs. But our woorkes haue in them, (for I vse the mildest phrase of speech) some sprinkling of vice, and sparkle of error, because of the original disease that is naturall in vs all: but it followeth not therefore, that the grace of God is polluted by anie vice or fault of ours: which should of necessity follow consequently, if by reason of the streight knot betwixt them; the properties of the one were common to the other.

Although the light of the Sunne be not separated from the heat thereof; yet is not the light the same that the heate is.

Neither is it a god consequence to saie: The Sunne giueth light to the worlde: therefore the heate of the Sonne giueth light to the worlde. Because in the Sunne the heat and light cannot be separated. Yea rather the Sunne, in respect of his light, doth lighten the worlde, not in respect of the heate that it hath. And yet the Sunne doth both warm and lighten the earth at once.

In like manner, we are freely iustified by the mercifull grace of God, for Christ his sake our Lord and Saviour; not in respect and consideration of the woorkes of grace, that are founde in vs: although these

wozkes are ingendred and bzought forth by that free grace.

And so we must attribute all glorie wholly to the grace of God, and not parte stakes with him, and take to our owne share, anie parte of his glorie.

These wzanglers haue yet another shiffe, and saie: although we saie, that eternal life is giuen by God to all faithfull belœuers, not for faith onely in Christ Iesus, but also for the wozks of faith, al the glozy neuerthelesse shal redounde to God, namely since we acknowledge & confesse that those wozks are wzought in vs by the power and grace of God.

To this our aunswere is, that glorie so must be giuen to God, as he doth please to haue it giuen him. If the wil, purpose and counsell of God, were to receiue vs into his friendship for the wozkes sake, which his spirite and grace doth bringe forth in vs, then should he vnadvisedly without discretion haue sent his onely begotten Son into the worlde, and rashly haue appointed him to the terrible pangues of bitter death.

But God, in al that he hath created, either in heauen or earth, much lesse in this case, which is the greatest that belongeth to man, the chiefe and most excellent creature that he hath made, did neuer at anie time do any thing rashly without great aduisement.

Wherefore it is assuredly certaine, that it was neuer the counsel and purpose of God for our owne good wozks, and vertues to redeme vs from the tyrannie of Satan, and to accept vs for his sons; but for the onely Sacrifice and satisfaction of his onely begotten Sonne Christ Iesus our Lord and sauour. For the iudgement of Paule in this matter remaineth firme and in-

uincible, where hee saith: If righteousness come of the workes of the Lawe, then did Christ die in vaine. And that Diuine saieng of Saint Peter remaineth for euer vncontrolleable: There is saluation in none other.

Again, they do lay certaine places of Scripture togither, and therevpon do argue thus. Although Paule in one place doth say: Ye are saued by grace through faith: yet in an other place the same Paule doth say, We are saued by hope. Now who knoweth not that hope is as it were upheld & strengthened by patience? Christ himselfe, in the Gospell agræing therevnto and saieng: In your patience ye shall possesse your soules. Therefore not faith onely, but hope and patience do bring vs to saluation.

To this we aunswere thus, that the holie apostle doth sufficiently expounde himselfe, if a man will take the pains to read him throughout, and weigh with himself the end and cause for which he spake euerie seueral sentence.

Ye are, saith hee, saued by grace, through faith: and that not of your selues, it is the gift of God, not of workes, least any man should boast, &c. Hath hee not in these few wozds, most euidentlie declared, what his belæse is touching grace or faith, and wozks? Who would desire a plainer spæch? There is none so very a doxthead, as that hee vnderstandeth not that the benefit of saluation is wholie and merely ascribed to grace.

For hee doth not diuide saluation or iustification partelle to faith or grace, and partelle to wozks: neither doth hee attribute the first place to faith; and the seconde place to wozks.

Hæ doth utterly exclude all boasting. Ye are, saith he, saved by grace through faith. And immediately after he addeth: And that not of your felues. He annexeth the cause: It is the gift of God. And againe: Not of works. He sheweth why: Least anie man should boast.

Hæ that vnderstandeth not this, doth vndoubtedly vnderstande nothing at all. Hæ that wresteth otherwise cauilleth at this, doth speake against the Sunne, and saith that the light is darknesse. Now, where as the same Apostle doth in another place say: Wee are saved by hope, it is by the marking of the whole place to be gathered, that his meaning is, as if he had saide: I told you that they which belæue in Christ, are the sonnes and heires of God, and haue thereby their saluation and felicitie: but I would haue every one to vnderstand it in hope and expectation, not in enioying the very thing it selfe, and present fruition.

Now, who can hereupon inferre? Therefore hope doth iustifie? But we doe rather make this argument, patience is no patience at all, vnlesse the patient man be first iustified by true faith: therefore the commendation of patience doth wholly depend vpon faith and not the praise of faith vpon patience, although faith be declared and shewed forth by patience.

For it is a sentence utterly vnworthie to come out of a Christian mans mouth, to saie: that faith is made perfect by good workes, that is to saie: where faith doth want a pæce, that there good workes doe patch it vp.

For when we name faith, we doe not name simply the qualitie of belæuing which is in our mindes, but we

haue an eie to Christ himselfe our Lord and Saviour together with his righteousnesse and heauenly gifts: vpon whom alone as vpon a base & sure foundation our faith doth rest & firmly stand. But to go about to supply the want of anie thing in Christ Iesus, is nothing els, but with diuelish blasphemie to disgrace the sonne of God. The faith of Saints I confesse doth declare and shew it selfe by workes: but it followeth not thereupon that workes do therefore make perfect that, which seemeth to be wanting in Christ his perfection.

For there is nothing lacking in our deliuerance, redemption, and iustification wrought by Christ. The Apostle James did saie in dede: Seest thou how faith was made perfect by works? But his meaning was none other but to say: Seest thou how faith by the workes which followed it, did declare it selfe to be a true and righteous faith, and not an hypocriticall faith? For before these wordes hæ said: Seest thou how his faith was effectually through workes? Againe the Apostle Paule said: I fulfill that which is lacking to the afflictions of Christ, in my flesh for his bodies sake which is the Church. But you may better translate the Græke *τὰ ὑστερήματα*, to be that rather, which is behinde, than that which is lacking to the afflictions of Christ. For the Grækes call *τὰ ὑστερήματα*, not only those things that are wanting, but also the remnant (which worde Saint Ambrose also vsed) I mean the remnant, and those things that are remaining behind.

And S. Peter saith that Christ suffered for vs, leauing behind him an example for vs, that we might followe his trace and footsteps.

Therefore the Apostle affirmeth that he by suffering fulfilled the remnant which was behind.

After this againe they alledge the wordes of the Apostle Paule, where he saith: If I haue all faith, so that I can remoue mountaines out of their place, and yet haue not charitie, I am nothing. For vpon this they inferre: Therefore not faith onely, but also charitie: yea, rather charitie than faith doth iustifie.

But we say that Paule in this sentence doth neither denie that faith alone doth iustifie, nor yet doth attribute the iustification of the Saints to charitie. For when we affirme that we are iustified by faith, or when we make faith the cause of iustification, (which thing must be by often repetition beaten into our memoizies) we do not vnderstande that faith, as it is a vertue in vs, doth worke, and by the qualitie that sticketh to vs, doth merit righteousnesse in the sight of God: but so often as we make mention of faith, we vnderstande the grace of God exhibited in Christ, which is through faith freely applied to vs, and receiued as the free gift of God bestowed vpon vs. And in that sense doth Paule vse the name of faith, when he affirmeth that faith doth iustifie. But in this place of the thirteenth chapter to the Corinthians, he doth not so take the name of faith, but putteth it for the power of working miracles, as is manifest by that which followeth, where he saith: So that I can remoue mountaines. That faith doth not comprehend Christ wholly, but onelie the power in shewing of miracles.

And therefore it may be sometime in an vnjust man and an hypocrite, as it was in Judas Iscariot, to whom the faith of miracles profited no

thing, because he was without the iustifying faith, which faith is neuer without (but of it selfe ingendereth) charitie.

Again, whereas they object that saying out of the Gospell of Saint John: Who-soeuer knoweth my commaundementes, and keepeth them, he it is that loueth me, and my father will loue him, and we will come to him, and make our abiding in him. Therefore for the obseruation of the commaundements, that is, for our workes sake, God is ioined to vs: we againe alledge this saying of the same Euangelist and Apostle John: By this we knowe that we abide in him, and he in vs, because he hath giuen vs of his spirite. But that spirite of God is a free gift. Therefore we are ioined to God by mere and free grace.

It followeth in John: And we haue seene and doe testifie, that the father hath sent the sonne to be the Saviour of the worlde. Thou hearest, I hope, by what it is that the worlde is saued, and what Christ the Saviour of the worlde is. Nowe who knoweth not, that he was sent vnto vs of the father by the mere and onely grace of God? It followeth whosoever confesseth that Iesus is the sonne of God, God abideth in him, and he in God. But in the first of John, in steade of confesseth, is put beleeueth. And no maruell, since out of a true faith a true confession doth arise. By faith therefore are we saued, and by faith are we ioined vnto God. But letting passe these wranglers, who will neuer be without store of such sophisticall shifts, we doe againe returne to our purposed argument, to shew you how, and in what sense,

sense, life and iustification are attributed to woꝝks.

They that are well exercised in the reading of the holie Scriptures, that they may reconcile the places of scripture, that seeme at a blush to be at discorde, doe teach that faith and woꝝkes in verie daede are not separated one from another. For the same holie spirite which giueth faith, doth therewithal also regenerate the vnderstanding and wil, so that the faithfull doth ardently desire, and doe his endeouour in all things to doe seruice to God his maker.

Therefore for the vnseparable knot betwixt faith and good woꝝks, which alwaies keepe companie and attende vpon faith, we saie that iustification is sometimes somewhat vnproperly attributed to woꝝks, which is somewhat moze properly to be attributed to faith, but most properly of all to be ascribed to Christ apprehended by faith, who is in verie daede the foundation and subiect of our faith. I will yet assaie to make this moze manifest. In true faith there are two things to be considered, Reconciliation and Obedience. Reconciliation, because by faith we vnderstande & verily beleue that God is reconciled to vs for Christ his sake, by whom we are adopted into the number of the sonnes of God. And Obedience, because they that are reconciled doe wholie yeelde themselves to him, to whome they be reconciled with earnest desire and zeale to doe his wil and pleasure.

So then we say that faith is of two sorts, the iustifying and the obeying faith. Of the iustifying faith saint Paule maketh mention where hee saith: Being iustified by faith, wee haue peace towarde God, through

the Lorde Iesus Christ, by whom we are reconciled.

Againe, he maketh mention of the obeying faith, where he saith: Know yee not that to whome ye giue your selues as seruants to obey, his seruants yee are, to whome yee doe obey: whether it be of sinne vnto death, or of obedience vnto righteousness? That is to saie: which obedience maketh you to doe the things that are righteous, and to be the seruants of righteousness, which shall turne to you to eternall life: and not the seruants of sinne, which turneth vnto death.

So we therefore, iustification is properly attributed to the reconciling righteousness through Christ Iesus, and is improperly ascribed to the obeying righteousness, or righteousness of obedience. For they obeying righteousness is of the reconciling, and without the reconciling righteousness, obedience should not be called righteousness. To which this is also to be added, that they which are iustified doe not put anie confidence in this obedience, as that which is alwaies spotted in this world by reason of our flesh.

To this also agreeth this other explication which I will here annere. The most proper woꝝke of faith is purification and sanctification. For Saint Peter doeth expressely saie, that by faith our harts are purified. But in sanctification the holie Scriptures doe shewe to be two especiall things.

First, that all the faithfull are freely purified by the blood of Christ Iesus.

For againe, the same Saint Peter saith: Yee know that you are redeemed not with transitorie things as

golde and siluer, but with the pretious bloode of Christ, as of an vnspotted Lambe. Saint Paule saith: Yee are sanctified by the wil of God through the oblation of the bodie of Iesus Christ once made. For with that one oblation hee made them perfect for euer, which are sanctified. Saint John also saith: The blood of Iesus Christ the sonne of God doth cleanse vs from all sinne. Therefore the most proper phrase of speech is to saie that we are sanctified through faith by the bloode of Christ, who said: I sanctifie my selfe for them, that they also may be sanctified through the truth. The later is, that they which are sanctified by the bloode of Christ through faith, doe day by day sanctifie themselues, and giue their mindes to holinesse. To the doing and studie whereof the Apostles doe most earnestly exhort the Saints. For Peter saith: As he which called you is holie, so bee yee also holy in your conuersation, bicause it is written: be yee holy, for I am holie. Saint Paule saith: This is the will of God, euen your holinesse, &c. 1. The. 4. Saint John saith: Nowe are wee the sonnes of God, and yet it doth not appeere what wee shall bee: but wee knowe that when hee shall appeere, wee shall bee like him: for we shall see him as hee is. And euerie one that hath this hope in him, purifieth him selfe, euen as hee also is pure. Nowe this purging or purification, which is made by our care and industry, is called by the name of sanctification, not bicause it is made by vs as of our selues, but bicause it is made of them that are sanctified by the bloode of Christ, in respect of Christ his bloode.

For vnlesse that sanctification,

which is the very true and onely sanctification in deede, doe go befoze our sanctification (I meane that which we worke) is none at all. But if that goe befoze, then is this of ours imputed for sanctification, although in the meane while the spottes of sinne remaining in vs doe defile it, and that we do put no confidence in it. Therefore so often as thou shalt read in the holie scriptures, that righteousness is attributed to our god workes, thou shalt thinke straight waies that it is done for none other causes then those which I haue hitherto alreadie declared vnto thee. For the Apostolical spirit cannot be repugnant or contrary to it selfe.

This will yet be made a great deale moze manifest, if we call to remembrance and doe consider that the Apostles had to deale with two kinds of men, the one sorte whereof did affirme that they were sufficiently able of their owne strength to satisfie or fulfill the lawe, and that they coulde by their desertes and god workes merite eternall life: yea, they affirmed that the merite of Christ was not sufficient enough to the getting of saluation, vnlesse the righteousness of men were added therevnto.

Against these Paule disputed very constantlie and pithilie in all his Epistles. For they made Christ and the grace of God of none effect. The other sort of men were such as abusing the doctrine of grace and faith, did wallow like swine in al filthy sinnes, bicause they thought that it was sufficient vnto saluation, if they did saye that they beleued.

But they neuer declared their faith or beleife by anie god workes, although occasion therevnto were giuen

The Apostles
against the
righteousnes
of workes.

The Apostles
against the
abusers of
grace and
faith.

uen them. Against these did Saint Peter very well and wisely dispute in the first Chapter of his seconde Epist. and Saint James in the second chapter of his Epistle. For he affirmeth that Abzaham was not iustified by faith onely, but by woꝝkes: that is to saye, that he was not iustified by a vaine opinion, but by faith which bare and was full of god woꝝkes. For James doth vse the name of faith and iustification in one sense, and Paul in another. Paule putteth faith for an assured confidence in the merite of Christ: and he bleth iustification for absolution and remission of sins, for adoption into the number of the sons of God, and lastly for the imputing of Christ his righteousness vnto vs. But in James faith doth signifie a vaine opinion: and iustification doth import not the imputing of righteousness, but the declaring of righteousness and adoption. For it is vndoubtedly true that the holie apostles of Christ Saint Peter and Saint James woulde not by their wrytings make void the grace and merite of Christ, to aduance the merites of mortall men, but rather to withstande the vnpurenesse of them, which put the faith of Christ in perill of disgracing to the offence of all god men, living in the meane while most wickedlie in detestable sinnes without repentance. Therefore the Apostles of Christ requiryng good woꝝkes at the hands of the faithfull, do first of all require a true and liuelie faith, and doe referre them both vnto the grace of God.

Let vs therfore most firmly holde that the Apostles doe attribute iustification, life, & saluation to god woꝝkes, impoꝝerlie: to true faith poꝝerlie: but most properly to Christ, who is the subiect and foundation of true faith,

For although true faith is not without god woꝝkes, yet doth it iustifie without god woꝝkes, by it selfe alone. For it is most certaine, that life and saluation are bestowed on vs, after the same maner, that health and life was giuen to the childzen of Israell, which in the wildernes were poisoned of the Serpentes. They had their health restozed them not by any woꝝkes, but by the only beholding and looking vpon the bzasen Serpent: therefore we also are made partakers of eternall life by faith alone, which is the true beholding and looking vpon Christ. As Moses saith our Saviour, did list vpon the serpent in the wildernes, so must the sonne of man be lifted vpon, that euerie one which beleueth in him should not perish but haue eternall life. And the Apostle Paule saith, Yee are saued by grace through faith, not of your selues, it is the gift of God: not of woꝝkes, least any man should boast, &c. With this doctrine of the Euangelistes and Apostles do the testimonies of certaine doctours of the Church agræ. Some of which I will recite vnto you, dearly beloued, not bicause these testimonies of the scripture are not sufficient, but bicause we wil not seeme to be the beginners and byingers in of newe doctrines: although in very daede that can not bee newe which is deriued out of the Euangelicall and Apostolike doctrine, albeit that all the doctours of the Church should gainsay or deny it. Now therefore giue eare howe some, euen of the best of them doe not in woꝝdes onelie say and wryte, but also by pꝝofes shew that faith alone doth iustifie.

Origen a verie auncient wryser, vpon the thirde chapter of the Epist. of Saint Paule to the Romans doth say, Paule saith that the iustification

Origen in 3.
ca. ad Roma.

of faith alone is sufficient for a man, so that every one that doth believe only is justified, although no works are once wrought by him. Now if we require an example, where any was ever justified by faith alone, without god works, that these, I suppose is example good enough, who being crucified with Christ, did cry from the crosse: Lorde Iesu remember mee when thou comest into thy kingdom. In the writings of the Evangelistes there is mention made of no god worke which he in his life time did, & yet because of this his faith onely Iesus saide vnto him: Verily I say vnto thee, this day thou shalt be with mee in paradise. Therefore this these was through faith justified without y^e works of the lawe. For after this request and prayer of his, the Lorde made no inquisition what his works were all his life long, neither did hee looke what works hee would do after this faith and believing, but did immediately vpon his confession both iustifie and take him as a companion to go with him to Paradise.

Moreouer to the woman of whom mention is made in the Gospell after Saint Luke, not for any worke of the lawe, but for faith onely, he said, Thy sinnes are forgiven thee. And againe, Go in peace, thy faith hath made thee safe. Furthermoze in many places of the Gospell we finde, that our Saviour vled the like kinde of speech, making faith alwaies to be the cause of mens saluation. And a little while after the same Apostle saith, God forbid that I should glory in anie thing, but in the crosse of our Lorde Iesus Christ by whome the world is crucified to me, and I to the world. Thou seest here that the Apostle glorieth not of his owne righteousnesse, or cha-

ritie, or wisdom, or other works or vertues of his owne, but doth most plainly pronounce and say: Let him that glorieth, glorie in the Lord, and so by that means al boasting is excluded. And so forth, with manie other sayings tending to this purpose.

Saint Ambrose in his exposition of Paule his Epistle vnto the Romans, vpon the thirde and fourth Chapters, doth saie: They are frailly justified, saith Saint Paule, because when they worke nothing, nor do any thing for God againe, they are yet through faith onely justified by the gift of God. Ambrose.

According to the purpose of gods grace, saith Paule, it was so ordeined of God, that laeing the law aside, the grace of God shoulde require faith onely vnto saluation.

This doth by example of the Prophet confirme the blessednesse of the man, to whome the Lorde imputeth righteousnesse without works: hee calleth them blessed, with whom the Lord hath couenanted, that without labour, and keeping of the lawe, they shoulde be justified before their maker.

Saint Iohn Chrysostome treating of faith, of the lawe of nature, and of the holie Ghost doth expresse saie: I cannot proue that he which worketh the works of righteousnesse without faith doth enjoy eternall life. But I can by god proue shew that he, which believed without works did both liue and obtaine the kingdom of heaven. No man without faith hath obtained life. But the these believed onely, and for his faith was justified by the most mercifull God. Chrysostome

And whereas here peradventure thou wilt object that hee wanted time to liue iustly, and to doe god works:

I aunswere that I doe not greatlie strine about that : but this onelie I Dicke to, that faith alone did iustifie and saue him. For if he had liued any longer, and had neglected faith and woꝝks, he had vndoubtedly falne from saluation.

But the onely ende and argument wherewith I now shote, is, that faith of it selfe doth bring saluation, and that woꝝks of themselves did neuer saue anie woꝝkers that wrought them. As Chrysostome doth at large declare by the example of the Captaine Cornelius. These testimonies I suppose are sufficient to wittes that will be aunswered, and doe not stande obstinate: ly in quarrellinges and tanglings. Otherwise I could alledge a great number moꝝe. But I will not be ouer tedious vnto you, dærely beloued, nor seeme to be endles in an euident matter.

But now because to this treatise of the righteousnesse of woꝝks, there is a question annexed touching the merites of god woꝝks, I wil therefore summarily saie somewhat of merites, or rather of the hire and rewarde of god woꝝks : To this end speciallie, least any man thinking irreligiously of the merites of god woꝝks, do thereby win to himselfe not god, but euill woꝝks.

The name of merites is an vnacquainted terme, not vsed in the scriptures. For in that signification wherin our merite woꝝkers vse it, to wit, for meritorious woꝝks, for that, I meane, wherevnto both life and the grace of G O D is of dueitie giuen as debt that is due, in that signification I saie, it doth obscure the Grace of God, and maketh man too pꝛoude and arrogant. What I pray you can our woꝝks deserue, since none of the

Saints durst be so bolde as to pleade their merites before the Lorde? Iob crieth, If I will iustifie my selfe, mine owne mouth shall condemne mee : If I will go about to shewe my selfe to be an innocent, hee shall prooue mee a wicked doer. If I washe my selfe with snowe water, and make my hands neuer so clean at the well, yet shalt thou dip mee in the myre, and mine owne garments shall defile me.

Dauid crieth, Enter not into iudgment with thy seruant, for in thy sight shall no man liuing be iustified. Christ our Lorde in the Gospell saith, When we haue done all things that are commaunded you, then say, wee are vnprofitable seruants : wee haue done that we ought to do.

But a little before our Lorde said : Doeth the maister, thanke the seruant which doth the things that are commaunded him to doe? The holie Apostle Saint Paule also cryeth, I doe not despise the Grace of G O D. For if righteousnesse be of the lawe, then did Christ die in vaine. Againe, in the Gospell after Saint Luke : the Pharisee is greatly blamed, which couide not be content to put confidence in his owne righteousnesse, but woulde needes boast of his merites also. And Nabuchodonosor felt no little plague, for saieing that the kingdome of Babylon did come vnto him by his owne arte, industrie, power and vertue. By how much a greater punishment therefore shall we thinke them to be worthy of, which are perswaded and make their brags that they by their merites haue deserued or earned the kingdome of heauen.

And yet, all this doth not tend to the making voide of the stipende of god woꝝks,

Of merites or
of the rewarde
of good
woꝝks.

No good
merites in
man.

A rewarde
is
giuen to
good woꝝks.

works, or to the denying of the reward that is prepared for vertues. For he is true which promised, and what he promised he will performe. Now he promised rewards to them that worke righteousness: euen as also according to his iustice and truth he hath threatened terrible punishments to wicked and impenitent sinners. But the promises of God are of two sorts, to wit, they lay before our eyes the gifts and rewards of this present life, and of the life to come. For the Lord in the Gospel after S. Marke doth saie, Verily I saie vnto you, there is no man that hath forsaken house, or brethren, or lands for my sake and the Gospels, but he shall receiue an hundred fold now at this present with persecutions, and in the world to come life euerlasting. And Paul saith, Godlines is profitable to all things, hauing promise of the life that is now, and of that which is to come. This is a sure saying, and by all means worthy to be receiued. For therefore we both labour and suffer rebuke, because we haue our hope setled in the liuing God, &c. And here it will doe well to reckon vp and cite the testimonies of Scripture which doe concerne the reward of god works, I will therefore recite a few, but such as shall be euident & pertaining to the matter. The Lord in Esai crieth, Saie to the iust that it shall go well with him, for hee shall eat the fruit of his studie or trauell. And woe to the wicked sinner, for he shall be rewarded according to the works of his hands. In Ieremie we read, Leau off fro weeping, for thy labor shall be rewarded thee. And in the gospel the Lord saith, Blessed are ye when men speake all euill sayings against you, lying, for my sake, Reioice ye and be glad, for

great is your reward in heauen. The Apostle Paule also saith, Glorie, honor, & peace to euerie one that worketh good, to the Iew first, and also to the Gentil. Again, We must all appeere before the iudgement seate of Christ, that euerie one may beare the deeds of his bodie according to that which he hath done, whether it be good or bad. And againe, Euerie one shall receiue a reward according to his labour.

Now let vs remember that the reward is promised and great gifts are prepared for them that labour manfully. To sluggards and slowbackes are imminent the euils of this present life, and also of the life to come. To them that strue lawfully the garland is due. But if it happen that the reward be deferred, and that they which strue receiue not the promises by and by out of hand, yet let the afflicted think that their afflictions tend to their commoditie, and that they are laid vpon them by their heauenlie father. Let not their courage therefore fail them, but let them shew themselves men in the fight, and call to GOD for aide. For Whofoeuer perseuereth vnto the end he shall be saued. Let euerie one call to his remembrance the olde examples of the holie fathers, to whome manie promises were made, the fruite whereof they did not reape till manie a day were come and gone wherin they stroue against, and did overcome full many a sharpe temptation. The Apostle Paule crieth, I haue fought a good fight, I haue fulfilled my cours, I haue kept the faith. Héce soorth there is laide vp for mee a crowne of righteousness, which the Lord the righteous Iudge shall giue me in that day: not to me onely, but to them also that haue loued his appearing.

To whom the rewards are promised.

pearing. They must laie befoze their eyes the truth of God, who saith, Heauen and earth shall passe : but my word shall not passe. The Israelites verily were a long time holden captiue in Egypt : but the Lorde did not forget his promise. For in a fit & conuenient time, he set them out at libertie with abundant ioy and glorie, for the triumph gotten ouer their oppres- sors. The Amalechites, and Chana- nites did a great while I confesse, exalt themselues in sin and wickednes. But when the measure of their ini- quitie was fully filled, then were they thoroughly recōpenced for their paines by him, that is the seuerer reuenger of vnrepented wickednes. The Scrip- ture therefore exhorteth all men to haue sure hope, perseuering patience, and constancie inuincible. Of which I spake in the thirde Sermon of this thirde Decade. To this place doe be- long as I suppose, those excellent words of S. Paule where he saith, It is a faithful saieng: For if we be dead with him we shal also liue with him : if we be patient, we shall also reigne with him : if wee denie him, hee also shall denie vs: if we be vnfaithfull, he abideth faithfull, hee can not denie himselfe. And againe, Cast not awaie your confidence, which hath great recompence of rewarde. For ye haue neede of patience, that after ye haue done the will of God, yee may re- ceiuē the promise. For yet a verie little while, and he, that shall come, will come, and will not tarrie. And the iust shall liue by faith : and if he withdrawe himselfe, my soule shall haue no pleasure in him. But wee are not of them that withdrawe our selues vnto perdition, but wee pertaine to faith to the winning of the soule.

Yet for all this we must not abuse these and such like testimonies touch- ing the rewarde of workes, nor the very name of merits where it is found to be bled of the fathers, neither must we wette it against the doctrine of mere grace, and the merits of Christ our sauioe. We must thinke that the kingdome of heauen, and the other speciall giftes of God, are not as the hire that is due to seruants, but as the inheritance of the sons of God. For although in the last day of iudgment the iudge shall reckon by manie workes, for which hee shall seme as it were to recompence the elect with eternal life, yet befoze that recitall of god workes, he shall say, Come ye blessed of my father, possesse the kingdome prepa- red for you since the beginning of the world. Nowe if thou demaundest why he shall in the daie of iudgement make mention rather of workes than of faith? Mine answere is, that it is a point or vsuall custome in the law for iudgement, not onely to be iust, but also by the iudges pronounciation, to haue the cause made manifest to all men wherofore it is iust. And God doth deale with vs after the order of men. Wherefore he doth not onelic giue iust iudgement, but will also be knownen of all men to be a iust and by- right iudge. But we are not able to looke into the faith of other men, which doth consist in the minde: and therfore we iudge by their wordes and deedes. Honest wordes and workes beare wit- nesse of a faithfull hart, whereas vnho- nest pranks and speeches do betwray a kinde of vnbeliefe. The workes of charitie and humanitie doe declare that we haue faith indede: whereas the lacke of them doe argue the con- trarie. And therefore the Scripture admonisheth vs, that the iudgement shall

We must not abuse these places, which confirme the reward of good works.

Hire is due, but heritage proceeded of the parents good will.

shall not be according to our workes. To this sense agreeth that in the 12. of Matthew, where it is said, By thy deedes thou shalt be iustified, and by the same thou shalt be condemned. To Abraham, after he had determined to offer his son Isaac, it was said, Bicause thou hast done this thing, & hast not spared thine onely begottē son, I wil blesse thee & multiply thee exceedingly, &c. But it is manifest, that God made that promise to Abraham befoze Isaac was bozne, yea, hēe made it as sone as Abraham was brought out of his Countrie: therfoze the promise was not now first of al annexed as a reward vnto the workes of Abraham, &c.

Therefore **G O D** examineth our workes according to his owne fauorable mercie, and not with the extreme and rigour of lawe, and doth reward them with infinite benefites, because they proceed from faith in Christ albeit that for the sinne which abideth in vs, they be unpure & nothing meritorious. Now he doth hereby giue vs a pofe that he hath a regard of vs & our workes: bicause in testifieng the greatnesse of his loue toward vs, hēe doth vouchsafe so to honoz not onely vs, but also his owne gifts in vs, which he of his great godnes hath graciously bestowed vpon vs. Our bountifull god doth herein imitate the maner of dealing which fleshlie fathers vse in this world toward their children. For they bestowe giftes vpon their children, as rewardes of their well-doing, therby prouoking them to greater vertues, when as in very deed al things belong to the children by right of inheritance, and the true and proper cause, of this reward, which the father giueth to the child, is not the obedience of the son, but the mere good will and fauour of

the father. Moreover, herein are two things to be obserued. First, although God doth after the maner of men allure vs with rewardes, drawe vs on with gifts, and keepe vs in god workes with manifold recompences, yet must not the reward or recompence be the marke whereat the worker ought to looke, respecting rather his owne glozy and commoditie, than the loue and honour that hēe oweth to God. God will be worshipped for loues sake onely, & he will be loued of mere good wil, and not for the hope of any reward. For as he requireth a cherefull giuer: so doth he looke for such an vncoacted affection, voluntarie loue, and free good will as children do naturally beare to their parents.

The last is, That our workes, which some call merits, are nothing else but the mere gifts of God. Now he were a verie vnthankfull person, which, when of another mans liberalitie hēe hath license giuen to occupy his lande to his best commoditie, will at length go about to translate the right thereof from the true owner which lent it him, vnto himselfe. But bicause I woulde be loath by drawing out this treatise too farre, to deteine you longer than reason would, I will recite vnto you dēerely beloved, a notable conference of places in the scripture made by S. Augustine, wherby we may evidently vnderstand and infer a conclusion, that the rewardes of god workes or merites of the Saints, are the very free and mere grace of God.

Therefore in the seventh Chapter of his booke *De Gratia & libero arbitrio*, thus he saith: John the forerunner of our Lord doth say: A man can receiue nothing vnles it be giuen him from heauen. If therfoze thy god workes be the giftes of God, then God crowne

S. Augustine
his sentence
touching the
merits of the
Saints.

neeth

How or in
what sense
God is said
to giue a re-
ward vnto
our good
workes.

neeth thy merites, not as thy merites, but as his owne giftes. Let vs therefore consider the merits of the apostle Paul, (that is to say, the merits which he saith are in himselfe) whether they be the gifts of God or no: I haue saith he, fought a good fight, I haue fulfilled my course, I haue kept the faith. First of all, these good woꝝks had been no good woꝝkes, vnlesse good thoughts had gone before them.

Giue eare therefore what he saith of those good thoughtes: Not bicause we can think any thing of our selues, as of our selues, but our abilitie is of God. Then also let vs consider euerie senerall particularitie, I haue fought, saith he, a good fight. I demaunde by what power he fought? Whether by that which he had of himselfe, or by that which was giuen him from a bone?

It is unlikely that so great a Teacher of the Gentiles, as the holy Apostle S. Paul was, should be ignorant of the law, which in Deuteronomie is heard to say: Say not thou in thine hart, mine owne strength, and the power of mine owne hande hath done this woonderfull thing: but thou shalt remember the Lorde thy God bicause he giueth thee strength and power to do it.

But what doth it auaille to fight wel, vnlesse the victoꝝy do ensue? And who I praie you giueth the victoꝝie, but he of whom Saint Paule himselfe doth saie? Thanks be to God which giueth vs the victoꝝy through our Lorde Iesus Christ. And in another place when he had cited the place out of the Psalmes, where it is said: Bicause for thy sake wee are killed all daie, and are counted as sheepe appointed to the slaughter, hee did immediately adde and say: But in all

these things wee ouercome or haue the victorie through him, which loued vs.

We haue the victoꝝie therefore not through our selues, but through him that loued vs. After that againe hee said: I haue fulfilled my course. But as he said this, so in another place also he saith: It is not of the willer, nor of the runner, but of God which taketh mercie.

Which sentence cannot bee by any meanes so inuerted, that wee may saie: It is not of God, which taketh mercie, but of the willer, and of the runner. For whosoever dare take vp on him so to inuert that sentence of the holy apostle, he doth openly shewe that he flatly gain-saith the woꝝds of Saint Paule.

Last of al he saide, I haue kept the faith: But in an other place againe hee confesseth saing, I haue obtained mercie that I might bee faithfull. Hee saide not, I haue obtained mercie, bicause I am faithfull, but, That I might bee faithfull: declaring thereby that faith it selfe can not bee obtained without the mercie of GOD, and that faith is the gifte of God, as hee doth most euidentlie teach where he saith: Ye are saued by grace through faith, & that not of your selues, it is the gift of God.

For they might say: We haue therefore receiued grace, bicause wee haue belueued: by that meanes attributing as it were, Faith to themselves, and Grace to God: but to prevent that insinuation, the holie Apostle Saint Paule when he had saide, By faith, doth straight waies adde, And that not of your selues, it is the gift of God,

Again, least they should say that they

they by their works did meritoriously deserue such a gift, he doth presently annere : Not of workes, least anye man should boast. Not bicause he did denie or make voide god works, considering that he saith, that God doth rewarde euerie man according to his works : but for bicause works are of faith, and not faith of works. And so by this meanes our works of righteousness proceed from him, from whom that faith doth also come, touching which it is said: The iust doth liue by faith.

All this haue I hitherto worde for word recited out of Augustine: where in, all that may be said concerning the merits of god works, are sufficiently well contained, and so soundly confirmed by p̄oses of Scripture, that I mean not to add any thing vnto them: for I see it sufficiently manifest for all to vnderstand, what and how the ancient fathers thought and taught of the merits of sinfull men. For what can be said more briefly, sincerely, and fully, than that a reward is prepared for the god workes of men: but yet that that rewarde is nothing else but the grace: & that the merits or god works of the saints are the gift of God: which merits while he crowneth, he crowneth his owne gifts. In all this therefore the Ecclesiasticall and apostolike doctrine remaineth still immutable & vnreprouable. That we are iustificed and saued by the grace of God through faith, and not through our owne god works or merits.

We doe now againe returne to god works, and are come to expounde the description or definition of god works, which we did set downe in the beginning of this treatise. Now therefore vnlesse our works doe spring in vs from God through faith, they can-

not haue the name of god works. But contrarily, if they doe proceede from God through faith, then are they also framed according to the rule of the word of God. And for that cause did I in the definition of god works, significantly say, That they are don of them which are regenerate by the good spirit of God, through faith according to the word of God. For God is not pleased with the works, which we of our selues doe of our owne v̄zains and aūthozitie, without warrantize of his word imagine & deuise. For the thing that he doth most of all like and loke for in vs, is faith and obedience (which is most euident to be seene in the verie example of our grand-father Adam :) and contrarily he doth mislike and vtterlie reiect the works of our owne choice & our god intents which spring in, and rise vpon our owne minds and iudgements: as I will by these testimonies of scripture declare vnto you.

In the 12. of Deuteronomie we reade, Every man shall not doe that which is righteous in his owne eies. Whatsoeuer I commande you, that shall yee obserue to doe it, neither shalt thou adde anie thing to it, nor take any thing from it.

Moreouer, in the historie of Samuel there is a notable example of this matter to be seene. For Saul the king of Israell receiued a com̄andement to kill all the Amalekites with all their beasts & cattell: but he contrarie to the p̄cept through a god intent (as hee thought) of his owne, and for a religious zeales sake of his own choosing, reserued the fattest oxen for to be sacrificed: & for that cause the prophet came & said vnto him: Is a sacrifice so pleasant & acceptable to the Lord as obedience is? Behold, to obey is better than sacrifice: and to harken is better

better than the fat of rams. For rebellion is as the sinne of witchcraft, and stubbornesse is as the vanity of idolatrie. No hère in these few woꝝds thou hast the godlie praise and commendation of the religion of our owne inuventing, & of our owne god woꝝkes which do arise of our owne god intents and purposes. They, which do neglect the precepts of the Lord to folow their owne god intents and foꝝecasts, are flatly called witches, apostatacs, and wicked idolaters. They seeme in their owne eyes verily to be iolly fellowes, and true woꝝshippers of God, and zealous followers of the traditions of the holie fathers, bishops, kings and princes: but God, which cannot lie, doth flatly pronounce that their woꝝkes doe differ nothing from witchcraft, apostacie, and blasphemous idolatrie, than which there can be nothing moꝝe heinous by any meanes deuised.

Therefore the Lord in the Gospell citing that place out of Esaias prophesie doth plainly condemne, reiect, and tread vnder foot all these woꝝkes which we chouse to our selues, hauing their beginning of our owne god intents and purposes, where he saith: In vaine doe they worship me, teaching doctrines the precepts of men. Euerie planting, which my father hath not planted, shall be plucked vp by the rootes. Let them alone, they be blind leaders of the blind.

And thereupon it is that Saint Paule did so boldly affirme that the precepts of men are contrarie to the truth, and are more lies. The same Paule in one place saith: Whatsoeuer is not of faith is sinne. And in another place: Faith commeth by hearing, and hearing by the worde of God. Whereupon we may gather, that the woꝝkes which are not framed by the

expresse woꝝd of God, or by a sure consequence deriued from it, are so farre from being god woꝝkes, that they are plainly called sinnes. Infoꝝce thou, I pray thee, neuer so great a god turne vpon a man against his will, and see what fauour thou shalt winne at his hand, and how thou shalt please him with that inforced benefitt.

Therefore god woꝝkes do first of all require the precise and expresse obseruing of Gods wil, to which alone they ought to tend. In his epistle to the Colossians the same Apostle doth openly condemne the Greeke *ιδελοδρησκεία*, that is, the voluntarie religion which they of their owne choise and mind brought in to be obserued. And what need haue we I pray you to inuent to our selues other new kindes of god woꝝkes, considering that we haue not yet don those woꝝkes, which God himselfe prescribeth and doth in expresse woꝝdes require at our hands? By this now our aduersaries may perceiue that we doe not altogether simply condemne god woꝝkes, but those alone which we by reiecting the woꝝd of God, doe first set abroach by our owne imaginations, and fantastical inuentions: of which sort are manie bystart woꝝkes of our holie monkes and sacrificing shauelings. But to conclude, the woꝝkes that are repugnant to the woꝝd of God, are by no meanes woꝝthie of any place or honour.

And that we may moꝝe rightly perceiue the sense or meaning of god woꝝkes, we must in mine opinion diligently obserue these woꝝds of the Apostle: Wee are created in Christ Iesus vnto good workes, which God hath before ordeined, that we should walke in them. He maketh hère two notes concerning those that are god woꝝkes in deede. The first is, Wee

Good works
indeede.

are, saith hee, created in Christ Iesus vnto good works. It doth therefore necessarily follow, that god woakes are wrought of him which is by true faith grafted in Christ Iesu. For vnles the branch abide in the vine, it cannot bring forth fruit. All the woakes therefore of the faithfull, howsoever they shine with the title of righteousness, are notwithstanding not god woakes in verie deede. The latter is, Which God hath before ordained, that wee should walke in them.

We must not therefore make account that all the woakes, which men may doe, are to be counted god woakes indeed: but those onely which God hath ordeined of old, that we should walk in them. Now what woakes those be, the Lord in his law (which is the eternall will of God) hath very plainly expressed. And thereupon it is, that the Lord in the Gospel being demanded questions concerning eternall life, and the very true vertues, sendeth the demander vnto the lawe, and saith: What is written in the lawe? And againe, If thou wilt enter into life keep the commandements. Therefore the ten commandements are a most sure & absolute platforme of god woakes. Which that yee may the better vnderstand, I will briefly recapitulate, & as it were in a picture lay it before your eyes.

To the first precept thou shalt refer the feare, the faith, and loue of God, with assured hope, persevering patience, and constancy invincible in trouble and afflictions. To the seconde belongeth the true and sincere worship, wherewith god is pleased, with the better refusall of all superstition and peruerse religion. Upon the third doth depend the reuerence of Gods maiestie, the free confession of his might, the helie inuocation of his name, & the sanc-

tification of the same. In the fourth is comprehended the moderate obseruation of the Ecclesiasticall ceremonie, the preaching of Gods word, publike praizers, and whatsoever else doth belong to the outwarde service of eternall worship due to God. To the fifth thou maist anner the naturall loue of childezen toward their parents, of men toward their countrie and kinsfolks, the due obedience that we owe to the magistrates and all in authoritie, and lastly the offices of ciuill humanitie. To the next thou shalt ioine iustice & iudgement, the protection of widewes and orphanes, the deliuering of the oppressed and afflicted, well doing to all men, and doing hurt to no man.

To the seuenth thou shalt adde the faith of wedded couples, the offices of marriage, the honest and godlie bringing vp of childezen, with the studie of chastitie, temperance, and sobrietie. To the eight is to be reckoned byright dealing in contracts, liberalitie, bountifullnesse, and hospitalitie. Under the ninth is couched the studie of truth through al our life time, faith in words and deeds, with decent, honest, and profitable speech. In the tenth and last, thou maist remember god affections, holie wishes, with al holie and honest thoughts. And so this is the compendious platforme of god woakes. Now if thou desire to haue it moze briefly expressed than this that thou hast, then turn thy selfe & harken to the words of Christ our Lord, who gathereth these tenne into two principall points, and saith: Thou shalt loue the Lorde thy God with all thy hart, with all thy soule, and with al thy mind: and thy neighbour as thy selfe. Whatsoever therefore ye would that men should do to you, euen so do ye to them.

Upon these precepts of the Lorde,
all

The ten commandements are a platforme of good works.

What bee
good works
in verie deed
according to
the testimo-
nies of the
ancient pro-
phets.

all the faithfull (which desire to doe god woꝝks) must surely fixe their eyes and mindes, and that too so much the moze diligently & constantly, as they doe moze surely & evidently perceiue and see, that God in the lawe and the prophets doth require nothing else, noꝝ any other woꝝkes at the hand of his elect and chosen seruants. So to now therefore, let vs heare out of the holie prophets som such euidēt testi- monies touching god woꝝks, as doe consent and wholly agrē with the law of the Lord. Moses in Deut. crieth: And now Israel, what doth the Lord thy God require of thee, but to feare the Lord thy God, and to walk in all his waies, to loue him, and to serue the Lord thy God with al thy hart & with all thy soule? That thou keepe the commandements of the Lord & his ordinances, which I commande thee this day. And the kingly prophet Dauid in the 15. Psalme asketh this question: Lord, who shall dwel in thy tabernacle? And presently answereth it himselfe, saieing: Euen he that wal- keth vprightly, and doth the thing that is iust & right. And so forth as it is cōteined in the ten cōmandements. Elsaie also in his 33. chap. moueth the same question, and answereth it euen so as Dauid had done befoze him. Jeremie in the 21. cha. doth vige & reite- rate these woꝝds to the Jewes: Thus the Lord commandeth: Keepe equi- tie and righteousnes, deliuer the op- pressed frō the power of the violent, do not griue nor oppresse the stran- ger, the fatherlesse nor the widow, & shed no innocēt blood in this place. And Ezechiel in his 18. chap. knitteth by a headdowe of god woꝝkes, in no point unlike to these, sauing only that it is somewhat moze largely amplified. In De the Lord saith: I desire mer-

cie more than sacrifice: & the know- ledge of GOD more than whole burnt offerings. Micheas doth dili- gently inquire what the woꝝshipper of God should doe to please him with- all, and what woꝝks he should doe to delight the Lorde: and immediately by the inspiration of the holie Ghost he maketh answer, saying: I wil shew thee, O man, what is good, and what the Lorde requireth of thee: name- lie, to doe iustly, to loue mercie, and with reuerence to walke before thy God. In like maner the prophet Za- charie, to them that demand of him certaine questions touching vertues, and such god woꝝkes as please the Lorde, gaue this answer, saying: Thus saith the Lorde of hosts, Exe- cute true iudgement, shew mercie & louing kindnesse euerie man to his brother: doe the widow, the father- lesse, the stranger and the poore no wrong. Let no man imagine euill in his hart against his brother, neither be ye louers of false othes, for these are the things which I do hate, saith the Lord.

With this doctrine of the Prophets doth the preaching of the Euangelists and Apostles fully agrē, teaching in euerie place, that charitie, righteous- nes and innocencie, are the scope and summe of all god woꝝks. The Apo- stle James saith: Pure religion and vndefiled before God and the father is this: To visit the fatherlesse and widowes in their aduersitie, and to keep himself vnspotted of the world.

It remaineth now for me to draw to an end, and in the rest that is yet be- hind to be spoken touching the descrip- tion of god woꝝks, to confer places of the scripture for the confirmation and plain exposition of the same. Now ther- fore we said that god woꝝkes include

To what end
good works
must be don.

are wrought by them that are regenerate, to the glory of God, the ornament of our life, and the profit of our neighbour. For the Lord in the Gospel prescribeth this end to good works, where he saith: Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heaven. The Apostle Paule also oftener then once exhorting vs to good workes, doth, as a most effectuell cause to set them forward, adde: That by those works of ours, we may adorne the doctrine of our Lorde and Sauour Christ Iesus. And euen as a comely and cleanelie garment adozneth a man, so do good workes in deed set forth the life of christian people. For hereupon it riseth that the Apostles of Christ did so often perswade vs to put off the olde man and put on the new, which is created in the similitude and likeness of God. For therby we obtain both honoz and glozy. We both are, and are called, the seruants, yea and the sons of our Lord God, whose proprietie and vertue shined in vs, to the glozy and praise of his holie name.

And as he doth require good workes at our handes, so if we do them, we on the one side do please and delight him, and he on the other doth honour vs as gaine: as may be proued by many testimonies of the holie Scripture. But the thing it selfe is so plain, and without all controuersie, that it needeth no businesse to proue it at all. He verily doth euery minute augment in vs his giffes, while we are intentiue to doe good workes. For in the gospel he saith, To euery one that hath shall be giue, and he shall abound. And from him that hath not, shall be taken euen that which he hath, and shall be given to him that hath. To this also may be

added that God is fauourable to them that work righteousness, & doth enrich them euen with many tempoꝛal giffs, & at the last bying the to life euerallasting: for the apostle Paul doth expressly say, God shall reward euery man according to his deeds, to them which by continuing in well doing seeke for glory, & honor, and immortalitye, eternall life. And againe, Glory, & honor, and peace, to euery one that worketh well. Although the godlie in all their good workes do not (as I tolde you befoze) respect so much the recompence and reward at Gods hande, as the aduancement of Gods glozy, the fulfilling of his will, and the profit of our neighbor. For Paule saith, Do all things to the glory of God. And againe, Let no man seek his owne but euery one anothers profit: euen as I do in all things please all men: not seeking mine owne commodity, but the profit of many, that they may be saued. Therefore all the godly do so direct and temper their workes, that they may please, delight, and honour God, and profit manie men. For in so doing they expresse or represent the nature of God, whose sonnes they both are, and are also called. For he doth liberally poure out his benefites vpon all creatures: and therefore his sons are beneficiall and bent to do good to all men.

Thus much had I hitherto to say, touching the nature or proprietie, cause, end, and effect, that is, the verie true & right meaning of good workes: by which I hope it is euident to be perceived, how and in what sense the Lord in the Scriptures is saide to attribute the name of righteousness and iustification vnto the good workes of the Saintes his seruantes: and that that true principle of our religion

Rom. 2.

religion remaineth firme and vnr-
prouable, wherein we confesse and
holde, That wee are iustified by the
grace of GOD for Christ his sake
through faith, and not for workes.
Now therefore there is nothing more
behinde, but this onelie, for vs to
make our humble petition to GOD,
for true faith in Christ our Lorde,

and that by his grace he will so guide
vs, that we may now in workes put
that in practise, which hitherto wee
haue bene taught in the wordes of
this treatise, that is to saie, that wee
may in god workes in deede, expresse
the faith, which we in words professe
that we haue in Iesus Christ our
Lord, Amen.

Of Sinne, and of the kindes thereof, to wit, of originall, and actuall
sinne, and of sinne against the holie Ghost. And
lastly of the most sure and iust pu-
nishment of sinnes.

The tenth Sermon.



We haue lastly nowe to
discourse of sinne, which
as I told you, is to be re-
ferred to the treatise of
the lawe.

Of which, that I may lawfully, re-
ligiously, rightly, and profitably speak
to the edifieng of you all, I shall desire
you to make your humble praier
with me to GOD the father in the
name of Christ his sonne our gracious
Lord and mediator.

Sinne, is of most men taken for er-
rour, for that I meane, whereby wee
do not only erre from the thing which
is true, right, iust and good, but doe al-
so followe and decline to that which
is naught. The Latines deriue their
worde *Peccatum* (sinne) of *Pellicatus*
(whorehunting) which is a fault of
wedded people that are corrupted with
the spirit of fornication, as when men
preferre harlots before their lawfull
wiues. And this definition verily doth
wonderfully agree to this present trea-
tise. For all we, that doe beleue, are
by faith handfasted to our God as to
our spouse and husband: if therfore we

preferre other gods before him, or chose
rather to serue them: If, I say, we let
passe the true Gods indæde, to followe
the shadow of Gods, vaine hopes, and
the pernicious pleasures of this world,
then doe we sinne indæd, and commit
fornication against our spouse and hus-
band. But the learned sort doe for the
most part, put a difference betwixt
Peccatum and *Delictum*, (which both
in effect do signifie sinnes:) But they
call that *Delictum*, when the thing is
not done that should be done: and that
they call *Peccatum*, when that is done
that should be left vndone. S. Hierom
seemeth to haue taken *delictum* for the
first fall to sin. S. Augustine saith, that
Peccatum is committed of him that sin-
neth wittingly, and *Delictum* of him
that sinneth of ignorance. I see that
those wordes are in some places con-
founded, and that the one is used for
the other. In some places the error or
Delictum, is used as the milder terme,
Peccatum in a more greuous sense, &
an heinous crime, a mischief, a reuol-
ting or wickednesse for the greatest of
all. For S. Augustine saith: Neither

is euerie *Peccatum Crimen*, bicause euerie *Crimen* is *Peccatum*. Therefoze wee saye that the life of a man liuing in this transitorie worlde may be found to be without that heinous offence *Crimen*, for which al the worlde doth cry out vpon and accuse him: but if we saie we haue *Nullum peccatum*, no sinne (as the Apostle saith) wee deceiue our selues, and the truth is not in vs. Among the Hebrewes sinne is called by sundry names, which do import and signifie ouerthwartnes, peruersenesse, a fault, an error, a reuolting, infirmitie, vice, ignorance, and transgression. For to transgresse doth signifie to depart from the truth, from our dutie or office, not to keepe the right path, but to turn awy from the prescript rule of the law of God. Now that rule or lawe of God is of the Hebrewes called *Thora*, that is to say, a direction or a leading by the hand. For it doth direct a man in the waies that are acceptable to the Lord. And therefoze the Greekes call sin by the names of *ἀνομία* & *ἁμαρτία*.

Againe, in the Hebrew tongue sinne is as much to say, as a turning awaie, from god to euill: also a reuolting, as when thou drawest thy neck from out of the yoke of his power, to whome thou art a seruant: finally, it signifieth the crime or guilt, whereby we in danger our selues to the rodde of punishment.

Verily Saint Augustine taketh much paines to finde out a proper definition of sinne. In his second booke *De consensu Euangelistarum*, hee saith: Sinne is the transgression of the lawe. *Ad Simplicianum, lib. 1.* Sinne is an inordinatenesse or peruersenesse of man, that is, a turning from the more excellent Creator, and a turning to the inferiour creatures.

De fide contra Manicheos, Cap. 8. hee saith: What is it else to sinne, but to erre in the precepts of truth, or in the truth it selfe.

Againe, *Contra Faustum Manicheum Lib. 2. Cap. 27.* Sinne is a deede, a worde, or a wish against the lawe of God. The same Augustine *De duabus animabus contra Manicheos, Cap. 11.* saith, Sinne is a will to retaine or obtaine that which iustice forbiddeth, and is not free to abstaine. And *In Retract. Lib. 1. Cap. 15.* he saith: That will is a motion of the minde, without compulsion either not to lose or else to obtaine some one thing or other. All which definitions as I doe not vtterly reiect, so doe I wish this to be considered and thought of with the rest. Sinne is the natural corruption of mankind, and the action which ariseth of it, contrarie to the lawe of God, whose wrath, that is, both death and sundrie punishments it bringeth vpon vs.

Thou hearest how wel this definition doth consist vpon his parts.

Thou hearest in it of our naturall corruption: in the naming wherof appeareth how this definition doth not agree to the sinne of our first parents, in whome there was no naturall corruption. Of which I meane to speake in place conuenient. Thou hearest the action named, which ariseth of the naturall corruption and is repugnant to the law of God. Thou hearest that sinne doth bring vpon vs the wrath of God, that is, death and sundry sorts of punishments appointed by the mouth of God to plague vs for our sinnes. Of which I will speake in order as they lie, so far forth as the Lord shall giue me grace and abilitie.

Now therefore it seemeth that this treatise may most aptly be begunne at the

The cause or
beginning of
sinne.

the discussing of the original cause, and beginning of sinne. Some there be that doe deriue the original cause of euill or sinne, from the influence of the Planets, saying: I sinned, because I was borne vnder an vnluckie Planet. Other there are, which when they sin and are rebuked for it doe make this answer: Not I, but the diuell is in faulte that I haue committed this grieuous crime. And sometime laying aside all excuses, they doe directly cast the blame vpon God, and saye: Why, God would that it should bee so: For if hee would not haue had it so, I had not sinned. Another saith: Since God could haue letted it, and woulde not, hee is the cause and author of my sinne.

But it is no new thing now that men doe whette their blasphemous tongues against God the maker and ruler of all things. For our first parents, when they had sinned, and were accused of it by God himselfe, found a shift for to translate the sinne, which they committed, from themselves to other, & woulde not confesse the truth as it was in verie deede. Such is the abominable wickednes of man. For Adam as it were answering God ouerthwartly, casteth the fault of his offence, not only vpon his wife, which God had coupled vnto him, but also vpon God himselfe. The woman, saith hee, whome thou gauest to bee with mee, gaue me of the tree and I did eate. As if he should haue said: If thou hadst not giuen me the woman, I had not sinned.

But the Lorde coupled him to a wife, not to the ende that shee should be an occasion of euill, but that the man might be in the better case and condition.

Againe, the woman doth simply

impute the cause of that euill vnto the diuell, saying: The serpent beguiled mee, and I did eate. Loe these are most corrupt, false, wicked, and detestable opinions touching the original cause of sinne, wherewith the iustice and truth of God is mightily offended. Neither is the nature of man the cause of sinne. For God which created all things, did also create the nature of man, and made it god, euen as all thinges else which hee created were also god. Therefore the nature of man was god. For it is an accidentall qualitie that happened to man either in, or immediately after his fall, and not a substantiall propertie, to haue his nature so spotted with corruption as now it is. Now we being borne in sinne of sinfull progenitors, haue sinne by descent as our naturall propertie. For Saint Augustine writing *De Fide contra Manichaeos*, Cap. 9. saith: And if wee saie that anie men are euill by nature, we mean that they are so because of the original descent of our first parents sinne, wherein wee mortall men are wholie borne. But this now requireth a more exact and ample declaration.

That the diuell alone is not the author of sinne, so that when we sinne, the blame thereof should redounde to him, and wee that sinned escape without fault, this doth greatly argue, because it is in his power to egg and perswade, but not to enforce a man to doe euill. For God by his power restraineth the diuell from being able to doe the thing that he would do. He can do no more than God permitteth him to do: for if he had no power ouer an herd of filthie swine, how much lesse authority hath hee ouer the excellent soules of Gods most excellent crea-

The nature
of man is not
the cause of
sinne.

The diuell alone is not
the cause
of sinne.

tures: He hath, I confesse, great subtilties and more than Rhetoricall force, wherewith to perswade vs: but God is stronger, and neuer ceaseth to prompt good and wholesome counsels vnto the soules of his faithfull seruants. Neither doth he permit more to Satan than is for our commoditie: as is to be seene in the example of that holie man the patient Iob: and also in the example of Paul 2. Cor. 12. and in his wordes saing, God is faithfull which will not suffer vs to be tempted aboue that we are able to beare. They therefore are vainely seduced, which cast the fault of their sinne vpon the diuels shoulders.

To procede, if thou demaundest of them, which lay the blame of their sinne vpon their euill destinie, what destinie is: they will answer, either that it is a course knit together by eternitie, and linked to it selfe, as it were a certaine chaine and continuall rove of counsels, and workes necessarily following one vpon anothers necke, according to the disposition and ordinance of God: or else that it is the euill starres or planets. Now if thou demaundest againe, who made the stars: they haue none other answer, but God: it followeth therefore consequently that they inforce the cause of their sinne vpon God himselfe. But all the ancient and best Philosophers did neuer pretend or alledge destinie, much lesse such christians as did freely confesse the mighty power of their god and maker. And even among our men, I meane, among the that would seeme to be christians, they which stood in the opinion of destinie and constellations, were such kind of fellows as wise men would be ashamed to follow them as authoꝛs.

Bardesanes imputed to destiny the

conuersations of mortall men. And the Priscillianistes, who were condemned in the first council held at Toledo, thought and taught that man is tyed to fatall stars, and hath his body compact according to the twelue signes in heauen, placing Aries in the head, Taurus in the neck, and so consequentially to euery signe his severall lims. S. Augustine, *In opusculo 82. questionum. Quest. 45.* confuting soundly the destinies of planets among other his reasons saith, The conceiuing of twinnes in the mothers wombe, bicause it is made in one & the same acte, as the Phisitians testifie (whose discipline is far more certaine and manifest than that of the Astrologers) doth happē in so small a moment of time, that there is not so much time as two minutes of a minute betwixt the conceiuing of the one and the other. How therefore commeth it, that in twins of one burden there is so great a diuersitie of deeds, wils, and chaunces considering that they of necessitie must needs haue one and the same planet in their conception, and that the Mathematicals do giue the constellation of them both, as if it were but of one man? To these wordes of S. Augustin great light may be added, if you annex to them and examine narrowly the example of Esay and Jacobs birth, and sundrie dispositions. The same Augustine writing to Boniface against two epistles of the Pelagians Lib. 2. cap. 6. saith: They which affirme that destinie doth rule, will haue not onely our deeds & euent, but also our very wils, to depend vpon the placing of the stars at the time wherein euerie man is either conceiued or borne, which placing they are woont to call Constellations.

Against
destiny.

But

That destiny
is not the
cause of sin.

But the grace of God doth not only goe above all starres, and heavens, but also above the very angels themselves. Moreover, these disputers for destinie, doe attribute to destinie both the good and euill that happen to men. But God in the euils that fall vpon men doth duely and worthily recompence them for their ill deserts: but the good, which they haue, he doth bestow vpon them not for their merits, but of his owne fauour and mercifull goodnesse through grace, that can not bee looked for of duety: laying both good and euill vpon vs men not through the temporall course of planetes, but by the deepe and eternall counsell of his seueritie and goodnesse. So then wee see that neither the falling out of good or euill hath any relation vnto the planetes. Therefore this place may bee concluded with the words of the Lord in the Prophet Ieremie saing: Thus saith the Lorde, yee shall not learne after the maner of the heathen, and yee shall not bee affraide for the tokens of heauen, for the heathen are affraide of such, yea, all the obseruations of the Gentiles are vanitie. For the planets haue no force, to doe either good or euill. And therefore the blame of sinnes is not to bee imputed therevnto.

I haue nowe to proue vnto you that God is not the cause of sinne, or the author of euill. God saie they, woulde haue it so. For if hee would not haue had it so, I had not sinned. For who may resist his power? Again since he could haue letted it, & woulde not, he is the author of my sinne and wickednesse. As though wee knewe not the craftie quarrels & subtil shifts of mortall men. Who, I praise you knoweth not that God doth not deale with vs by his absolute power, but

by an appointed lawe and ordinance, I meane, by commodious means, and a probable order: God coulde I know by his absolute power keepe off all euill: but yet he neither can nor will either corrupt or marre his creature and excellent order. Hee dealeth with vs men therefore after the maner of men: hee appointeth vs lawes, and laieth befoze vs rewards and punishments: hee commaundeth to embrace the good and eschewe the euill: to the performing whereof hee doth neither denie vs his grace, without which we can doe nothing: neither doth hee despise our diligent good wil and earnest trauell. Herein, if man bee slacke, the negligence and fault is imputed to man himselfe, and not to God, although he coulde haue kept off the sin, and did not: for it was not his duty, to keepe it off, least peradventure hee should disturbe the order, and destroye the worke which he himself had made and ordeined. Therefore GOD is not the author of sin or naughtinesse. Touching which matter I will first adde some testimonies of the holie Scripture: then aunswere to sundrie objections of the aduersaries of this doctrine: and lastly declare the originall cause or headspring of sinne and wickednesse.

The testimonies, which teach that God is not the author of sin or naughtinesse, are manie in number, but among the rest, this is an argument of greatest force and probabilitie, because God is saide to be good naturally: and that all which he created were made good in their creation. Wherevpon it is that Salomon saith: God hath not made death, neither hath he delight in the destruction of the liuing: for he created all things that they might haue their being,

God being good himselfe created all things good which he created.

and

God is not the author of euill.

and the beginnings of the worlde were healthfull, & there is no poison of destruction in them, nor the kingdom of hell vpon the earth: for righteousness is immortall, but vnrighteousnes bringeth death: and the vngodly call it to them both with words and workes, and thereby come to nought. And so sayth, as is to be seene in the first Chapter of the booke of wisdomie, which wordes doe passingly agree with the first Chapter of that most excellent Prophet Moses.

In the first Psalmie, David saith: Thou art the God, that hast no pleasure in wickednesse: neither shall any euill dwell with thee: the vniust shall not stand in thy sight: for thou hastest all them that worke iniquitie: thou shalt destroy them that speake leasing: the Lord doth abhor both the bloodthirstie & deceitfull man. Loe, thou canst deuise nothing more contrarie to the nature of God than sinne and naughtinesse: as thou maist more at large perceiue in the 34. chap. of the booke of Job.

The wiseman saith: God created man good, but they sought out manie inuentions of their owne. And therefore the Apostle Paule deriueth sinne, damnation, and death, not from God, but from Adam, and from God he fetcheth grace, forgiveness and life, through the mediatur Iesus Christ.

That place of Paule is farre more manifest than that it needeth any large exposition: let it not onelie be considered and diligently weighed of the Readers and hearers: whom I woulde wishe alwaies to heare in mouth and minde the verie wordes and meaning of this notable sentence. Euen as by one man sin entred into

the world, and death by sinne, and so forth as followeth.

The same Apostle in the seauenth to the Romanes, doth evidently declare that the lawe is holie, the commandement good and iust, and thereby he doth insinuate that in God or in his will there is not, and in his lawe, which is the will of God, there springeth not anie spot or blurre of sinne or naughtinesse. In our flesh, saith he, the euill lurketh, and out of vs iniquitie ariseth. I knowe, saith he, that in me, that is in my flesh, there is no good. In that Chapter there are many sentences to be founde, which doe wonderfully confirme this argument.

Againe, in the thirde to the Romanes, the same Apostle saith: If our vnrighteousnesse setteth foorth the righteousness of God, what shall we saie? Is God vnrighteous which taketh vengeance? (I speake after the maner of men, that is, I vse the wordes of wicked people) God forbidde. For howe then shall GOD iudge the worlde? for if the truth of God hath more abounded through my lie vnto his glorie, why am I as yet iudged as a sinner? &c. Merlie if God were the authour of sinne and all euill, and that he woulde haue the wicked to be such, as in verie deede they are, then why, I pray you, should he iudge or punish them as transgressors, since they by sinning fulfilled his will?

To this place also doth belong that testimonie of the blessed Euangelist and Apostle John in his Canonick Epistle, where he saith: If anie man loue the worlde, the loue of the father is not in him. For all that is in the worlde as the lust of the fleshe, and the lust of the eies, and the pride

pride of life, is not of the father, but of the world.

And the world passeth awaie and the lust thereof. But hee that fulfilleth the wil of the father abideth for euer.

Lo heere, God is vtterly free from all euill: euill saith hee, is not of the father, but of the world. And he which doth the will of the father, doth not what the world will, but what God will.

Therefore these two god and euill, sinne and the will of God are directly opposed and repugnant the one against the other. These testimonies though selue in number, are notwithstanding, in my iudgement sufficiently significant and able to perswade a godly disposed hearer.

Howe vpon this wee doe first inferre a conclusion and boldly warrant that point of catholike doctrine, which hath euer since the Apostles time alwaies bene defended with much diligence against the vnpure philosophie of some (although yet I do not vtterly condemne al the parts of Philosophy: knowing very well that some pointes thereof are very necessary and profitable to the zealous louers of GOD and godlines:) that God is not the author of euill, or cause of sin.

Then out of the same testimonies wee gather that the originall cause of sin or euill is deriued of man himselfe, and his suggester and prouoker the diuell: so yet that we say, that the diuell being first himselfe corrupted, did corrupt man, being neuertheless not able of himselfe to haue done any thing, had not man of his owne accorde consented vnto euill.

And heere wee must set befoze our eyes the fall of our first father Adam, that by the consideration thereof wee

may be the better able to iudge of the originall cause of sinne and iniquitie.

God created Adam the first father of vs all, according to his owne similitude and likenesse, that is to saie, hee made him god, most pure, most holie, most iust, and immortall, and adorned him with euerie excellent gift and facultie, so that there was nothing wanting to him in God, which was available to perfect felicitie.

Touching this similitude or likenesse to God, I shall take occasion vpon the words of Paule to speak heere after. So then he was indued with a verie diuine, pure, and sharpe vnderstanding.

His will was free without constraint, and absolutely holie. Hee had power to do either god or euill. Howe ouer God gaue him a lawe which might instruct him what to do, & what to leaue vndone. For God in saieing: Thou shalt not eate of the fruite of the tree of knowledge of good and euill, did simply require at his handes faith, & obedience, and that he shoulde wholly depend vpon God: all which he had to do not by compulsion or necessitie, but of his owne accorde and free god will.

For verie truely and holilie write the wise man in the fiftenth of Ecclesiasticus, saieing: God made man in the beginning, and left him in the hande of his counsell. He gaue him his commaundement and precepts if thou wilt, thou shalt keepe my commaundements, and they shal preserue thee.

Therefore when the serpent tempted the minde of man, and did perswade him to tast of the forbidden tree, man knewe well enough what perill was laid befoze him, and how the ser-

pents

parents counsell was flatly repugnant to the Lords commandement.

In the mean time, neither did God compell him, nor satan in the serpent enforce him to sinne, while he resisted and did withstand him.

For God had saide : Yee shall not eate of that tree, nor touch it : if yee doe, yee shall die for it. Therefore he was at his owne free choice, and in the hande of his owne counsell, either to eate or not to eate. Yea, God declared his minde unto him in gluing precise commandement, that hee shoalbe not eate : and to the commandement hee annexed the danger of the breach thereof, withdrawing him thereby from the eating of the fruite, and saying : Least perhappes thou die. And as Satan coulde not, so also he did not, shew anie violence, but used suche probable wordes to counsell him, as hee coulde, and did in deede at length perswade him. For when the womans will gaue eare to the worde of the diuell, hir minde departed from the worde of G D D, whereby shee reiected the god lawe of G D D, did of hir owne peruerse will commit that sinne, and drew hir husbande, that yielded of his owne accord, into the fellowship of the same offence : as the Scripture doth most significantly expresse in these wordes : And the woman seeing that the tree was good to eate of, and pleasant to the eies, and a tree to bee desired to make one wise, tooke of the fruit thereof, and did eate, and gaue to hir husband with hir, and he did eate also. Now here thou hast the beginning of euill, the diuell : thou hast heard what it was that moued the minde or will of man unto that euill, to wit, the false perswasion of the diuell, or his subtill praise of the fruite

of the tree, and so consequently a more lie, and the pleasant shew of the delicate tree.

But that, which our first parents did, they did of their owne accord, and free god will, being led by hope to obtaine a more excellent life, and profounder wisdom, which the seducer had falsely promised them. Wee doe therefore conclude that sin doth spring not of God which hateth and doth prohibit all euill, but of the diuell, the free election of our grandparents and their corrupted will, which was depraued by the diuels lie, and the false shewe of fained god. So then the diuell and the yielding or corrupted mind of man are the verie causes of sin and naughtinesse.

To proceede now, this euill doth by descent flow from our first parents into all their posteritie, so that at this day sinne doth not spring from elsewhere, but of our selues, that is to saie, of our corrupt iudgement, depraued will, and the suggestion of the diuell. For the roote of euill is yet remaining in our flesh by reason of that first corruption : which roote bringeth forth a corrupt branch, in nature like unto it selfe : which branch satan euen now, as he hath done alwaies, doth by his sleights, subtilties and lies, cherish, tendre, and tender as an impe of his owne planting : and yet notwithstanding he laboureth in vaine vnesse we yield our selues to his hands to be framed as he listeth.

Nowe therefore that there may here in appeere lesse doubt or darknes, I wil for confirmations sake adde two most euident testimonies, the one out of the writings of the Euangelists, the other out of the doctrine of the Apostles.

The Lorde in the Gospell saith :
The

Sin springeth
of the diuels
suggestion &
our corrupt
will.

The diuell was a murderer from the beginning, and stode not in the truth: bicause the truth is not in him. When hee speaketh a lie, hee speaketh of his owne, bicause he is a liar, and the father of lies. By these wordes of the Lozde w^e gather that euill is to be referred to the diuel, who being created in truth and godnesse, did not stande fast in truth and godnes, but degenerated from his nature wherein h^e was made good, and fell into another nature, corrupt and wicked, and hath out of himselfe dispersed all euill (as it appeared by the history of the first parentes) into the world, to wit, murther and lies (vnder which two are comprehended all other euils of which h^e is expresselie said to be the father, that is, the cause, the autho^r, the wellspring, and beginning:) not bicause h^e was made such an one of God, but bicause he stood not fast in the truth.

To them therfore that do demand: of what beginning Satan came, and whether God made him or no: Our answer is, that God indeede made al the Angels, and those also which afterwarde did become reprobates and wicked diuels: but w^e doe not therfore say, that the cause of euill doth redounde to God. For w^e knowe that God in the beginning made al the angels good. For all thinges which he made were good.

Furthermore, it is saide that the diuell stode not in the truth: that is, that he revolted from the truth: from which h^e coulde not haue revolted, if he had neuer stode in it. Therfore God in the beginning did place all his Angels in the truth. H^e required of them truth, faith or fidelitie, and the dutie that they ought him: which they were able to haue done, if they them

selues woulde. But they did disloyalie fall from their allegiance and sinned, as the Apostle Peter testifieth, against the Lozde, and therfore the fault of their fallshode, and of al their naughtinesse was not in God, but in the rebellious and reuolting Angell. For since the time of his fall, there is no truth, no fidelitie, no integritie, no feare of God, no light nor godnesse to be founde in him. Therfore truely saide Saint John in the Canonick Epistle: Hee that committeth sinne is of the diuell, for the diuell sinneth from the beginning. For he is the first sinner and the beginning of sinne.

To this also may this note be added, that of Peter and John, the diuel is saide to sinne. For sinne is repugnant to the will of God: therfore God would not haue had him perish, wherevpon, since he perished it followeth that he perished, not by the faulte of God, but by his owne fault.

Let vs nowe heare the other testimonie concerning the corrupt will of man, which is in very dede the cause of sin. S. James the Apostle saith: Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted with euill, neither tempteth he any man. But euerie man is tempted when hee is drawne away and entised of his owne concupiscence: then when lust hath conceived, it bringeth foorth sinne: and sin when it is finished, bringeth foorth death. In these wordes, Saint James I hope, doth evidently enough make God to be free from all fault of sinne, and doth deriue it of vs our selues, shewing by the way the beginning and proceeding of sinne. Neither doth James in this place gainsay the place in Genesis, where Moses saide:
God

God tempted Abraham. For in *Poses*, to tempt, doth signifie to make a triall or a p^roofe. But in this argument of ours, it signifieth to stirre or draw to euill, and so to corrupt vs.

Therefore God, as he cannot saith hee, bee tempted of euill, that is to say, as God is by nature god and vncorrupt, so doth hee not corrupt, depraue or defile man with euill. For that is contrary to the nature of God: From whence then hath sinne his beginning? The holy Apostle answereth saying: Yea, euery one is tempted; corrupted and drawn into euill, while he is withdrawne and enticed with his owne concupiscence. Lo heere sinne taketh beginning of our concupiscence, and is accomplished and finished by our owne worke and labour.

Note heere by the waie, what a weight and Emphasis euerie one of the Apostles wordes doth carry with it. For first he maketh concupiscence our owne, or proper to vs all, euen as the Lorde befoze did say of Sathan: When he speaketh a lie, he speaketh of his owne. Nowe because concupiscence is our owne, therefore sinne is our owne also. For concupiscence doth withdraue vs from that that is true, iust, and god, to that which is false, vniust, and euill. The same concupiscence enticeth vs, that is, by making a shewe of false hope it doth deceiue vs: as foulders are wont with meat to entice birdes into their nets, which when they haue deceiued them they catch vp and kill. What I praise you coulde be spoken moze plainely: We are by our owne concupiscence cast into euill.

This concupiscence draweth vs from God, it doth entice and vnderlie deceiue vs. And then hauing laide

the foundation of sin, and opened the wellspring from whence it floweth, hee doth very properly allude, and by an Allegorie shew vs the genealogie, that is, the beginning and proceeding of sinne. That concupiscence, saith he, which is proper vnto vs all, doth as it were a matrice conceiue sinne in vs, and immediately after doth bring it forth, to wit, when our lust bursteth out into the acte, when we doe greedily prosecute that which we lusted after, and being once obtained we doe enioy it against the lawe of God: vpon the necke whereof, death doth followe without intermission. For the reward of sinne is death. I haue, I trust, by these euident p^roofes of Scripture plainly declared, that God is not the cause of euill, but our corruptible will or concupiscence, and the diuel, which stirreth, prouoketh and inflameth our depraued nature to sinne and wickednesse, as he which is the tempter and vtter enimie to mankinde and his saluation.

It will not bee amisse heere to heare the obiections of certaine cauillers against this doctrine, and to learne howe to aunswere them according to the truth. Some there are, which when they see that wee deriue sinne, not of the nature of God, but of the corruptible will of man, and false suggestion of the diuell, doe presently object, that God created Adam, and so consequently created sinne in Adam. To this wee answer, that sinne is the corruptio of the god nature made by God, and not a creature created by God either in, or with man. God created man god, but man being left to his owne counsell, did through the perswasion of Satan, by his owne action, and depraued will, corrupte the godnesse that God created in him:

Obiections
are answered

so nowe that sinne is proper to man, I meane mans corrupt action against the lawe of God, and not a creature created in him of God. To this they replie, but the will and abilitie that was in Adam, was it from else where than from God himselfe: Undoubtedly no, it was from God, Therefore say they, sinne is of God.

I denie it, for God gaue not to Adam wil and power of working, to the end that he should worke euill.

For by expresse commandement he forbade him to do wickednesse. Therefore Adam himselfe did naughtily applying the will and power which he received of God, by vsing them vntowardly. The prodigall sonne receyued money at his fathers hand, whose meaning was not that he should wast it prodigallie with riotous liuing, but that he might haue wherbyon to liue and supplie the want of his necessities.

Therefore when he had lawfully laist it out, and vtterly vndone himselfe, the fault was in himselfe for abusing it, and not his father for giuing it vnto him. Furthermore, to haue the power to doe good and euill, as Adam had of God, it is of it selfe a thing without faulte: euen as also to haue poison, to beare a weapon, or weare a sword, is a thing that no man can worthily blame.

They haue in them a force to do good or harme. They are not naught vnlesse they be abused. And he that giueth the them, doth leaue to the the vse thereof.

If he be a iust man, he putteth them into thy hande, not to abuse, but to vse as equitie and right requireth.

Therefore, if thou abusest them, the fault is imputed to thy selfe, and not to him that gaue the them.

Nowe, since God, which gaue Adam that will and power, is of himselfe most absolutely iust, it followeth consequently, that he gaue them to Adam not to do euil but good: why then is the most iust God blamed in such a case, as sinfull man is without all blame in? We do therefore conclude, because affection in Adam being moued by sense, and egged on by the serpent did perswade him to eate of the forbidden fruite, when neuerthelesse his vnderstanding did yet holde the worde of God, which forbade him to eate, & that his will was at free choice and libertie to incline to whether part it pleased him, he did notwithstanding will and choose that which God had forbidden him, (wee doe therefore, I say, conculde) that sinne is properly to be imputed to man, which willingly transgressed, and not to God, which charged him, that he should not sinne.

Here againe the aduersaries aske this question, why God did create man so fraile that he of his owne will might incline to euill: why did he not rather confirm in him the godnes and perfect soundnesse of nature, that he could not haue fallen or sinned? To this the Scripture answereth saing: What art thou that disputest with God? Wo to him that striueth with his maker. Wo to him that saith to the father, why begottest thou? and to the mother why broughtest thou forth.

Unlesse God had made man fallable, there had bene no praise of his workes or vertue. For he could neither haue willed nor choosed but of necessitie haue bene good. Pea, what if man ought altogether to be made fallable? For so did the counsell of God require him to be. God giueth not

Why God created man so sickle that he should fall.

not his owne glorie to anie creature. Adam was a man and not a God. But to bee good of necessitie is the proper glorie of God, and of none but God. And as God is bountifull and liberall, so also is he iust. He doth good to men: but will therewithall that men acknowledge him and his benefites, and that they obey him, and bee thankfull for the same. He had bestowed innumerable benefites vpon Adam, there lacked nothing therefore but to giue him an occasion to declare and shewe his thankfulness and obedience to his god God and benefactor. Which occasion he offered him by the making of the law, or giuing his commandement. We see therefore, that God ordeined not that lawe to bee a stumbling blocke in Adams waie, but rather to be a staffe to waite him from falling.

For in the lawe hee declareth what he would haue him to do. He sheweth that he wilseth not the death or destruction of Adam: he teacheth him what to doe, that he may escape death, and liue in felicitie and perfect happiness. For which cause also he prouided that the law should be a plain and easie commandement: Of the tree of knowledge of good and euill thou shalt not eate, saith the Lorde, for if thou doest thou shalt die the death: but of anie other tree in the garden thou shalt eate. What else was this, than as if hee should haue said: Thou shalt in all things haue an eye to me, thou shalt sticke to mee, obey mee, bee subiect vnto me, and serue mee: neither shalt thou from elsethese fetch the forms of good and euill from me: and in so doing thou shalt shewe thy selfe obedient and thankfull vnto mee thy maker. Did God in this, desire any vniust thing, or moze than hee

shoulde at the handes of Adam? He shewed him the tree as a sacrament or signe of that, which he iniointed him by the giuing of the lawe, to wit, that the tree might bee a token to put him in memozie that he ought to obey the Lorde alone, as a wise, bountifull, excellent, and greatest God and maker. And what difficultie I pray you, or darknesse was there here in? Saint Augustine is of the same opinion with vs, who in his booke *De natura boni aduersus Manichaeos, Cap. 35.* saith: He did therefore forbid it, that hee might shew, that the nature of the reasonable soule ought to be, not in mans owne power, but in subiection vnto God, and that by obedience it keepeth the order of hir saluatiõ, which by disobedience it doth corrupt and marre. And hereupon it cometh that he called the tree, which hee forbade, by the name of the tree of knowledge of good and euill: because Adam, if hee touched it against the Lordes commandement, shoulde by triall seele the punishment of his sin, and by that meanes knowe what difference there was betwixt the good that followeth obedience, and the euill which ensueth the sin of disobedience. Now therefore when the serpent was crept in, and began to tell man of other forms of good and euill directly contrarie to the law of God, and that man had once receiued them as things both true and credible, he did disloyally reuolt from G O D, and by his owne fault through disobedience he wrought his owne destruction.

Therefore God did alwaies deale iustly with him, and man contrarily dealt too too vniustly, and was bitterly vnthankfull, howsoeuer men will go about to cloke, or not to heare of his vnthankfull stubboynes.

But

To what end
God gaue
the lawe to
Adam.

There was
no corrupti-
on or infir-
mitie in A-
dam before
his fall.

But whereas we say, that man was made fall-able, we will not haue it to be so vnderstode that anie man should think that there was in Adam any one lot or picke of infirmitie before his fall.

For, as he was in all points most absolutely perfect, so was he in no point created so fraile that he should sinne or perish by death.

For G D D, which is one in substance, and thre in persons, sayde: Let vs make man our image, after our owne likenesse. Note here that *Zelam* doth signifie the picture or counterfet of another thing, and that Demuch impoꝛteth the verie pattern whereby any picture is drawn, or image portraied.

Therefore, in God is the example or patterne, to the resemblance whereof there was a picture or similitude framed. But that representing likenesse cannot be this bodie of ours. For God is a spirite, in no point like to the nature of dust and ashes: we must of necessitie therefore resemble the image of G D D to spirituall things, as to immortallitie, truth, iustice and holines.

For so hath the Apostle Paule taught vs, where he saith: Be yee renewed in the spirite of your minde, and put on that new man, which after God is shapen in righteousness and holinesse of truth.

Wherefore, there was no want in our grand-father Adam, of anie thing that was available to absolute perfectnesse: so that euen a blinde man may perceiue, that man was not created to death and destruction, but vnto life, felicitie, and absolute blessednesse.

But, say they, God did foreknowe the fall of man, which, if he would,

he coulde haue withstood: notue since he coulde and would not, God is to be blamed bicause Adam sinned. It is a goodlie matter indeede, when all feare of God being laide aside, men will at their pleasure fall flatly on railing against the maiestie of God almighty.

I answered in the beginning of this discourse to this obiection. And yet this I adde here moreouer, that vpon Gods foreknowledge there followeth no necessitie, so that Adam did of necessitie sinne, bicause G D D did foreknowe that he would sinne.

A prudent father doth foresee by some vntowarde tokens, that his sonne will one day come to an ill ending. Neither is he deceiued in his foresight: for he is slaine being taken in adulterie. But he is not therefore slaine bicause his father foresawe that he would be slaine: but bicause he was an adulterer.

And therefore Saint Ambrose or whosoever it is, that was authoꝛ of the second booke *De gentium uocatione*, Cap. 4. speaking of the murther which Cain committed, saith: God verilie did foreknowe, to what ende the furie of the madde man would come. And yet bicause Gods foreknowledge could not be deceiued, it doth not thereupon follow, that necessitie of sinning did vrge the crime vpon him, &c.

And Saint Augustine *De libero arbitrio*, Lib. 3. Cap. 4. saith: As thou by thy memorie doest not compell those things to bee done that are gone and past, so God by his foreknowledge doth not compell those things to bee done, which are to come. And as thou rememberest some things that thou hast done, and yet hast not done all things

The image
of God.

God did fore
know the fall
of man.

which thou remembreſt : ſo G O D foreknoweth all thinges which hee doth : and yet doth not all which he foreknoweth. But God is a juſt reuenger of that, whereof he is no euill author. And ſo ſayth.

An obiection

Like vnto this is another obiection, which they make, that ſay : God did befoze all beginnings determine with himſelfe to deliuer mankind from bondage : therefore it could not otherwiſe be, but that we ſhould firſt be tangled in bondage : therefore it behoued vs to be drowned in ſinne, that by that meanes the glozie of God might ſhine moze cleerly, as the apoſtle ſaid: Wher ſinne was plentious, there was grace more plentious.

But it is maruell that theſe cauillers doe not better conſider, that God of himſelfe without vs is ſufficient to himſelfe vnto abſolute bleſſednes and moſt perfect felicitie, and that his glozie coulde (as it doth) of it ſelfe reach aboue al heaues, although there had neuer bene any creature brought into light.

Is not G O D without beginning? But we his creatures had a beginning. G O D is glorioſus from befoze all beginnings: therfoze he is glorioſus without vs: & his glozie woulde be as great as it is, though we were not.

But what dullarde is ſo ſolifiſh as to thinke that that eternall light of G O D doth dzawe anie brightneſſe of glozie at our darkneſſe : or out of the ſinking dungeon of our ſinne and wickedneſſe? Should Gods glorie be no glozie, if it were not for our ſinnes?

The wiſe man in Eccleſiaſticus ſaith : Saie not thou, it is the Lords fault that I haue ſinned : for thou ſhalt not do the thing that God ha-

teth. Say not thou : hee hath cauſed me to doe wrong : for hee hath no neede of the ſinner. **D**, for the wicked are not needfull vnto him.

God hateth all abomination of error, and they that worſhip God, will loue none ſuch. Why therefore doe we not chaunge our manner of reaſoning, and ſo conſider of the matter as it is in verie deede. **G O D** of his eternall godneſſe and liberalitie, wherby hee witheth himſelfe to be parted among vs all to our felicitie, did from enerlaſting determine to create man to his owne ſimilitude and likeneſſe : but for bicauſe he did foreſee that he woulde fall headlong into a filthy and miſerable bondage, he did therefore by the ſame his grace and godneſſe ordaine a deliuerer to bring vs out of thraldome : to the ende, that ſo he might communicate himſelfe vnto vs, that we might praife his gracious fauour, and render thankes to his fatherly godneſſe.

And ſo whatſo euer we men haue ſinned and turned to our owne deſtruction, that ſame doth God conuert again to our commoditie and ſaluation: euen as he is read to haue done in the caſe of Joſeph and his brethren, which is as it were a certaine type of ſpirituall thinges and caſes of ſaluation.

And we muſt wholly endeouour our ſelues to doe what we may in reaſoning of this argument ſo to turne it, that all glozie may be giuen to God alone, and to vs nothing elſe but ſilence in the ſight of God.

Now, laſt of all, there are yet be- hind ſome places of Scripture which muſt, by the way, be runne through and expounded. The Apoſtle verily ſaith : God gaue them vp to a reprobate ſenſe.

How God giueth men ouer to a reprobate ſenſe.

But

But this kinde of giuing ouer is, as Augustine also saith, a worke of iudgement and iustice. For they were worthe to be giuen vnto a reprobate sence. The cause is preferred in the wordes of the Apostle. For God had made himselfe manifest vnto them: but they were not onelic vnthankfull towards him, but waxed wise also in their owne conceits, and went about to obtrude vnto him, I wot not what maner of religion and worship.

Therefore, that they might by profe see, that they were soles and vngodlie, God gaue them vnto filthy lusts.

In like manner, king Amazias wolde not giue eare and harken to the Lorde, bicause God had determined to punish his iniquities: as is to be reade in the fourth booke of Kings the fourteenth chapter, and second Paralipom. 25. chapter. Likewise did the Lorde put the spirit of error into the mouthes of the false Prophets, and they seduced Aegypt, as saie 19. So also did a seducing spirite go out from the Lorde of iudgement, and was a lying spirite in the mouth of all Prophets: as is to be seene in the last Chapter of the thirde booke of Kings. Nowe the Lorde doth all these things with iust and holy iudgement.

Againe, God is saide to blinde mens eyes, so often as he doth reuoke or take awaie the contemned light of the truth and sinceritie, leauing them that delight in darknesse, to walke and sticke in their darknesse will. For then the Lorde permittef his worde to be preached to the vnthankfull and vngodlie receivers vnto their iudgement or condemnati- on. For so verily doth the Cuangeli-

call and Apostolike doctrine teach vs to thinke.

This, saith the Lorde, is condemnation, or, This is iudgement, that the sonne of God the verie true light came into the world, and the world loued darknesse more than light. And Paule saide: If yet the Gospell be hid, it is hid in them that perish: in whome the God of this worlde hath blinded the senses of the vnbelieuers, &c.

In the same sence, God is said To harden. to harden man. For when the Lorde calleth man, and he resisteth, making himselfe vnworthe of the kingdom of heauen, he doth then permit him vnto himselfe: that is, he lea- ueth man vnto his owne corrupt nature, according vnto which the hart of man is stonie, which is mollified and made tractable by the onely grace of God: therefore the withdrawing of Gods grace is the hardening of mannes hart: and when we are left vnto our selues, then are we hardened.

Pharao king of Aegypt did by his murdering of the Israelitish infants, by his tyrannie, and many other vices horribly committed against the lawe of nature, offende the eyes of Gods most iust and heavenly maiestie: therefore it is no maruel that he hardened his hart. But if anye man will not admit or receiue this exposition, yet can he not denie that God in the Scriptures doth vse our kindes of phraes & maner of speeches. Nowe we are wont to say: This father doth by too much cockering or ouer gently dealing marr or harden his sonne, he maketh him stubborne and wifnecked, and yet the father doth not tender him to destroie, but to saue him: the sonne indade by the abuse of his fa-
thers

Iohn. 1.

God is said
to make men
blinde.

thers clemencie doth both destroy and harden himselſe.

Therefore whereas the ſonne is hardened, that cometh by his owne, and not his fathers fault, although the father beare the name to haue hardened him or made him paſt grace. And verily if thou doſt diligently conſider the hiſtoꝛie of Pharao, thou ſhalt oftener than once find this ſentence repeated there: And God hardened Pharaos hart, namely, when ſome benefite or deliuerie from euill was wrought befoze.

As though the ſcripture ſhoulde haue ſaide: By this benefite of deliuering him from euill, did God harden the hart of Pharao, while hee abuſed the godneſſe of God, and ſuppoſed that all things woulde be afterwards out of perill and danger, becauſe God had taken awaie this preſent puniſhment, and did beginne to doe him good. And yet I confeſſe that God befoze he had benefited, or laide anie puniſhments vpon Aegypt, did immediatly vpon the calling of Moſes, ſaie: I knowe that the king of Aegypt will not let you depart. And againe: See that thou doe all theſe ſignes and woonders which I haue put in thy hand befoze Pharao: but I will harden Pharaos hart, that hee ſhall not let the people goe. But theſe ſayings doe not ſende hereunto, that we ſhoulde make God the author of all Pharaos falſhood, rebellion, and ſtubboꝛne dealing againſt the Lord: but rather they were ſpoken to the comfort and confirmation of Moſes, who is therefore ſo premoniſhed, that when hee dealeth earneſtly with the king, and yet cannot obtaine his ſute, he ſhould not withſtanding know that hee had Gods buſineſſe in hande, and that God by his long ſufferance is

the cauſe of that delay, when as notwithſtanding at the laſt hee woulde temper all things to his owne honour and glozie.

The caſe by a ſimilitude is all one, as if an houſholder ſhoulde ſende his ſeruant to his debtors, ſaying: Goe thy way and demande my debts: but yet I knowe that thou ſhalt receiue none of them.

For I by my ſufferance and gentle dealing will cauſe them to be the ſlacke to pay it. But yet doe thou thy dutie. And I in the meane while will ſee what is needfull to be done.

To this may be added, that euen in thoſe very Chapters, where it is ſo often ſaide: God hardened Pharaos hart. This alſo is afterward annexed, which laieth the hardening of Pharaoes heart vpon Pharaoes owne head, ſaying: Hee hardened his hearte and harckened not vnto them.

In the ninth of Exodus, when Pharao was well whipped, he crieth: I haue now ſinned, the Lorde is iuſt, but I and my people are vniuſt or wicked. And immediatly after againe: But when Pharao ſaw that it ceaſed raining, hee ſinned yet more, and hardened his hart, and it was hardened. So then theſe and ſuch like places muſt be conferred with theſe words: I haue hardened Pharaoes hart, and out of them muſt be gathered a godly ſenſe, ſuch a ſenſe, I meane, as maketh not God the author of euill.

How alſo the Prophet Amos doth verie plainely ſay: There is no euill in a citie, but the Lord doth it. But Auguſtine *Contra Adimantum*, Cap. 26. did verie religiously write: Euill in this place, is not to be taken for ſin, but for puniſhment.

Amos. 3.
How God
is ſaide to
doe euill.

Godhard-
ned Pharaos
hart.

For the word (euill) is vsed in two significations: the one is the euill which a man doth: the other euill is the paine which he suffereth. Nowe the Prophet in this place speaketh of that euill which is the punishment that men do suffer. For by the prouidence of God which ruleth and governeth al things, man doth so commit the euill, which he will, that he may suffer the euill which he would not. Wherefore the euill that God doth, is not euill in respect of God, but is euill to them vpon whome his vengeance lighteth. So then he in respect of himselfe doth good: because euery iust thing is good, that vengeance of his is iust, and so consequently it is good. The place of Esaiæ also must be none otherwise vnderstood in his 45. chapter, saying: I am the Lord, and there is else none: it is I that created light and darknesse: I make peace and euill: yea, I euen I the Lord doo all these things. For here he taketh euill for war, and maketh it the contrarie to peace.

Againe Saint Augustine *De natura boni contra Manichæos* Chapter 28. saith: When we heare that all things are of him, and by him and in him, we must vnderstand it to be spoken of all the natures, that are naturally. For sinnes are not of him, because they do not keepe but defile nature: which sinnes the holy Scriptures do diuersly testifie to be of the will of them which commit them. Thus much Augustine.

Neither is it a matter of any great difficultie to answer to that sentence of Salomons, where he saith: God created al things for his owne sake: yea, the vngodlic against the euill daie. Prouerb. 16. For we beleue, that the most iust God hath appointed a day of affliction, iudgement, or pu-

nishment, which shal come vpon them in due time and season.

But whereas the Apostle saith: He hath mercie on whom he will, and whom he will he hardeneth: we must not so wrest it, to say, that God doth of necessitie driue any man to sinne, and that therefore he is the cause of sinne. For the will of God is good and iust, and willeth nothing, but what is expedient, and not repugnant to nature and the word of God. And therefore it is, that the prophet crieth: The Lord is iust in all his waies, and holy in all his workes. Psal. 145.

Thus haue I out of much that may be said, picked out a little, and laied it before your eies, dærely beloved, for you to consider of the cause of sinne.

We are now come to demonstrate the first parts, which were set downe in the description of sinne immediatly vpon the beginning of this Sermon. They are in number two, the first is: Sinne is the naturall corruption of mankind. The latter is: and the action that riseth of it contrarie to the lawe of God.

Some verily in setting downe the kinds or differences of sinnes do very well and aduisedly saie: Of sinnes, one is originall, and an other actuall. I meane in order to speake of both, so farre as God shall giue me grace: and first, of the same naturall corruption in mankind, that is, of originall sinne. Nowe therefore, it is called originall sinne, because it commeth from the first beginning, being deriued from our first parents into vs all by lineall descent and continual course from one to another.

For we bring it with vs in our nature from our mothers wombe into this life.

The differences of sinne.

Originall sin.

Note heere the first euill is the deede, the seconde, the punishment of the euill deede.

All things are of God, by God, and in God.

Of this sinne there are manie definitions made, which, as they doe not disagree among themselues, so yet is one of them moze full and euident than another of them is. Some say, Originall sinne is the corruption of nature from the first perfectnesse. Other some saie, It is the corruption of mans nature, which maketh that we doe not truly obey the lawe of God, and are not without sinne. Againe, some call it a want or defect: other call it concupiscence, which might better seeme to be the fruit of originall sinne, that is, of our corruption.

Other call it, an inordinatenesse of appetites which is left in nature. Anselmus a late writer saith: Originall sinne is the want of originall righteousnesse. But this is thought to haue ben spoken somewhat too briefly. For the force of sin seemeth to be not sufficiently expressed. For our nature is not onely void and barren of godnesse, but also most abundant and fruitfull of all evils and naughtinesse.

Therefore the definition of Hugo is taken for the better who saith: Originall sinne is ignozance in the mind, and concupiscence in the flesh. But yet this seemeth to be a far fuller and better definition: Originall sinne is the vice or deprauation of the whole man, whereby he can not vnderstande God and his will, but of a peruerse iudgement of things, doth ouertly, and peruerteth all things.

And now among all these definitions, I wish you (dearely beloued) to consider of this also: Originall sinne is the inheritably descending naughtinesse or corruption of our nature, which doth first make vs indangered to the wrath of God, and then bringeth forth in vs those works, which

the scripture calleth the works of the flesh.

Therefore this Originall sinne is neither a dede, nor a worde, nor a thought, but a disease, a vice, a deprauation I say, of iudgement and concupiscence, or a corruption of the whole man, that is, of the vnderstanding, will, and all the power of man, out of which at last, doe flowe all euill thoughts, naughty words, and wicked dedes.

This sinne taketh beginning at, and of Adam, & for that cause it is called the inheritably descending naughtinesse and corruption of our nature. Concerning the corruption and sinne of Adam, out of whome we are all borne sinners, I haue already sufficiently spoken, where I treated of the cause of sinne, and by and by hereafter shall follow somewhat moze of the same argument, for that I haue no neede to reapeate any thing here: I wil therefore now passe forth to the rest.

The Pelagians denied that this euill of Originall sinne was hereditarie. For these are the very wordes of Pelagius himselfe. As without vertue, so are wee also borne without vice. And before the action of our owne wil, that alone is in man, which God created. These wordes of his are somewhat obscure, but Calectius the partener of Pelagius did moze openly spue out this poison, and say: We did not therefore say that Infants are to bee baptised into the remission of finnes, to the ende that we shoulde seeme thereby to affirme, that sinne is *Ex traduce*, or hereditarie, which is vtterly contrarie to the Catholike sense. Bicause sinne is not born with man, but is afterwarde put in vre by man: bicause it is declared to be,

not

The beginning of originall sinne.

The Pelagians.

not the fault of the nature, but of the will.

Againe, Pelagius saide : That that first sinne did not hurt the first man onely, but all mankinde also, his issue and off-spring : but he doth immediately adde: Not by propagation, but by example, that is to saie, Not that they which came of him, drew anie vice of him, but bicause they that sinned afterward, did in sinning imitate him that sinned first and befoze them. This is to be seene in Aurelius Augustinus *De peccato originali, contra Pelagium & Calesium, Lib. 2. ca. 13. & 15.*

¶ We therfoze must proue by the testimonies of holy scripture, that the euill is hereditarie in man, and that originall sin is bozne togither with vs, that is, that all men are bozne sinners into the world. The prophet therfoze doth plainly crie, Psalm 51. Beholde, I was borne in wickednes, and in sin hath my mother conceiued me. As another translation out of the Hebrew saith: Behold, I was shapen in iniquitie, and in sinne my mother cherished or warmed me. That is to say, sinne did then immediately cleaue vnto me, when I was once conceiued and nourished in my mothers womb. Now that happened vndoubtedly not by anie vice of matrimonie: for the wedlock bed is holy and vndefiled: but *Extraduice* and by propagation. For Job in his fourteenth chapter saith manifestly: Who can make or bring foorth a pure or cleane thing of that which is vncleane? No bodie vndoubtedly is able to do it.

¶ Of that sort also there are manie other sayings in the sixteenth and fiew and twentieth chapters of the same booke.

And Paule the holie Apostle of

Christ in the first to the Romanes doth most evidently say: As by one man sinne entred into the worlde, and death by sinne: euen so death entred into all men, in so much as all haue sinned: for vnto the lawe was sinne in the world: but sinne is not imputed when there is no lawe. Neuerthelesse, death raigned from Adam vnto Moses, ouer them also that had not sinned with like transgression as did Adam, &c.

¶ Doth not the Apostle in these wordes manifestly shewe the propagation of sinne, saying: Sinne entered by one man into the worlde, death entered into all men, in so much as they haue all sinned, to wit, in so much as they are all subiect to corruption. And that no men either befoze or after Moses might be excepted, hee addeeth: Death raigned from Adam vnto Moses ouer them also, which had not sinned with the like transgression as did Adam: that is to say, ouer them which had not sinned of their owne will, as Adam had, but drew from him originall sinne by propagation.

¶ Saint Augustine doth moze fully exculle and handle this argument in his first booke, *De peccatorum meritis & remissione*: in the ninth, tenth, and eleuenth chapters: and the rest as they followe in order. Againe, Paule in the seventh to the Romanes calleth this euill, the sin that dwelleth in vs, that is to say, the sinne that is begotten and bozne with vs. For he addeeth, I am carnall solde vnder sinne. And, I knowe that in me (that is my flesh) there dwelleth no good. And therfoze the blessed Apostle and Euangelist John telleth vs, that, If we say, we haue no sinne, we deceiue our selues, and the truth is not in vs.

That hereditarie euill is in, and is borne togither with man.

He saith very significantly (we haue) & not (we haue had) or (we shall haue) For by our corrupt nature we haue that proper vnto vs. Wherefore it is manifest that the fiction of the Pelagians is false, wherby they affirme, that we are bozne without vice: it is false, that the voluntarie action onely, & not the corruption or deprauation which is not yet burst forth to the deed, is sin.

And Augustin doth in one place cal euen that voluntarie sin, originall sin, and that two sundry waies: first, not simply of it selfe, but in respect of Adam, bicause it being committed by the naughtie will of Adam, is dzalwn and made hereditarie in vs.

Secondly, bicause a naughtie lust may be named a wil. For Li. Retract. 1. Cap. 15. he saith: If any man doth say, that euen the very lust is nothing else, but will, such a will yet, as is vicious and subiect to sin, hee needeth not to be gain-saide: for, where the thing is manifest wee must not striue about tearms and words. For so it is proued that without wil, there is no sin, either in deede, or in propagation: that is either actuall or originall.

Thus much Augustine, who doth also alledge other sayings like to this, in his third booke *Contra Iulianum Pelagianum* Cap. 5. It shall be sufficient to vs, euen without them to learne by the testimonies of the holy scriptures, that sin is not onelie a voluntarie action, but also an hereditarie corruption or deprauation, that commeth by inheritance.

Not unlike to all this is that sentence in Ezechiel, where the Lorde saith: The sonne shall not beare the iniquity of the father, but euery man shall die in his owne sinne. For Adams fall shoulde do vs no harme, if it

were not so that euen from him there is sprung vp in vs such a peruerse-nes, as is woorthy of Gods iust iudgement.

But nowe since all the inclination, disposition, and desire of our nature, euen in a childe but one day olde, is repugnant to the purenesse and will of God, which is only good, no man therefore is punished for his father, but euery one for his owne iniquity: and calamities fall euen on the yongest babes, whom we see to be touched with manie afflictions by the holy and iust iudgement of the most iust God.

Neither is their obiection any whit stronger which saie, that the children of holie parents cannot dzawe or take any spot of their parents. For they haue their lineall descent of the fleshy generation, and not of the spiritual regeneration.

And whereas the Apostle said: The vnbeleuing husbnde is sanctified by the wife, and the vnbeleuing wife is sanctified by the husbnde: else were your children vncleane, but now are they cleane: it is not repugnant to our former allegations. For they are called holie, not by the prerogative of their birth or generation, as though children were bozn holy without any spot or vice at all: but for bicause they being bozne by nature corrupte, are by the vertue of the cournaunt and grace made pure, and vncleannes is not imputed to them, for Christ his sake or the remission of sins which is pronounced in these wordes: I will be thy God, and the God of thy seed after thee. For of olde, euen those children which of the side of Abrahams were holy & blessed, receiued notwithstanding the signe of circumcision. Nowe what neede I praye you had they had of Circumcision, or purging

To be borne of holie parents.

Voluntarie
sinne.

The son shall
not beare the
iniquity of
the father.

ging, if by their birth they had had no vncleannes in them?

That therefore is vtterly false which ye heard euen now that Caestius the Pelagian did vtter in these words: We did not therefore say that infants are to be baptised into the remission of sinnes, to the ende that we should thereby seeme to affirme that sinne is ex traduce or hereditarie, which is vtterly contrary to the catholique sense. For it is Catholique and true doctrine that the childzen of the Jewes were circumcised, not so much onelie bicause they were partakers of the diuine couenaunt, as for bicause that all the antiquitie of holy Fathers did so confesse, that in infantes there was somewhat which had néede of cutting, that is, which had néede to be remitted by the grace of God, and not be impu- ted to them vnto death.

It is Catholique and true doctrine that the infants of Christians are baptised, not so much bicause they are the childzen of God, and fræly receiued into the couenaunt, as for bicause there is in them, euen from their birth, some what which the Lord by his grace doth wash away, leaſt it should bring vpon them death and damnation. Yea, that cannot be Catholique, which doth so manifestly repugne so many euident places of Scripture, which proue that in infantes there is sinne by propagation. To confirme this, we may adde, that S. Augustine in his first booke *Contra Iulianum Pelagianum. cap. 2.* gathereth together the testimonies of the most excellent learned Bishops and Doctours in the Primitive Church, by which he proueth that all the Ministers of the Churches, euen from the Apostles time did both acknowledge & openly teach original sin. In that place he citeth the testimonies of Irenæus,

Cyprian, Rutilius, Olympius, Hilary, and Ambrose his father and master in Christian doctrine, Innocent, Gregorie, Basil, & John Chrysostome. And at length hee inferreth: Wilt thou now call so great a consent of Catholique priests, a conspiracie of naughtie men? Neither thinke thou that S. Hierome is to be contemned, bicause he was but a priest onely and no bishop, who being skilfull in the Greeke, Latine and Hebrue toonges, and passing from the West vnto the East Church, liued in holie places, and the studie of the sacred Scriptures, euen to his croane and crooked age. He read all, or in a manner all the workes of them, which in both partes of the world did write of Ecclesiasticall doctrine: and yet he neither helde nor taught anie otherwise of this point of doctrine. And againe the same Augustine in his third booke *De peccatorum meritis & remissione. cap. 7.* saith: Hierome, expounding the prophecie of Ionas, when he came to that place, where mention is made that euen the little children were chastened with fasting, saith: It began with the eldest, and came euen to the yoongest. For there is none without sinne, no, not he which is but one daie olde, nor he whose gray head hath seene many yeeres. For if the stars are not clean in the sight of God, how much more vncleane are dust, and putrifying earth, & those which are in subiection to the sinne of Adams transgression? To these words of Hierome doth Augustine himselfe annere this that followeth: If it were so that we might easily aske it of this most learned man, how many teachers of the holy Scriptures in both the toonges, and how many writers of Christian

All the ancient doctours or fathers of the Church confesse (with one assent) original sin.

The East and West Churches.

That is, he taught and held original sinne.

treatises would he reckon vp, which since the time that Christ his church was first planted, haue themselues neither thought, of their predecessors learned, nor taught their successors any other than this doctrine touching originall sin? I verily, though I haue read nothing so much as he, do not remember that I haue read anie other doctrine of Christians, which admitte or receiue both the testaments, whether they were in the vnitie of the catholike church, or otherwise in Schismes and heresies: I doe not remember that I haue read anie other thing in them, whose writings touching this matter, I could come by to reade them, if either they did follow, or thought that they did follow, or would haue men beleue that they did follow the Canonical scriptures.

Thus farre hath Augustine, teaching in the very beginning that all the Saints did by a full consent and agreement in doctrine, most expressly grant and confesse that originall sinne is euen in newe borne infants. He thinketh that S. Hierome did not onely in Jonas, but also much moze euidentlie in Ezechiel, confesse and affirme originall sinne. His words are to be seene *Comment. liber. 4. in cap. 47. ad Ezechielem*, and are verbatim as followeth: What man can make his boast that he hath a chaste heart: or to whose minde by the windowes of the eyes the death of concupiscence, or (to vse a milder term) the tickling of the minde doth not enter in? For the world is set in wickednesse: and euen from his childhood the hart of man is set to naughtines: so that not the verie first daie of a mans natiuitie, his nature is free from sin & naughtinesse. Wherevpon Dauid in the

Psalme saith: For behold I was conceived in iniquitie, and in sinne my mother conceived me. Not in the iniquities of my mother, or in mine owne sinnes, but in the iniquities of my mortall state. And therefore the Apostle saith, death raigned from Adam to Moses, ouer them also which had not sinned with the like transgression as did Adam. Thus much hath Hierome: and we haue hitherto aleadged all these sayings, to the ende we might proue, that originall sin is the naturall or hereditarie corruption of mans nature.

Let vs nowe see what and howe great the hereditarie naughtinesse or corruption of our nature is, and what power it hath to worke in man. Our nature verilie, as I shewed you a boue, was before the fall most excellent and pure in our Father Adam: but after the fall, it did by Gods iust iudgement become corrupte and utterly naught, which is in that naughtinesse by propagation or Extraduce, deriued into all vs, which are the posterity and offspring of Adam: as both experience and the thing it selfe doe euidentlie declare, as well in sucklings or infantes, as those of riper yeeres. For euen verie babes giue manifest tokens of euident deprauation, so soon as they once beginne to be able to doe any thing, yea, before they can perfectly sounde any one sillable of a whole worde.

All our vnderstanding is dull, blunt, grosse, and altogether blinde in heauenlie things. Our iudgement in diuine matters is peruerse and fruitles. For there arise in vs most horrible and absurd thoughts and opinions touching God, his iudgements, and wonderfull works: yea, our whole minde is apt and readie to errors, to

What and how great the corruption of our nature is.

fables,

fables, and our owne destruction: and when as our iudgements are nothing but mere follie, yet doe we prefer them farre aboue Gods wisdom, which we esteeme but foolishnesse in comparison of our owne conceits and corrupte imaginations. For hee lied not which saide: The naturall man perceiueth not the things of the spirite of God: for they are foolishnes vnto him, neither can hee knowe them, because they are spiritually discerned. Nowe Paule calleth him the naturall man, which liueth naturally by the bisall spirite, and is not regenerated by the holie Ghost. And since we all are such, we are therefore wholly ouercome and governed of Philautie: that is, to great a self loue and delight in our selues, whereby all things that we our selues doe worke, do highly please vs: looking still verie busilie to our owne selues and our commodity, when in the mean time we neglect all others, yea rather doe afflict them. Neither did Plato vnadvisedly esteem that vice of self loue to be the very root of euery euill.

Furthermore, our whole will is led captiue by concupiscence, which as a roote enuonomed with poison, infecteth al that is in man, and doth incline, draw on & drine men to thinges carnall, forbidden, and contrarie to God, to the ende that hee may greedilie pursue them, put all his delight in them, and content himselfe with them.

Moreover, there is in vs no power or abilitie to doe anie good. For we are slowe, sluggish, and heauie to goodness: but liuelie, quicke, and readie inough to anie euill or naughtinesse. And that I may at last conclude, and brieuie expresse the whole force and signification of our hereditarie depri-

uation and corruption, I saie, that this depriuation of our nature is nothing els but the blotting out of Gods Image in vs. There was in our father Adam befoze his fall, the very Image and likenesse of God, which Image, as the Apostle expoundeth it, was a conformance and participation of Gods wisdom, iustice, holinesse, truth, integritie, innocencie, immortallitie, and eternall felicitie. Therefore what els can the blotting or wiping out of this Image be, but originall sinne, that is the hatred of God, the ignorance of God, foolishnesse, distrustfulnesse, desperation, selfe loue, vnrigheteousnesse, vncleannesse, lying, hypocritie, banitic, corruption, violent iniurie, wickednesse, mortallitie, and eternall infelicitie: This corrupt Image and likenesse is by propagation deriued into vs all, according to that saieing of the first of Genesis: Adam begat a sonne in his own similitude and likenesse. Therefore as our father Adam was him selfe corrupted, depriued, and full of calamities, so hath hee begotten vs his sonnes, corrupt, depriued, and full of miseries: so that all we which doe descende of his vnpure seed, are bozn infected with the contagious poison of sinne. For of a rotten roote doe spring as rotten bzaunches, which in like manner put ouer their rottennesse into the little twigges that shot out and grow vpon them.

And this euill berillie, this corruption, and this sinne, although it lie hid in infantes, and by reason of their tender age doth not breake forth into any deede doing, yet notwithstanding it is a sin, and such a sinne berillie, as maketh them indangered vnto Gods wrath, and separateth them from the felowship of God.

Our depriuation is the blotting out of the image of God in vs.

Original sinne condemneeth

For with the most holie God, who is a consuming fire, no man can abide but he that is vnspotted and cleane from the filthinesse of sins. And Paule saith: All haue sinned and are destitute, or haue neede of the glorie of God.

This glorie of God, is the very image of God: wherof because they are destitute, they being corrupted with originall sinne, is worthily excluded from the fellowship of God. To this place doth belong the whole treatise of concupiscence in the fourth sermon of this third decade: where I taught you that bare concupiscence, which is not yet burst forth to the deede doing is a sinne, and that too, such a sinne, as maketh al men subiect to the curse of god. For it is written: Cursed bee euerie one which abideth not in all things that are written in the booke of this lawe. Therfore the first effect of originall sin is this, that it bringeth wrath, death, and damnation vpon verie infants, and so consequentely vpon all mankinde: wherof, that it may the moze firmly be settled in euery mans minde without al scruple of doubting: I wil by some stoze of testimonies out of the scripture make manifest pꝛoofe vnto you, not by repeating those places again, which I haue already cited in this Sermon, and in the fourth sermon of this third Decade.

The Loꝛde in the Gospell saith to Nicodemus: Verily I saie vnto thee, vnlesse a man be borne from aboue, he cannot see the kingdom of God. And againe: Vnlesse a man be borne of water and of the holie Ghost, hee cannot enter into the kingdom of God. That which is borne of the flesh is flesh: and that which is borne of the spirit is spirit. In these words are comprehended two things worthy to

be remembꝛed, and verie consonant to our pꝛesent argument. First, none enter into the kingdom of heauen, but those that be regenerate from aboue by the holie Ghost: therefore our first birth tendeth to death and not to life.

For in our first natiuitie we are boꝛn to death. The latter is, That which is boꝛne of flesh is flesh: therefore in our first natiuitie we are all boꝛne flesh. But touching the disposition of the flesh, and the foꝛce thereof the Apostle saith: The fleshly minde is enmitie against God: for it is not obedient to the lawe of God, neither can bee. Therefore that fleshly birth ingendꝛeth vs, not the friends and sommes, but the enemies of God: and so consequentely doth make vs in danger to the wrath of God.

Paule in his second chapter to the Ephesians, saith: Wee were by nature the sonnes of wrath, euen as ocher. In which words he pronounceth that all men are damned. For al those that are damned, or are worthy of eternall death, and al such with whom God hath god cause to be offended, hee calleth the sonnes of wrath, after the proper phrase of the Hebrew speech. For the wrath of God doth signify the punishment, which is by the iust iudgment of God laide vpon vs men. And he is called the child of death, which is adiudged or appointed to be killed. So is also the sonne of perdition, &c. Now marke that he calleth vs also the sons of wrath, that is, the subiects of paine & damnation, euen by nature in birth from our mothers womb. But whatsoever is naturally in all men, that is originall: therefore originall sinne maketh vs the sonnes of wrath, that is, we are all for our originall corruption made subiect to death and bitter damnation. This place of Paule for the

the proofe of this argument is woorthy to be remembred.

The same Apostle in the first to the Collossians, saith, God hath deliuered vs from the power of darknes, & hath translated vs into the kingdom of his deer son. Nowe if we be translated into the kingdome of the sonne of God, then were we once in y^e kingdome of the diuel. And to this place belong very many testimonies of the same Apostle in the fift chapter of his Epistle to the Romans: By one mans sin many are dead. Againe, By one that sinned came death, For iudgement came by one vnto condemnation. Again, For the sin of one, death raigned by the means of one. And againe, By the sin of one, sin came vpon al men vnto condemnation. Finally, original sin is by David & Paul expressely called sin: therefore death is due to originall sin. For the rewarde of sin is death.

Wee doe therefore conclude that Infantes doe bring damnation with them into this woorld, euen from their mothers wombes: bicause they bring with them a corrupt nature: and therefore they perish not by any others, but by their owne fault and naughtinesse. For although S. Augustin doth in one place seme to call this sin Peccatum alienum, that is, an others sin (that therby he may shew how it is by propagation deriued from others into vs) yet doth he confesse that it is in verie deed and duely proper to all, and euery senerall one of vs. Although it be so, that so lacke of age in a newe bozne babe this disease hath not alreadie brought forth the fruit of his iniquity, yet notwithstanding the verie whole nature of the babe is nothing but filthy corruption, and a certaine seed of sin & wickednes, which cannot chose but be

abhorrible vnto the Lord. For God doth hate all maner of vncleannes.

With this agreeth that sentence of Paul where he saith: Where no lawe is, there is no transgression. For the Apostle doth not absolutely saie, that the sin or transgression, (which is sin in very deed in the sight of God) is no sin: but he respecteth the estimation of men how they do repute it. For, men, befoze sin doth appere and is opened vnto them by the law, do not so repute or thinke of sinne, as it ought in verie deed to be esteemed. The same Paul in another place saith: Sin without the law was once dead: and I once liued without the law. But when the law came, sin reuiued. If so be nowe y^e sin reuiued, the did it liue befoze the law, afoze it was stirred vp by the lawe, although it did not so risely then, as now shew forth the strength and force of it selfe. To this also is to be added that saying of Paul, Sin was in the worlde euen to the law: but sin is not imputed where there is no law. Lo heer sin was in the woorld befoze the law, but it was not imputed, not bicause God did not impute it, but bicause men doe not impute it to themselues. Undercinders doth fire lie hid, which is verie fire in deede, but bicause it casteth out no flame or light of it selfe, it is not thought to be fire. And so that cause the learned and godly man of famous memorie Vlderick Zuinglius, did diligently distinguish betwixt sinne and disease or infirmity, wh enonce he had occasion to dispute of originall sinne, which he chose rather to call a disease than sin: bicause by the name of sin all men do vnderstand the naughtye acte committed by our owne consent and will against the lawe of God: but by the name of disease or sicknesse they vnderstande a certaine corruption

Where there is no lawe there is no transgression

Rom. 7.

Vlderick Zuinglius of originall sin.

and.

Originall sin is proper to all.

and deprauation of the nature, that was created god, and the miserable condition of bondage whereinto it is brought. Euen as also we read befoze that Augustine did call this original sin Peccatum alienum, an others sin, that thereby hee might giue vs to vnderstande that it is hereditarie, and doth descend from others into vs: and yet he denied not, but it is proper to euery seuerall one of vs. In like manner Zuinglius denied not original sin, as some did falsly slander him: hee thought not that by it self it is vnhurtfull to infants: but so far forth as it is by the grace of God through the bloude of Iesus Christ in the vertue of Gods promise and couenant made harmles vnto them. His mind was to make an exquisite difference betwixt the actual and original sins. For in rendering an account of his faith in the council held at Augusta, the year of our Lord 1503 he saide: I acknowledge that original sin is by condition and contagion borne in and with all them, that are begotten by the act of a man and a woman: and I knowe that wee are the sons of wrath. Neither am I any thing against it, that this disease and condition shoulde as Paule termeth it, be called sin: yea, it is such a sin, as that they, whosoever are borne in it, are the enimies and aduersaries of God Almighty. For hither doth the condition of their birth drawe them, & not the committing of wickednesse, except it be so far forth as our first parent committed it. The very true cause therefore of our disloyalty and death is the crime & wickednesse, which Adam committed: and that in verie deed is sin: And this sin which cleaueth to vs, is in very deed a disease and condition, yea it is a necessitie of dieng. And so forth as

followeth. For hitherto I haue rehearsed his verie wordes.

There is nowe remaining the other effect of original sinne for me to expound. It breaketh out and bringeth forth in vs those workes, that the scriptures call the workes of the flesh, euen like as when an ouen set on fire doth cast out flames and sparkles, or as a fountaine that euer springeth, doth poure out water in great aboundance. There is no quietnesse in the nature of man: For couetousnes with filthy lust ariseth in it, ambition cleaueth to it, anger inuadeth it, pride puffeth it vp and causeth it to swell, drunkennes delighteth it, and enuy torments both thy selfe and others. Wherefoze the Lord in the Gospel saith: Out of the hart proceede euill thoughtes, murders, adulteries, whooredomes, thefts, false witness bearings, and euill speakings. Againe, Paule in the 5. cap. to the Galat. doth reckon by no small number of the workes of the flesh: euen as he doth the like also in the first and third chap. of his epistle to the Romans. In the fourth to the Ephesians he doth very properly describe those workes of the flesh, which spring out of the naturall corruption of all them, which are not regenerate by the holie Ghost. This I say, saith he, and testifie vnto you, that ye hencefoorth walke not as other Gentiles walke, in vanitie of their minde: darkened in cogitation, being alienated from the life of God, by the ignorance that is in the, by the blindness of their harts: which being past feeling, haue giuen themselues ouer vnto wantonnes, to work all vncleannes with greedines.

This, though it be but litle, shal suffice for this place. For I will more largely prosecute it in the treatise of actual sin: to the handling whereof I will

Original sin
bringeth
forth the
workes of
the flesh.

will presently passe, so sone as I haue by the way admonished you, that I haue not without god cause thus far in many words spoken of the cause of original sin, that is of mans deprauation and the corruption of all his strength.

For as in these are opened the baines of pure doctrine, so in them are placed the foundations of our faith, and whol beleefe. For if there be no original sin, then is there no grace: or if there be any yet shall it haue nothing to worke in vs. If our owne strength is whole and sound, then haue we no need of any Phisition. In vaine therfore came the sonne of God into the world.

For then shal men be saued by their own strength and abilitie, & so shal the foundation of our faith bee quite turned vpside downe. Therfore S. Augustine is verie vehement in this cause, whose golden wordes I will recite vnto you, dearely beloued, out of his 2. booke *De originali peccato contra Pelagium & Celestium*. In the 23. 24. chap. I finde written as followeth: There is great diuersitie in these questions, which are thought to be beside the articles of faith, and those, wherein (keeping sound the faith wherby we are christians) it is either not known what is true, & so the sentence definitiue is suspended, or else it is otherwise ghesed at by humane and vnassured suspition, than the thing it self in very deed is: as for example, when it is demanded of what fort & where paradise is, where God placed man whome he had made of the dust of the earth, when as notwithstanding christian faith doubteth not but that there is a paradise? And after the recital of a few more such questions, at last he saith: Who may not perceiue in these and such like sundrie and in-

numerable questions appertaining either to the most secret workes of God, or the most dark and intricate places of the holy scriptures, which it is harde to comprehend or define in any certaine order, both that many things are vnknown without the peril of christian faith, & also that in some points men do erre without any crime of hereticall doctrine? But concerning the two men: by the one of whom we are solde vnder sin: by the other redeemed from sin: by one we are cast headlong into death: by the other we are made free vnto life: bicause that man did in himselfe destroy vs by doing his owne will, and not the will of him that made him, but this man hath in himselfe saued vs by doing not his owne wil, but the wil of him that sent him. Therefore in the consideration of these two men christian faith doth properly consist. For there is one God and one mediatur of God & man the man Christ Iesus. Bicause there is none other name vnder heauen giuen vnto men, in which they must be saued: and in him hath God appointed all men to trust, raising him vp from death to life. Therefore christian veritie doubteth not but that without this faith, that is, without the faith of the onely mediatur of God and man, the man Christ Iesus, without the beleefe, I say, of his resurrection, which God hath prescribed to men, which cannot be truely beleueed without the beleefe of his incarnation and death: without the faith therefore of the incarnation, death, and resurrection of Christ, none of the ancient iust men could be clesed and iustified of God from their sinnes: whether they were in the number of those iust men, whome the holie

Christian
faith confi-
steth in the
considerati-
on of two
men.

Scripture mentioneth : or in the number of those iust men, whom the Scripture nameth, and yet are to bee belceued to haue been, either before the deluge, or betwixt the deluge & the lawe, or in the verie time of the law : not onelic among the children of Israel, as the prophets were : but also without that people, as Iob was. For euen their harts were clenſed by the ſame faith of the mediator, and charitie was powred into them by the ſame holy ſpirit which breatheth where he liſteth, not following after merits, but euen working the verie merits themſelues. For Gods grace wil not be by anie means, vnles it be free by all meanes. Although therefore death raigned from Adam vnto Moſes, bicauſe the law giuen by Moſes could not ouercome it. For there was no ſuch law giuen as could quicken, but ſuch a lawe, as whoſe office was to ſhewe that the dead, to the quickening of whome grace was neceſſarie, were not only ouerthrowen by the propagation and dominion of ſin, but were alſo condemned by the hidden tranſgreſſion of the verie law it ſelfe, not that every one ſhould periſh that did then vnderſtand it in the mercie of God, but that euerie one being through the dominion of death appointed vnto puniſhment, & detected to himſelfe by the tranſgreſſion of the lawe, ſhould ſeek for the helpe of God, that where ſin abounded grace might more abound which alone doth deliuer from the bodie of this death. Although therefore the law giuen by Moſes could not rid anie man from the kingdom of death, yet in the verie time of the law were the men of God not vnder the terrifieng, conuincing, and puniſhing lawe, but vnder the delecta-

Some were ſaued beſide Iſraell, but not without Chriſt.

ble, ſauing, and deliuering grace. There were among them ſom which ſaid : In iniquitie was I conceiued, & in ſin hath my mother fed me in hir wombe. And ſo ſoꝛth. For hitherto I haue cited the verie wordes of Saint Auguſtine.

I haue thus far ſpoken of originall ſin, of the nature & hereditary corrupcion of our nature, which is the firſt part in the definition of ſin, heer ſoloueth now the latter part, to wit, the berry action, which ariſeth of that corrupcion, the actual ſinne, I ſay, which is ſo called *Ab actu*, that is, an act or a deede doing. For inſomuch as that corrupcion which is boꝛne togither with, and is hereditarie in vs, doth not alwaies lie hidde, but woꝛketh outwardly and ſheweth ſoꝛth it ſelfe, and doth at laſt bying ſoꝛth an impe of hir owne kind and nature, which impe is actuall ſin : therefore we define actuall ſinne to be an action or woꝛke, or fruit of our corrupcion and naughtie nature, expreſſing it ſelfe in thoughts, wordes, and woꝛkes againſt the lawe of God, and thereby deſeruing the wꝛath of God.

So then by this the cauſe of actuall ſinne is known to be the very corrupcion of mankind, which ſheweth ſoꝛth it ſelfe through concupiſcence and euil affections: affections intire the wil, and wil being helped with the other faculties in man, that woꝛke togither with it, doth finiſh actual ſinne. And that yee may more clearly perceiue that which I ſaie, I wiſh you to noſe that our minde hath two parts : The vnderſtanding, or reaſon, or iudgement: and the will or appetite. In the reaſon are the lawes of nature, wherunto muſt be added the preaching, or reading, or knowledge of Gods worde. And now as of god woꝛkes in man there are two eſpeciall cauſes, to witte, ſounde iudgement

The cauſe of actuall ſinne.

judgement well framed by the worde of God, and a will consenting and obeying thereunto (and yet notwithstanding there is principally to be required the coming to of the holie Ghost from heauen, to illuminate the minde and moue forwarde the will) even so we may most properly say that actuall sinne is finished when any thing is of set purpose, with aduised iudgement, and the consent of our will committed against the lawe of God. And yet to these there doe manie times happen other outward causes both visible and inuisible. For euill spirits moue men, and euill men moue men, and other infinite examples of corruption that are in the worlde. Hope, feare, and weakenesse doe also moue men. Augustine *Quest. in Exodum*, 29. saith: The beginning of vice is in the will of man: but the harts of men are moued by fundrie accidentall causes, now this, now that: sometimes the causes are all one, the difference is in the maner and order, according to euerie ones proper qualities, which doe arise of euerie seuerall will. Againe in the 79. psalme he saith: Two things there are that worke all sinnes in mortall men, desire and feare. Consider, examine and aske your harts, search your consciences, and see if anie sinnes can bee but by desiring, or else by fearing. Thou art promised if thou wilt sin, to haue such a reward giuen thee as thou doest delight in, and for desire of the gift thou crackest thy conscience, and dost commit sinne. And againe on the other side, though peradventure thou wilt not be seduced with gifts, yet being terrified with threatenings, thou doest for dread of that which thou fearest, commit the iniquitie that otherwise thou

wouldest not. As for example, some one man or other woulde with gifts corrupt thee to beare false witness. Thou presently hast turned thy selfe to God and hast saide in thy hart, what doth it aduantage a man if he gaine the whole worlde, and suffer the losse of his owne soule? I will not be hired with gifts to loose my soule for the gaine of monie: therevpon he which before inticed thee, doth now turne himselfe to terrifie thee, and for bicause his gifts did faile to hire thee, hee beginneth to threaten vnto thee damage, banishment, wounds and death. In such a case now if greedinesse coulde not, yet feare perhaps might cause thee to sinne. The same Augustine againe in his booke *De sermone Domini in monte*, saith: Three things there bee by which sinn is accomplished, Suggestion, delectation, and consent. Suggestion, whether it bee wrought by the memorie or senses of the bodie: as when wee see, heare, smell, taste, or touch any thing. Now if wee be delighted to haue it, that vnlawfull delight must bee restrained: As for example, when we fast, if at the sight of meate, our appetite doe arise, it is not done without delectation: but we must not giue our consent to that delectation, but suppress it with the power of reason. For if the consent be giuen, then is the sinne accomplished. These three things are correspondent to the circumstances of the historie that is written in Genesis: so that of the serpent was made that suggestion: in the carnall appetite, as in Eua was the delectation, and in reason, as in Adam did the full consent appeere: which being finished man is expelled as it were out of Paradise, that is,

out of the blessed light of righteousnes into death & damnation. Thus much saith Augustine touching the cause of sinne.

But here we must especially note in the definition of actual sinne the verie proprietie or difference whereby this action is discerned from all other actions, and whereby the most proper note of sinne is made manifest. This action therefore euen as all sinnes else doe, doth directly tend against Gods lawe. But what the law of God is, I haue in my former Sermons at large declared. Verily it is none other but the very will of God. Now the will of God is, that man should be like vnto his image, that is, that he should be holie, innocent, and so consequently saued.

This will of his did God expresse, first by the lawe of nature, then by the lawe which he writ in two tables of Stone, and lastly by the preaching of the holie Gospell. Now those three tend all to one end: to wit, that man should be holie, innocent, and so consequently saued. And whatsoeuer things are done of men either in thought, word or deed against that holie lawe of God, they both are, and are called actual sinnes. Therefore in the iudging or esteeming of mens sinnes, the lawe of God must be onely looked vnto. For the things that are not contrarie to Gods lawe, are not sinnes. Neither hath any man authoritie to make new lawes, for the transgressing whereof men should be counted sinners.

That glorie belongeth to God alone, to whome David crieth: To thee alone haue I sinned, and against thee haue I wrought wickednesse. Neither is it any part of our office to take vpon vs by our owne iudgements to determine which be the smallest, and

which the greatest sinnes. For which of vs would thinke that it were sinne to say to his brother, Thou soile? And yet the Lord in the Gospell pronounceth it to be sinne: who in the same Gospell also affirmeth, that wee shall giue account for euerie idle worde at the latter day of iudgement. Verie rightly therefore saith Saint Augustine in his second booke *De Bapt. Contra Donatistas*, Cap. 6. In esteeming of sinnes let vs not bring in deceitfull ballances, wherein to weigh, both what wee list, and as wee list, after our owne mind and fantasie, saying: This is heauie, and that is light: but let vs bring in the weights of Gods holie Scriptures, as out of the secreete treasuries of the Lorde, and thereby let vs weigh what is heauie, and what is light, nay rather let not vs weigh them, but acknowledge & so accept them as they are weighed by the Lord.

And although this might seeme to be sufficient, as that which hath sufficiently declared the nature of actual sinne, yet will wee more at large consider the sundrie sorts or kindes, and differences of sinnes. The Stoikes were of opinion that all sinnes were equal: whome perchappes Iouinian following (as the Patriarkes of heresies are by Tertullian saide to be Philosophers) is written to haue affirmed the verie same with them, as is extant in S. Augustines Catalog of heretikes.

The holie Scripture teacheth vs that God is iust: whereupon wee doe conclude that all sinnes therefore are not equall. For we see that God as he is a iust Iudge, doth punish some sins more sharpely than other some.

For in his Gospell the Lord saith: Wo to you Scribes and Pharisees hypocrites,

Sinne is repugnant to the lawe of God.

The kindes and sorts of sinnes.

That all sinnes are not equall.

pocrites, which deuoure widowes houses vnder the pretence of long praier, therefore shal you receiue the greater damnation. And againe: It shall be easier, saith the Lozde, for the lande of Sodom in the day of iudgement, than for the city that reiecteth the preaching of the Gospell. Like wise in the eleuenth of Matthew he saith: It shall be easier for Tyre and Sydon in the day of iudgement than for you. So Pilate also he saide: The man that deliuered me to thee hath the more sinne. Againe: The seruant that knew his maisters will, and prepared not himself, neither did according to his will, shall be beaten with manie stripes: But hee that knewe not, and did commit things worthie of stripes, shall be beaten with fewe stripes.

To procede nowe, sinnes doe arise by steps, and increase by circumstances. For first there is a hidden sinne contained in the very affection or desire of man. But I haue already tolde you, that affections and desires are of two sorts, to wit, naturall affections, which are not repugnant to the lawe of God: of which sort are the loue of children, parents and wife, and the desire of meate, drinke, and sleepe: although I knowe, and doe not denie, but that sometimes those affections are defiled with the originall spot.

Again, there are carnall desires or affections in men, directly contrarie to the will of God. Those affections are nourished and doe increase by baine thoughts and carnall delights increasing in thy bosome: and at last they bzeake out into the sinne of the mouth, yea, after that to the deede doing, or actuall sinne it selfe. As for example: Thou lustest after another

mans wife, and settest the lust in the bottome of thy hart, still delighting thy selfe with vaine cogitations, while thou callest to mind hir passing beautie and lineaments of bodie, and doest by thy often and vehement imagination both delight and set thy selfe on fire. And not being content herewith, all alone, thou ceaseest not to lie at hir whome thou louest with wordes and writings to spot hir chastitie, and if occasion serue thee, thou doest by thy deede doing defile hir: and also doest reiterate the sinne, which thou hast once committed: and lastly, laying aside the feare of Gods plague, and the shame of the worlde, thou doest daily frequent it, and openly vse it. Saff thou here by this example how one and the same sinne doth increase by degrees, and doth still require a sharper punishment according to the greatnes and enormitie of the crime? Terillie the Lozde in the Gospell after Saint Matthew confirmeth this and saith: Yee haue hearde how it was saide to them of old, Thou shalt not kil. Who soeuer killeth shall be in danger of iudgement. But I saie vnto you, that who so is angrie with his brother vnadvisedly shal be in danger of iudgement. And whosoever shall saie vnto his brother, Racha, shal be in danger of a Councell: But whosoever shall saie, Thou foole, shall be in danger of hell fire.

In these wordes of the Lozde thou hearest first the differences of sinnes, as anger, the tokens of angrie minds, and open scoldings, which doe for the most part end in open fightings.

And then thou hearest that as the sinne increaseth, so the greatnesse and sharpnesse of the punishment is still augmented. It was therefore no vnapt or illie distinction, that they

made in aduall sinne, which said that there is one sinne of the thoughte, another of the mouth, and another of the deede, which they did againe diuide into certaine kindes and soztes: rebu-
Scelera & Delicta.
 cing them againe partly into Scelera, and partly into Delicta. Scelera are those heinous crimes which are conceiued & committed of set purpose and pretended malice: of which sozte are those especially, which are called the crying sinnes, as murther, vsurie, oppression of the fatherlesse and widowes, Sodomie, and the with-held hire of the naedie labourer. For touching murther the voice of the Lord in Genesis, saith: The voice of thy brothers blood crieth vnto me.

And in the 22. of Exodus he saith: If ye vexe the fatherlesse & widowes, and they crie to me I wil heare them and slay you. The word of God doth with bitter quippes, baight vsurie and vtterly condemne it. The sinne of the Sodomites ascended by to heauen, requiring vengeance to light vpon the villainous beasts. And James the apostle saith: Behold the hire of the labourers which haue reaped downe your fields, which hire of you is kept backe by fraude, crieth: and the cries of them which haue reaped, are entered into the eares of the Lord of Sabbath.

To these sinnes, other men do also annex those seauen principall vices, pride or vaine-glorie, anger, enuie, sloth, couetousnesse, gluttonie, and lecherie. Yea, they make these the seedes and first beginnings of all sinnes and wickednesse, and therefore do they call them the principall sinnes. As is to be seene in the Sentences of Peter Lombard.

Moreover, they call those sinnes Delicta, which are committed of insur-

mitie or unwittingly, to wit, when the god is forsaken, and duetie to God or man neglected by a certaine kind of idle sluggishnes, where peradventure are to be numbez the sinne of ignorance, the sinne called Alienum, and the sinne of unwillingnesse: although euen they also are oftentimes made both heinous crimes, and detestable offences.

Ignorance is said to be of two soztes, the one is natural and very ignorance, which springeth of originall sinne: the other is affected or counterfaite, which riseth of a set purpose and pretended malice. The naturall ignorance is a disease, a fault, and a sinne: because it springeth of a poisoned original, and is a woike of darknesse, as it appeared about by the testimonie of the Apostle Saint Paul.

Verily Saint Augustine in his third Booke *De libero arbitrio*, Cap. 19. saith: That which euery one by ignorance doth not rightly, and that which he cannot doe though he wil-
Peccatum alienum, an others sin, is whē an other is made to sin by our means as ye shall hereafter perceiue.
 leth rightly, are therefore called sinnes, because they haue their beginning of the sinne of freewill. For that precedent did deserue to haue such consequentes. For as we giue the name of toong, not to that member onely, which moueth in the mouth while we speake: but euen to that also which followeth vpon the moouing of that member, to wit, the forme and tenour of words, which the toong doth vtter: according to which phrase of speech wee say, that in one man there are diuers toongs, meaning the Greeke and the Latine toongs. Euen so wee doo not onely call that sinne, which is properlie called sinne, (for it is committed of a free will wittingly) but that also which followeth
The sin of ignorance.
 vpon

Scelera & Delicta.

Peccata clauantia.

The 7. principall vices, commonly called the 7. deadly sins.

upon the punishment of the same. Of which I haue saide somewhat before.

Other do cloake their ignozance with that saing of the Lord in the Gospell: If I had not come and spoken vnto them, they had not wherewithall to cloke their sin, or they shoulde haue had no sinne. For hereupon they inferre: Therefore they to whom nothing hath been preached, are free from blame and accusation of sinne. But the Lord said not so. For first he spake of their pretended colour, and not of their innocencie. And every pretence is not iust and lawfull. He saide: I confesse, they shoulde haue had no sin: but he addeth presently: Now haue they nothing to cloke their sinne withall. Secundarilie he doth not vniuersally acquite the ignozant from all kinde of sinne, but from the sinne of rebellion onely. For S. Augustine bypon John saith: They haue an excuse not for every sinne, but for this onely, that they beleued not in Christ, bicause he came not vnto the. For all, which neither haue hearde, nor do heare, may haue this excuse, but they cannot escape condemnation. For they that haue sinned without law, shall perish without law. And Paule also in the first to Timothy the first Chapter, saith: I thanke him, bicause he hath counted mee faithful, putting mee into the ministry, who was before a blasphemers and a persecuter, and an oppressor: but yet I obtained mercie, bicause I did it ignorantly, in vnbeleefe. See here the apostle saith that he obtained mercie bicause he sinned through ignozance: this ignozance he deriueth of vbeleefe, and attributeth to it most filthy fruites. Furthermoze we call that false and counterfeite ignozance,

which is of very malice feigned by obstinate and stubbozne people. As if thou, when a thing displeaseth thee shouldst saie, that thou dost not vnderstand it, or if, when thou maist thou wilt not vnderstande it. Such is the ignozance that was in the Jewes the professed enemies of Gods grace in Christ. For Paul saith: I beare them witness that they haue a zeale of God, but not according to knowledge. For being ignozant of Gods righteousnesse, and saking to set by their owne, they were not subiect to the righteousnesse of God. For the Lord in the Gospell saide to the Pharisees, when they demanded if they were blinded also? If yee were blinde yee should haue no sinne, but now yee saie, We see: therefore your sin abideth.

The sinnes called Aliena, are not those which we our selues commit, but those which other men do, yet not without vs, to wit, while we allow, helpe forward, perswade, commaund, wincke at, giue occasion, or doe not resist or gainsay them, when we may. The Apostle Paul forbiddeth Timothy to lay handes on any man haillie, nor to communicate with other mens sinnes. Therefore to giue an vnfitte man orders, and to place him in the ecclesiasticall ministerie, is that kinde of sin which we doe call anothers sin. For to the is worthily imputed what vnseemlinesse soeuer is committed against God and his Church, by the ignozance of the man, whom thou hast so ordained. They sin an others sinne, which offer violence, and doe by torments and threathnings compell men to denie the truth, or to commit some heinous offence.

For the deniall of the truth is *Pecatum alienum*, an others sin to him, which

Pecata aliena
Others sins.

Both these finnes are referred to the compeller, the one in respect of the man compelled, the other in respect of the compeller himselfe. *Peccatum voluntarium & inuoluntarium.*

Which compelleth the denier to renounce it, and therewithall to the same man, his owne sinne in respect of himselfe, is impietic, tyzannie, sacrilege, and murder, for causing the other to renounce the truth.

Where, by the way, we are wel admonished, that of finnes some are wilfull, and some vnwilfull or inforced.

They call that the vnwilfull sinne, which is committed either by another mans inforcing, or else by our own ignorance. Therefore that, which is done neither by compulsion, nor by ignorance, is concluded to be the voluntarie or wilfull sinne. Again, of inforced sinne they make two sorts: whether they call one absolute, the other conditionall.

Now, they thinke that the absolute violent sinne is, when it lieth not in vs either to do or not to doe, but when it cometh frō some other man, without the consent of him, to whome the violence is offered.

Such as if the winde should dzine vs to anie place vnlooked for. Or if the kings officers do perforce compell thy hands to offer incense to idols, while thou to thy power resistest, and doest denie it so farre as thou canst. In such a case they acquite the man, so compelled from al blame, punishment, and reproch.

Now touching the second kinde of violent sinne, which they call conditionall they think that it riseth vpon sundry causes. But that we may not stick too long vpon this point, we do simply say: The vnwilful or violent sinne either hath, or hath not the consent of him which is compelled. If he giue his consent, as for example, either to the renouncing of the Euangelicall truth, which he hath hitherto professed, or to the committing of other greuous and

horrible crimes, then is not the man compelled void of blame. For neither can the feare of death, nor torments be an excuse for him. Chose death rather than to denie the truth, or committe anie heinous crime, or to be compelled to consent to wicked and horrible sinne.

If thou shalt rather chose to dy than to do a filthy dede, the tyrant shall not inforce or compell thee against thy wil. He may indeede kill thee: but to compell thee to do euill against thy will he is not able. For by dying thou confessest the truth, and by dying thou declarest that thou wilt not doe that, which while thou liuest they do exact of thee. And by that meanes they neither ouercome nor compell thee: but are them selues overcome and compelled to see and haue triall of that which graeuethe them full soze.

Antiochus Epiphanes did what he might, to haue polluted the holie bodies of the Machabees, with the vse of vncleane and forbidden meate.

But they, choosing rather to die than by liuing to be defiled, did by dying overcome the tyrant, and could not bee compelled. And verily it is a thing reuerenced and approued among al professors of sounde religion, that death and all extremities whatsoeuer, must sooner be tasted, than any thing committed, which is by nature filthy and repugnant to religion.

To procede now, if consent be not giuen, but mere and vnauoidable violence is offered to a godly man (for here we make a difference betwixt him that vpon compulsion doth yeelde to doe wickedness, and him which by compulsion cannot be brought vnto it) that violence spotteth not his vcorrupt and holie minde.

As for example, if a godly man ha-

See Augustine, *De mendacis ad Confessum*, cap. 9 & 10. &c.

uing his seete bounde and armes fast pinnioned, be perforce brought into an idoll temple, and there compelled to be present at their detestable sacrifice: or if an vnspotted virgin or honest matrone bee in the warres or barbarous hvoiles villanously abused, without their consent to the dæde doing, and cannot haue leaue rather to die vntouched, than so to be vndecently handled, she is, assure your selues, vnspotted befoze the face of God. For verie wisely saide Saint Augustine: Not to suffer vniustly, but to doe vniustly, is sinne before God: *Lib. de Libero arbitrio, 3. Cap. 16.* Againe, *De Mendacio ad Consentium, Cap. 7.* hee saith: That which the bodie, where lust went not before, doth violently suffer, ought rather to bee called vexation than corruption. Or if all vexation bee corruption, yet all corruption is not filthie, but that corruption onelic, which lust hath procured, or whereunto lust hath consented.

Againe, in this first booke *De ciuitate Dei, cap. 18.* he saith: Where the purpose of the mind remaineth constant, by which the bodie is sanctified, there the offered violence of an others lust taketh not from the bodie the purposed holines, which the constant perseuerance of the parties owne chasticie dooth still retaine. Much moze like to this hath he in the same place, and also in the sixteenth, nineteenth, and twentieth chapters of the same booke, &c.

So also we must thinke the best of the vnwilful death of men beside their wits, that in their madnes kill themselues. For otherwise it cannot be found in the canonicall bookes of holie scripture, that God did either giue leaue or commandement to vs mortall

men, to kill our selues, thereby the sower to obtaine immoztalitie, or to auoide imminent euill.

For it must bee vnderstode that we are forbidden so to doe by the law, which saith: Thou shalt not kill: namelye, since he addeth not, Thy neighbour: as he did in another precept, where he forbiddeth to bear false witness. For bicause he nameth not thy neighbour he doth in that precept include thy selfe also. Therefore is the doctrine of Seneca to be vtterly condemned, which counselleth men in miserie to dispatch them selues, that by death their miserie may bee ended.

And Saint Augustine disputing against them that doe therefore murder themselues, bicause they will not be subject to other mens filthy lusts doth saie: If it bee a detestable crime and a damnable sinne, for a man to murder himselfe, as the truth doth manifestly crie that it is: who is so madde to saie: Let vs sinne nowe, least peradventure heereafter wee happen to sinne: Let vs nowe commit murder, least heereafter perhappes wee fall into adulterie? If iniquitie haue so farre the ypper hande, that not innocencie; but mischiefe is most set by, is it not better by liuing to hazarde the chance of an vncertaine desflouration in time to come, than by dying to commit a certaine murder in the time present? Is it not farre better in such extreme times of calamitie) to commit such a fault as by repentance may bee forgien, than to doe such a sinne whereby no time is left to repent in?

This haue I saide bicause of those wilfull men and women, which to auoide not others, but their owne

Mad mens death is vn-wilfull, and therefore to be construed to the best.

No man must halten his owne death.

sinne, least perhaps vnder anothers lust, they shoulde consent to their owne being stirred vp, doe thinke that they ought to ridde themselues from it by shortning their liues. But farre be it from a Christian minde which trusteth in our God, and with a setled hope doth stay on him as on his surest aide. Far be it, I say, from such a minde to yeelde to any pleasures of the flesh vnto the consenting to filthinesse. But if the concupiscenciall disobedience, which dwelleth yet in our mortall members, is against the law of our will stirred vp, or moued by a lawe of her owne, howe much rather is it without blame in the body of him that consenteth not, if it bee without blame in the bodie of him that sleepeeth? Thus much out of Augustine. Nowe do we returne to our purpose againe.

To procede therefore, they diuide actuall sinnes into hidden or priuate, and into manifest or publike sinnes. Those hidden sinnes are not such as are hidden from men being known to none but God alone, of which sort is hipocrisie & the depuration of mans disposition, but such as are not vtterly without witness, although they bee not openly knowne and made manifest to all men. For on the other side the manifest and publike sinnes are committed with the knowledge and offence of the whole church. And these verilie are of both, the greater, and those the lighter, bicause they touch the church, and procure the offence of many men. Touching which the Apostle speaketh in the sixth Chapter of the first Epistle of Timothy.

But the most vulgar and apte distinction of actuall sinne, which doth in a manner confine in it selfe all the other kindes and parts therof, is that,

wherein it is called either mortall or veniall sinne. They thinke that mortall sinne is euery sinne which is committed of an vnfaithfull person. And that veniall sinne is euerie sinne that is done of a faithfull man. I doe simply and according to the Scriptures suppose that all the sinnes of men are mortall. For they are done against the law or will of God. But death is due to sinnes. For the prophet crieth: The soule that sinneth shall die it selfe. And the Apostle saith: The reward of sinne is death. Yea, and deadly sins doe take the name of death. To this nowe doe belong these testimonies of the Apostle: This yee knowe, that euerie fornicatour, or vncleane person, or couetous person, which is a worshipper of Idols hath none inheritance in the kingdome of Christ and God. The same sentence being againe rehearsed in the sixth to the Ephesians, is againe to bee found in the sixth to the Galatians, and the sixth and first Chapters of the first to the Corinthians.

But the sinnes, which are of their owne nature mortall, are through grace in the faith of Iesus Christ made venial: bicause they are through Christ forgiven by Gods great fauour and mercy. And therefore the Apostle in the first Chapter to the Romanes did not say: Let not sinne be in your mortall bodie: But, Let not sinne reigne in your mortall bodie, that yee should obey to it through the lustes thereof. And againe, There is therefore no condemnation to them that are in Christ Iesus, which walke not after the flesh, but after the spirit. And againe, Brethren we are debtors not to the flesh to walke after the flesh. For if yee lieue after the flesh yee shall die: But if by the spirit ye

Sins hidden
& manifest.

Sins mortall
and veniall.

ye shal mortifie the deeds of the flesh
ye shal liue.

Wherefoze there is sinne in our bodie
alwaies so long as we liue, but by
grace it is not imputed vnto death, &
they, to whome it is not imputed, doe
by all meanes endeavour to walk after
the spirite and not after the flesh: and
yet they doe verie oftentimes slip and
fall, which falles and slippings neuer-
theles togither with that infirmitie of
mortall men are counted sins, I mean
sins pardonable and not to bee puni-
shed eternally.

Howe, to mortall sinnes is that
sinne especially to bee referred, which
is called the sinne against the holie
Ghost: which some doe, not without a
rause; suppose to bee most properlie
called mortall sinne. Of which I will
speake; when first I haue somewhat
briefly answered to certaine questi-
ons that doe depend vpon this argu-
ment. First of all here is deman-
ded, whether that sin or disease which
after baptisme remaineth in Infants,
bee sinne in verie dede? Howe, it is
manifest that concupiscence remain-
eth in them that are baptised: and that
concupiscence is sinne: and therefore
that sinne remaineth in them that are
baptised: which sinne, notwithstanding,
is through the grace of GOD
in the merite of Iesus Christ, not im-
puted vnto them. So did Saint Au-
gustine resolve this knot in the first
booke *De peccatorum meritis & remis-
sione. Cap. 39.* where hee saith: In in-
fants verily it is so wrought, by the
grace of God through the baptisme
of him that came in the likenesse of
sinfull flesh, that the flesh of sinne
shoulde bee made voide. And yet
it is made voide so, not that the con-
cupiscence which is spred and bred
in the flesh, while it liueth, should of

a sudden bee consumed, vanish a-
way, and not bee, but that it should
not hurt him nowe being deade, in
whome it was euen at his birth. For
it is not giuen in baptisme to them
of more yeares, that the law of sinne,
which is in their members, contra-
rie to the lawe of their mind, should
vtterly bee extinguished, and not be
at all, but that all the euill whatsoe-
uer is said, done, or thought of man,
when with his captiue minde he ser-
ued that concupiscence shoulde bee
vtterly wiped out, and so reputed as
though it neuer had beene done.

Thus much hath Augustine.

Another question is, whether those
workes, that the Gentiles doe, which
haue a shewe of vertue and godnesse
are sinnes, or else good workes? It
is assuredly true, that GOD, euen a-
mong the Gentiles also had his elect.
Howe so manie such as were among
them, were not without the holy ghost
and faith. Therefore their workes
which were wrought by faith were
good workes, and not sins.

For in the Actes of the Apostles
mention is made, that the prayers
and almes deedes of Cornelius the
Centurion were had in remembrance
before GOD. And the same Cor-
nelius is saide to haue bene a deuout
man and fearing God, whereupon I
inferne that he was faithfull: whose
faith afterward is made full perfecte,
and vpon whome the gift of the ho-
lie Ghost is more plentiouly besto-
wed.

Howeouer the worthish deedes of
the heathens are not to be despised nor
vtterly contemned. For as they
were not altogether done without
god, so did they much auaille to the pre-
seruing and restozing of the tranquilli-
tie of kingdoms and common weales.

And

Whether the
virtuous
workes of the
heathen are
sins, or no.

Whether
that the sin
remaining
in infants
after bap-
tisme is a
sin or no.

And therefore did the most iust Lorde inrich certaine excellent men, and common weales with many and ample tempozall giffes. For vppon the Grækes and many Romaine Princes he bestowed riches, victozies, and aboundaunt glorie. And verilie, ciuill iustice and publique tranquillity was in great estimation among many of them.

Other receiued infinite reuwardes, bicause they did constantlie and manfully execute the iust iudgements of G D D vppon the wicked rebelles and enemies to God. Neither is it to be doubted but that the Lorde graunted that inuincible powler to the Romane empire vnder Octavius Augustus, and other Romane Princes, so the ende that by their strength he might breake and bring downe the inuincible malice of the Jewish people, and so by the Romanes reuenge the blode of his sonne, his holy Prophetes, and blessed Apostles, which had bene shedde by those furious and blasphemous beastes. Note here, that immediatly after the subuersion of Hierusalem, the Romane Empire began to decline. Now let vs retourne to the matter againe.

Laslic they doe demaunde, whether the god workes of the Saintes and faithfull ones, be sinnes or no: Verilie, if thou respectest our corruption and infirmitie, than all our workes are sinnes, bicause they be the workes of vs, which are our selues not without filthy spottes, and therefore the workes, which be wrought by vs, can not be so perfect, as otherwise they ought to be in the sight of God. And yet the verie same workes, for the faithes sake in vs, and bicause we are receiued into the grace of G D D, and that therfore they are wrought of vs,

which are now by grace the workes of God, both are indeede and also called god.

For to this ende tendeth that saying of the Apostle: With the minde, the same I, or euen I, doe serue the lawe of God; but with the flesh the lawe of sinne. Lo here, one and the same apostle, euen being regenerate, doth retaine in himselfe two sundrie dispositions, so that his very worke working in diuers respectes is both sinne and god worke also. For in as much as in minde he serueth God, so far forth he doth a god worke: but in so much as he againe did serue the lawe of the flesh, therein his worke is not without a spot.

For he himselfe a litle before in the same seuenth Chapter saide: I finde when I woulde doe good, that euill (corruptio) that is to saye. is present with, by, and in me: which euill undoubtedly making alwaies a shew of it selfe in all our wordes, workes, and thoughtes, doth cause, that the worke which is done of vs, when we are regenerate, cannot be so pure as Gods iustice doth loke that it shoulde be: by the grace therefore and the mercie of God, it is reputed and esteemed as pure.

Herevnto now doth that sentence of our Lord in the Gospell after Saint John belong, where he saith: He that is washed, hath no neede, save to wash his feete, but hee is cleane euerie whit. For if hee be cleane euerie whit, what neede hath the cleane to wash his feete? But if his feete must be washed, howe then is hee cleane euerie whit? And yet these sayengs are not repugnant betwixte them selues, euen as also that sayeng is not, where we say that god workes are sinnes.

For according to the plentiful-
nesse and imputation of Gods grace
and mercy, we are cleane euey whit,
being thzoughly purged from all our
sins, so that they shall not condemne
vs.

And yet, for bicause there is alwaies
in vs the lawe of sin, which she weth it
selse in vs so long as we liue, therefore
our sct, that is, those euil motions, and
naughty lusts of ours must be resisted,
and to our power repressed: finallie
wee must acknowledge that wee our
selues and our very woakes are neuer
without an imperfection: and therfoze
consequentlie that all our woakes and
we doe stande in neede of the grace
of God. These questions being thus
resolved, wee are now come to ex-
pounde the sinne against the holie
Ghozt.

The sinne against the holie Ghozt
is a perpetuall blaspheming of the re-
uealed and knowne truth, to wit,
when wee against our conscience, false-
ly reuolting from the knowne truth,
do without intermission both inueigh
and raile against it. For blasphemie
is the euil speech or despightful taunts
wherewith wee inueigh against, or
slander anie man, by casting forth
wicked and detestable speeches against
him, whereby his credite and estima-
tion is either crackt, or vtterlie dis-
graced.

Wee doe therefore blaspheme
the magistrates, our elders, and other
god men, when wee doe not onelie
withdraue our obedience, and the
honour due vnto them; but doe also
with reprochfull wordes baite them,
not ceassing to call them tyrautes,
blode-suckers, wicked heades and o-
dible guides: but wee doe especiallie
blaspheme God, when we detract his
glozie, gaine saie his grace and of

set purpose doe stubboznlly contemne
and dispraise his truth reuealed vnto
vs, and his euident woaks declared to
all the world.

Euery sin berilie is not blasphemie
but all blasphemie is sin.

For bicause it tendeth against
G O D and his will, it is sinne: but
there withall this propretie moze, and
singularity it hath, that it doth also de-
spise God, and speake reprochfullie a-
gainst his woaks.

Manie doe sinne against the doc-
trine of the truth, bicause they do ei-
ther neglect and not receiue the truth;
or else bicause, when they haue recei-
ued it, they do not reuerence and set it
forth: but these kinde of men though
they be sinners, doe not yet deserue to
be called blasphemers: but if they be-
gin once with tauntes and quippes to
mocke the doctrine, which they neg-
lect, calling it Hereticall, Schismati-
call, Sedicious and Diuellish, then
may they rightly be termed blasphe-
mers.

Therefore the propretie of the sin
against the holie Ghozt is, not onelie
to reuolte from the truth, but also a-
gainst all conscience to speake against
the truth, and with stoutes incessant-
ly to overwhelm, both the very woak,
and most euident reuelation of the
Lord.

For the conscience being by the
evidence of the reuelation or woak of
the holie Ghozt conuincd, suggest-
eth or elleteth them, that they ought
not onely to temper themselues from
reprochfull speeches, but that they
ought to do an other thing to, that is,
that they ought to yelde to the truth,
and giue to God his due honour and
glozie.

But nowe to conclude this inspi-
ration of the holie Spirit, to reiect
and

What blas-
phemie is
properly.

Of the sin a-
gainst the
holie Ghozt.

and ouerwhelme it with Stubbozne falswoode, flatte Apostacie, wicked contradiction, and perpetuall contempt, is flatly to commit sinne against the holie Ghost. And this verilie taketh beginning of originall sinne, and is nourished and set forwarde by diuellsish suggestions, our peruerse affections, by indignations, enuie, hope or feare, by stubbozne and selse wilfull malice, and lastly by contumacie and rebellion.

But nowe, the course of the matter requireth to heare what the Lord saide in the Gospell concerning this sinne. In the twelfth of Matthew he saith: Euerie sinne and blasphemie shall be forgiuen vnto men: but the blasphemie against the holie Ghost shal not be forgiuen vnto men. And whosoeuer speaketh a worde against the son of man it shall be forgiuen him: but whosoeuer speaketh against the holie Ghost, it shall not be forgiuen him neither in this world nor in the worlde to come. The same sentence of our Sauioz is thus expressed in the third Chapter of S. Markes Gospell: All sinnes shall be forgiuen vnto the children of men, and blasphemies wherewith soeuer they shall blaspheme: but hee that speaketh blasphemie against the holie Ghost, hath neuer forgiuenes, but is in danger of eternall damnation.

In the 12. chap. after S. Luke, these wordes in a maner are vttered thus: Whosoeuer speaketh a word against the sonne of man it shall be forgiuen him: but vnto him that blasphemeth the holie Ghost, it shall not be forgiuen.

In these wordes of the Lord wee haue here mention made of blasphemie against the sonne of man, and of blasphemie against the holie Ghost:

of which, that against the holie Ghost is vtterly vnpardonable, but that against the sonne of man is altogether veniall.

Blasphemie against the Sonne of man is committed of the ignozant, which are not yet inlightned and doth tende against Chzist, whom the blasphemers doth thinke to be a seducer: because hee knoweth him not. Such blasphemers the worde of the Lozde doth manifestly testifie that Paul him selfe befoze his conuersion, and a great part of the Iewes were. For vpon the crosse, the Lozde prayed, crieng Father forgiue them: for they wot not what they doe. And the Apostle Paule saith: If they had knowne the Lord of glory they woulde not haue crucified him. Wherevpon Saint Peter in the Actes speaking to the Iewes, saith: I knowe that yee did it through ignoraunce, nowe therefore turn you, and repent, that your sins may be wiped out. Acts. 3. But the blasphemie against the holy Ghost is saide to be a continuall faultfinding or reproch against the holie spirite of God, that is, against the inspiration, illumination, and workes of the spirite. For when he doth so euidentlie worke in the minds of men, that they can neither gaine saie it, nor yet pretend ignoraunce, and that for all this they doe resist, mock, despise, and continually snappe at the truth, which they in their consciences doe know to be most holesome and true: in so doing, they do blaspheme the holy Spirite and power of God. As for example: the Pharisees being by most euident reasons, and vnreprocheable miracles conuincd in their owne minds, could not denie but that the doctrine and workes of our Lozde Iesus Chzist were the truth and myzacles of the

Blasphemie
against the
sonne of man

The blasphemie
against the
holie
Ghost.

berie

The beginning of this
sinne against
the holie
Ghost.

verie God : and yet against the testi-
 monie of their owne consciences, they
 did of méere enuie, rebellious dogged-
 nesse, and false apostacie continuallie
 cauil, that Christ did al by the means
 and inspiration of Wállehub the diucl.
 And little or nothing better than the
 Pharesies are those, which when they
 haue in these daies once vnderstode
 that the very truth and assured salua-
 tion are most simplie and purelie set
 forth in Christ, doe notwithstanding
 forsake it and allowe of the contrarie
 doctrine, condemning and with mocks
 railing vpon the sounde, and manifest
 truth, yea, and that moze is, they cease
 not to clappe their handes and hille at
 it, as a damnable heresie. As this sinne
 is of all other the filthiest, so is it not
 not venial, but vtterly unpardonable.
 For in the Gospell, the Lorde hath ex-
 pressely saide, It shall not be forgieuen
 him, neither in this world, nor in the
 worlde to come. Which sentence in
 Saint Marke is thus pronounced: He
 hath neuer forgieuenesse, but is in
 danger of eternall damnation. The
 cause is manifest. For it is impossible
 without faith to please God. Without
 faith there is no remission of sinnes.
 Without faith there is no entraunce
 into the kingdome of God. But the
 sinne against the holie Ghost is méere
 apostacie and flat rebellion against the
 true faith, which the holie Ghost by
 his illumination doth powre into our
 harts. Which illumination these vn-
 toward apostates doe incessantlie call
 darknesse, they name it a méere seduc-
 tion, and do with taunts blaspheme it
 openly.

Wherefoze this sin is neuer forgieuen
 them. For they treade vnder fote the
 grace of God, and do despise and make
 a mocke of the waie which leadeth to
 saluation. Wherefoze Saint Paule

in the tenth to the Hebzees saith : If
 we sinne willingly after we haue re-
 ceived the knowledge of the truth,
 there remaineth no more sacrifice
 for sins, but a fearfull looking for of
 iudgement and violent fire, which
 shall deuour the aduersaries. So we
 praie you what is it to sin willingly?
 Forsooth to sinne willinglie, is not to
 sinne through infirmity, or oftentimes
 to fall into one and the same sinne: but
 to sin willinglie, is with a most stub-
 bozne contempt to sinne : as they are
 wont to do, which wittingly and wil-
 lingly do rerie and spurne at the grace
 of God, not ceasing to make a mocke
 of the crosse and death of Christ, as
 though it were folish and not suffici-
 ently effectuell to the purging of all
 our sinnes. For to such there is prepa-
 red none other sacrifice for sins. And
 such the Apostle calleth the aduersa-
 ries, that is the contempters and eni-
 mies of God. And therefore the same
 Apostle in the first chapter of the same
 Epistle saith : It cannot be that they
 which were once lighted, and haue
 tasted of the heauenlie gift, and were
 becom partakers of the holy Ghost,
 and haue tasted of the good worde
 of God, & the powers of the world
 to come, and they fall away, should
 bee renewed againe into repentance,
 crucifeng to themselues the sonne
 of God a fresh, and making a mocke
 of him. He speaketh not here of
 euerie fall of the faithfull : but of wil-
 full and stubbozne Apostacie. For Pe-
 ter fell and was restozed againe
 through repentance: which happeneth
 to moze than Peter alone. For all sin-
 ners are through repentaunce dailie
 restozed. But vnrepentant Judas is
 not restozed, bicause he was a wilfull
 apostate.

Mockers and blasphemers are not
 restozed

Sin against
 the holie
 Ghost is not
 remitted.

restoyed through repentance, because they do obstinately stande against the knowne veritie, and cease not to blaspheme the waie by which alone they are to be led vnto eternall life. Therfoze those places of S. Paule do make neuer a whit for the Nouatians, but doe expounde to vs the nature and enuenedomed force of the sin against the holie Ghost. Saint John the Apostle and Euangelist disputing of this sin in his Canonick Epistle saith: If any man see his brother sin a sin which is not vnto death, hee shall aske, and hee shall giue him life for them, that sinne not vnto death. There is a sin vnto death, I say not that thou shouldest praie for it. All vnrighteousnes is sinne, and there is a sinne not vnto death. Wee knowe that whosoeuer is born of God sinneth not: but he that is begotten of God keepeth himself, and that euill toucheth him not.

Saint John here maketh mention of two sortes of sinnes. The one vnto death, that is mortall and unpardonable, for which we must not praie: that is to saie, praies cannot obtaine pardon for it. That sinne is contumelious reproch against the holy Ghost, reuolting apostacy, and incessant mocking of the Gospell of Christ. For in the Gospell after Saint John, we reade: Verily, verily I say vnto you, if a man keepe my sayings, hee shall not see death for euer. And againe: If ye beleue not that I am, yee shall die in your sins.

And Apostacie in verie dede is iniquitie, and a purposed and perpetuall sinne. For what is moze sinnefull or vniust, than to strue agaynst and make a mocke of the knowne veritie? The other sinne is veniall, not vnto death, the which, of what sort it is,

Saint John declareth, when he addeth: Wee knowe that euerye one which is borne of God, sinneth not. Poise that sayeng must not be so absolutely taken, as though hee sinned not at all: but we must vnderstande that hee sinned not vnto death. For other wise the verie Saintes are sinners, as it is euident by the first Chapter of this Epistle.

Furthermore, that which doth immediatelic followe in John, maketh manifest that which went before: Hee that is begotten of God, saith hee, keepeth himselfe, that is, hee standeth stedfastly in the knowne truth, and taketh heed to himselfe, that that euill touch him not, that is, that he intrap him not, stir him vp against GOD, nor reueine him in rebellion. Thus much haue I hitherto said touching the sin against the holie Ghost, which Augustine did in one place call finall impenitencie, which doth follow vpon Apostacie, blasphemie, and contempt of the holie Ghost, or of the woorde of truth reuealed by the holie Ghost.

And although I haue already in the handling of Originall sinne and sinne against the holie Ghost, partely touched the effects of sinne, yet to conclude this treatise withal I will brieflie shewe you somewhat touching the iust and assured punishment that shall be laide vpon sinners. For, in the definition of sinne I saide, that sinne brought vpon vs the wrath of God, with death and sundry punishments. Of which in this place I meane to speake. It is as manifest, as what is most manifest, by the scriptures, that God doth punish the sinnes of men, yea, that he punisheth sinners for their sinnes. For many places in the scriptures declare that God is angrie and greuouly

Or endlessse vnrepentance.

Of the iust and certaine punishment of sinners.

græuouſly offended at the ſinnes of moztall men. Dauid cryeth : The Lord loueth the iuſt : as for the wicked and violent, his ſoule doth hate them. Vppon the vngodly he ſhall rayne ſnares , fire and brimſtone, ſorme and tempeſt, this ſhal be their portion to drink. For the righteous Lord loueth righteousneſſe, with his countenance he doth beholde the thing that is iuſt. In like manner Paule ſaith: The wrath of God is reuealed from heauen againſt all vngodlineſſe and vncleanneſſe of men, which withhold the truth in vnrigh- teouſnes. And what may be thought of that mozeouer, that the wyath of God for the ſinns of vs men woulde be by no means appeſed but by the death of the ſon of God? Wherin verily the excellencie of the great price of our redemption, doth argue the greatneſſe & filthines of our ſinne. To al which we may adde, that the good Lorde, who lo- ued mankinde ſo well, would not haue ouerwhelmed vs, with ſo many pains and excēding calamities, had not our ſinne been paſſing horrible in the ſight of his eyes.

For who can make a full beadyrd of al the calamities of miſerable ſinners?

The Lord for our ſinnes abſenteth himſelfe from vs. But if the Sunne be out of the earth, how great are the miſtes and cloudie darknes in it?

If God be away from vs, how great is the hozroz in the minds of men :

Here therfoze as puniſhments due to ſinners, are reckoned, the tyzannie of Satan, a thouſande tormentes of conſcience, the death of the ſoul, dread- full feare, vtter deſperation, innume- rable calamities of bodie, and of our o- ther faculties, which Moſes the ſer- uant of God doth at large rehearſe in the 26. of Leuiticus, and the 28. chap-

ter of Deuteronomium.

And now, ſince new ſins are dailie ſcourged with new kindes of puniſh- ments, what ende, I pray is any man able to make, if he ſhoulde go about to reckon them all ?

It is not to be doubted verily, but that the Lorde doth puniſh ſinners iuſtly. For he is himſelfe a moſt iuſt Judge. And for bicauſe it is a madde mans part to doubt of the iuſtice, om- nipotencie, and wiſdome of God: it fol- loweth therfoze conſequentially, that al religious and godlie men do hold for a certaintie, that the puniſhmētts which God doth lay vpon men, are laid vpon them by moſt iuſt iudgement.

But howe great and what kinde of puniſhment is due to euerie fault and ſeueral tranſgreſſion, belongeth rather to Gods Iudgement to deter- mine, than for moztall men to curi- ouſlie to enquire. Whereupon Saint Auguſtine Traēt. in Ioan. 89. ſaith: There is as great diuerſitie of pu- niſhments as of ſinnes, which howe it is ordeined, the wiſdome of God doth more deepeſie declare, than mans coniectures can poſſibly ſeeke out, or vtter in wordes. Hee verilie which in his lawe giuen to men gaue this for a rule: according to the mea- ſure of the ſinne, ſo ſhall the meaſure of the puniſhment be : beeing him- ſelfe moſt equal and iuſt, doth not in iudgement exceede meaſure.

Abraham in the notable commu- nication had with God, which is re- ported in the 18. of Geneſis, doth a- mong other things ſaie : Wilt thou deſtroie the iuſt with the wicked ? that be far frō thee, that thou ſhoul- deſt do ſuch a thing, & ſlay the righ- teous with the wicked, and that the righteous ſhoulde be as the wicked. That is not thy part, that iudgeſt all

The Lord doth puniſh ſinners.

the

the earth : thou shalt not make such iudgement. Hereunto also belongeth that notable demonstratiō which the Lozde vseth toward Jonas, being angry with the Lozde bicause of his iudgements : for he sheweth that hee hath iustly a care of the infants, yea, and of the cattell in Biniue. The place is extant in the fourth chapter of the prophetic of Jonas.

Let vs therefore stedfastly holde, that the Lozde when he punisheth doth iniurie to no creature which he hath made. Here therfore the disputations and questions come to an end, where in men are wont to demand why the Lozde doth sometimes vse so sharpe punishments towards infants or sucklings : Why he rewardeth temporall offences with eternall punishmentes. For the Lozde is righteous in all his waies, and holie in all his workes. As Dauid did most truly witnes, where as in another place he saith: Thou art iust, O Lorde, and thy iudgement is right. Blessed is he that stumbleth not here, and doth not murmur against the Lozde.

But if it so happen that the Lozde at any time doe somewhat long deferre the iudgement and punishment, we must not therfore think that he is vniust, bicause he spareth the wicked, and sharply correcteth his frinds and their vices. Let vs rather lay befoze our eyes the Euangelicall parable of the rich glutton and poze sillie Lazarus. For Lazarus though he was the frind of God, did notwithstanding die for want of foode. The other though hee was Gods enimie, did spende his life in daintie fare and pleasures, and felt none ill. But harken, after this life what their iudgement was: Abraham saith to the rich glutton : My sonne, remember that thou in thy life time

receiuedst thy good, & Lazarus likewise receiued euill : but now he reioiceth, and thou art tormented. Therefore if the godly be at any time afflicted in this present life, they shall bee abundantlie rewarded for it in the life to come. But if the wicked be spared in this worlde, they are more graeuoullie punished in the worlde to come : For God is iust, and rewardeth euery man according to his merite.

If hereafter therfore thou shalt chaunce to see the wicked liue in prosperitie, think not thou by and by that God is vniust, suppose not that his power is abated, and say not that he seeth & seeth them not. For that saieing of the Prophete, which is also vsed by the Apostle Peter, is assuredly true : The eyes of the Lorde are vpon the iust, and his eares open vnto their praiers. Againe, The eyes of the Lord are vpon them that doe wickednes. We must in such a case fortifie our mindes with the iust examples of Gods iudgements, gathered together out of the holy scriptures. Let vs consider that the worlde was destroyed with the generall Deluge, when God had in vaine a long time looked after repentance.

Let vs remember that Sodom, Gomorrah, and the Cities adiacent therabout were burnt with fire sent down from heauen. Let vs thinke vpon Aegypt how it was striken with diuers plagues, and the inhabitants drowned in the red sea. Let vs call to minde the things that happened by the holie and iust iudgement of God to the Amoyrites, the Chanaanites, the Amalechites, and the very Israelites, first vnder their Judges, then vnder their Kinges. Their measure at last was fullie filled. Neither did they at any time

God punisheth most sharply.

Examples of God iustly punishing.

time despise God and his woꝛde, but were at the last paid home foꝛ their labour. They neuer sinned & went scot free long. The historie of Paulus Orosius, yea, the vniuersall historie of all the world doe minister vnto vs innumerable examles like vnto these, declaring the certaintie of Gods iudgement. Let vs thinke that God doth not therefore allow of sinnes, because he is slacke in punishing them, but let vs perswade our selues that he by the prolonging of punishment doth of his vnumerable goodnesse both loke and stay foꝛ the repentance and conuersion of miserable sinners.

For in the Gospel the Lord biddeth not to cut downe the barren figge tree because hee looked to see if it woulde bring any fruit the next yeare following.

The Apostle Paule saith: Despisest thou the riches of his goodnesse, and patience, and long sufferance, not knowing that the goodnesse of God leadeth thee to repentance? But thou after thy stubbornesse and hart that cannot repent, heapest vnto thy selfe wrath against the daie of wrath, and declaration of the righteous iudgement of God, which wil rewarde euery man according to his deeds: to them which by continuing in well doing seeke foꝛ glorie & honour, and immortalitie, eternall life: But vnto them that are contentious, and do not obey the truth, but obey vnrighteousnesse, shal come indignation and wrath, tribulation & anguish vpon euerie soule of man that doth euill.

This I saie let vs firmly hold, and with this let vs content our selues, not grudging to see the wicked lue long in prosperitie without paine or punishment. The holie, iust, wise, and

mightie God, knoweth best what to doe, how to doe, why and when to doe euery thing conueniently.

To him be glorie foꝛ euer and euer, Amen.

To this belongeth also, that God doth as well afflict the good as the badde. Touching which I spake at large in the thirde Sermon of this thirde Decade: Nowe, here therefoze some there are which demand, Why God doth with diuers punishments persecute those sinnes which he hath already foꝛgiuen to men: For he foꝛgaue Adam his sinne, and yet he laide on him both death, and innumerable calamities of this life beside. To Dauid we reade that the prophet Iathan saide: The Lorde hath taken thy sinne awaie: and yet immediately after, the same prophet addeth: The sworde shall not depart from thy house. To this we answer simply that these plagues which are laide on vs before the remission of our sinnes, are the punishments due to our sinnes, but that after the remission of our sinnes they are conflicts and exercises, wherewith the faithfull doe not make satisfaction foꝛ their sinnes, which are already remitted by grace in the death of the sonne of God, but wherewith they are humbled and kept in their dutie, hauing an occasion giuen of the greater glorie.

And here I will not sticke to recite vnto you (dearely beloved) Saint Augustines iudgement touching this matter in his seconde booke *De peccatorum meritis & remissione*, Capit. 33. & 34. where he saith: Things, the guilt wherof God absolueth or remitteth, to the ende that after this life they shoulde doe no harme, and yet he suffereth them to abide vnto the con-

Why sinnes are plagued with temporall punishments considering that they are forgiven by the grace of God.

licit of faith, that by them men may be instructed and exercised, profiting in the conflict of righteousness, &c. And presently after: Before forgiveness they are the punishments of sinners: but after remission, they are the conflicts and exercises of iust men. And againe, after a fewe wordes moze he saith: The flesh which was first made, was not the flesh of sinne, wherein man would not keepe righteousness among the pleasures of Paradise. Wherefore God ordained, that after his sinne, the flesh of sinne being increased, shoulde endeavour with paines and labours to recouer righteousness againe. And for that cause Adam being cast out of Paradise, dwelt ouer against Eden that is, against the place of pleasures, which was a signe, that with labours, which are contrarie to pleasure, the flesh of sinne was then to be inured which being in pleasures, kept not obedience, before it was the flesh of sinne. Therefore euen as those our first parentes by living iustly afterward, whereby they are rightly thought to be by the blood of Christ deliuered from vtter punishment, deserued not yet in that life to be called back againe into paradise: so also the flesh of sinne, although, when sinnes are forgiven, a man liue righteously in it, doth not presently deserue not to suffer that death, which it draw from the propagation of sinne.

Such a like thing is insinuated to vs in the booke of the Kings, concerning the Patriarke Dauid, to whom when the Prophet was sent, and had threatened vnto him the euils that should come vpon him through the anger of God, because of the sinne which he had committed, by the confession of the sinne he deserued forgiveness, according to the answer of the Prophet,

who told him that that sin and crime was forgiven vnto him, and yet those things betided him, which God had threatened vnto him, to witte, that he shoulde so be humbled by the incest of his sonne, &c. And what is the cause that they demand not, if G D D for sinne did threaten that scourge; why then when he had pardoned the sinne; did he fulfill that which he threatened? But for because they knowe (if they demand that question) that they shall rightly be answered, that the remission of the sinne was granted, to the ende the man should not be by his sinne hindered to obtaine eternal life: but the effect of Gods threatening did followe after the remission of the sin, to the end that the godlines of the man might be tried and exercised in that humilitie. In like maner, God hath for sinnes laide bodilie death as a punishment vpon the bodie of man, and after the forgiveness of sinnes hath not taken it awaie, but left it in the bodie, to be a meane to the exercise of righteousness. Thus farre hath Augustine.

Some as concerning the punishments of the wicked (if the most iust God doe in this world touch them with anie) let vs knowe that they be the arguments of Gods iust iudgement, who in this world beginneth to punish them temporally, and in the world to come doth not cease to plague them euerlastingly. The wicked verilie perishe through their owne defaulte. For God beginneth to whip them in this life, to the ende that they being chastened, may begin to be wise, and turne to the Lorde: but they by his chastisement, are the moze indurate, and murmure at the iudgements of God, conuerting that to their owne destruction, which was ordained

Abolon defiled his fathers bed, whereby he saith that Dauid was humbled.

How the wicked are punished.

ordained to have bene to their health. For as to them that loue god al things woꝝke to the best, so to them that hate the Lord, all things doe woꝝke to their vtter destruction.

This argument might be extended further yet : but for bicause I haue already spoken a great deale to this effect in the third Sermon of this thirde Decade, that which is here left out, may there be found, and therefore I refer you to the looking vpon that. And so now hitherto touching sinne.

I haue with somewhat too long a Sermon (dearely beloved) by more

than the space of two whol houres detained you here. That therefore I may now make an ende, let vs humbly acknowledge our sinnes, and meekely cry with pzaiers vnto the Lord, which sitteth in the throne of grace, saying : Haue mercie vpon vs, O Lord, for against thee haue we sinned, and doe confesse our offences. Thy debtors are we, Forgiue thou vs our debts as we forgive our debtors : and lead vs not into temptation

on : but deliuer vs from euil, Amen.

The ende of the thirde Decade of Sermons.

ff 2

THE FOVRTH DECADE OF SERMONS, WRITTEN

by Henrie Bullinger.

Of the Gospell of the Grace of God, who hath giuen his sonne
vnto the worlde, and in him all thinges necessarie to
saluation, that we beleeuing in him,
might obtaine eternall life.

The first Sermon.



After the exposition of the law, & those pointes of doctrine, that depende vpon the Lawe, I thinke it best now to come to the handling of the Gospell, which in the exposition of the lawe and other places else hath ben mentioned oftentimes. Now therefore (dearly beloved) as I haue bene hitherto helped with your prayers to God, so heere againe, I request your earnest supplications with me to the Father, that I by his holy spirite may speake the truth to your edification in this present argument.

Euangelium, is a Græke word, but is receiued of the Latins & Germans, and at this day vsed as a word of their owne. It is compounded of *eu* which signifyeth god, and *angeliou* to tel tidings. For Euangelium signifyeth the telling of god tidings, or happie newes: as is wont to be blowen abroad, when the enemies being put to foyle, we raise the siege of any citie, or obtaine some notable victorie ouer our foes. The worde is attributed to any ioyfull and luckie newes concerning any matter

luckilie accomplished.

The Apostles did willingly vse that terme: not so much bicause the Prophetes had vsed it befoze them, as for that it doth wonderfully contein, and doth, as it were laie befoze our eyes the manner, and worke of our saluation accomplished by Christ, wherevnto they haue applied the worde Euangelium. The Prophete Esai, as Luke interpreteth it, bringeth in Christ our Lord speaking in this manner: The spirite of the Lorde vpon me, bicause he hath annointed me, *in uersis ciuitatibus*, that is, to preach the Gospell hath hee sent mee, to heale the broken hearted, to preach deliuerance vnto the captiue, and recouering of sight vnto the blinde, freelic to set at libertie them that are bruised, and to preach the acceptable yeere of the Lord. Lo heer, the Sauer our of the worlde doth in the Prophet & the Euangelist erpound to vs what Euangelium is, and whervnto it tendeth. The father, saith he, hath sent me to preach, *Euangelium*, the Gospell to the poore.

And immediately after to shewe who those poore shoulde be, he addeth: which are broken hearted, or broken minded, to witte, such as finde
in

Esay. 61.
Luke. 4.

in themselves, no soundnes, or health, but vtterlie despairing of their owne strength, doe wholye depende vpon the helpe of Christ their cunning and willing Physician. Nowe the Gospell or god tidings, which is shewed to the afflicted, is this, that the sonne of God is descended from heauen to heale the sicke and diseased soules. To which also, to make it moze euident, he addeth another cause saying: that the sonne of God is come to preachi deliuerance vnto captiues; and the recovering of sight to the blind &c. For all men are helde captiue in the bonds of damnation: they do all serue a sozowfull slaerie vnder their cruell enimie Satan: they are al kept blinde in the darkenesse of errors. And to them it is that redemption, deliuerance, and the acceptable peere of the Lorde is preached. Now this iust tidings is called *Euangelium*, the Gospell.

Therefore the Gospell is of all men in a maner after this sort defined.

The Gospell is a god and a swete worde, and an assured testimonie of Gods grace to vs warde, exhibited in Christ vnto all beleuers. Or else, the Gospell is the most euident sentence of the eternall God, brought downe from heauen absoluing all beleuers from all their sinnes, and that to frely, for Christ his sake, with a promise of eternall life. These definitions are gathered out of the testimonies of the Euangelists and Apostles. For Saint Luke bringeth in the Angell of the Lorde speaking to the amazed shepheards, and saying: Fear not, for behold I bring you good tidings of great ioy that shall be to all people: for vnto you is borne this day, in the city of David a Sauour, which is Christ the Lord.

Lo here, he taketh from the shepheards all maner of feare with the bringing of god tidings, that is, with the preaching of health, which is a thing that is full of ioy, and alwaies bringeth gladnes with it. The tidings are: that there is borne the Sauour of the worlde, euen the Lorde Iesus Christ: he is borne, and that to, vnto, and for vs, that is, to the health and saluation of vs mortall men.

Saint Paul saith: That the Gospell was promised afore of God by the prophets in the holy scripture of his sonne, which was made of the seede of Dauid after the flesh: who hath bene declared to be the sonne of god with power after the spirite that sanctifieth, by his resurrection from the dead. And againe: The Gospell is the preaching of Iesus Christ according to the reuelatio, which hath bene kept close from before beginnings, but is now made manifest and by the writings of the prophets opened to all nations vnto the obedience of faith, according to the appointment of the eternall God. And yet againe moze briefly he saith: The gospel is the power of God vnto saluation to all that do beleue, that is to say, the Gospell is the preaching of Gods power, by which all they are saued that doe beleue. But Christ is the power of God. For he is saide to be the arme, the glorie, the vertue and brightnes of the father. Now Christ bringeth saluation to euerie one that doth beleue. For he is the Sauour of all.

Of all this we doe nowe gather this definition of the holie Gospell: the Gospell is the heauenlie preaching of Gods grace to vs warde, wherein it is declared to all the worlde being set in the wrath and indignation of God,

The definition of the Gospell.

that God the father of heauen is pleased in his onelie begotten sonne our Lorde Christ Iesus, whom as he promised of olde to the holie fathers, he hath now in these latter times exhibited to vs, and in him hath giuen vs all things belonging to a blessed life and eternall saluation, as he that for vs men was incarnate, dead, and raised from the dead againe, was taken vp into heauen, and is made our onely Lorde and Sauour, vpon condition that we acknowledging our sinnes, do soundly and surely beleue in him.

This definition I confesse is somewhat with the longest: but yet withal I woulde haue you thinke that the matter, which is in this definition described, is it selfe very large and ample: which I haue therefore in this long definition or description, with as great light as I could, endeuoured my selfe to make manifest to all men. Wherefore, I neither could, nor should haue exprest it moze briefly. This definition consisteth of iust parts, which being once seuerally expounded and thoroughly opened, every man, I hope, shall evidently perceiue the nature, causes, effects, and whatsoever else is good to be knowen concerning the gospell.

First of all, that the Gospell is tidings come from heauen, and not begun on earth, that doth most of all argue, because God our heauenlie father did himselfe first preach that tidings to our miserable parents after their fall in Paradise, promising his sonne, who being incarnate, shoulde crush the serpens head.

Then againe, the Apostle Paule doth in expresse wordes saie: God in time past at sundry times, and in diuers manners, spake vnto the fathers by the Prophets, and hath in

these last daies spoken to vs by his sonne.

And John befoze him is read to haue testified, saying: No man hath seene God at any time: the only begotten sonne, which is in the bosome of the father, he hath declared him. And againe: Hee that cometh from an high is aboue all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heauen is aboue all: and what he hath seen and heard, that he testifieth. To this belongeth that the Prophets were beleued to haue prophesied by the inspiration of the holie spirit. Now they did in the holy scriptures foreshew the Gospell: the especiall or chiefe points wherof were by Angels descending from heauen declared vnto men.

For the incarnation of the sonne of God is by the Archangell Gabriell tolde first to the holie Virgine, and after that againe to Ioseph the supposed father of Christ, and tutor of the vnspotted Virgine. The same Angel did preach to the shepheards the birth of the sonne of God. Moreover, to the women that came to the graue, minding after their countrie maner, to annoint the bodie of the Lorde, the Angels declared that hee was risen from the deade againe. The same Angels at the Lords ascention did testify to the Apostles, whose eyes were turned and surely fixed into the clouds that he was taken vp into heauen, and that from thence hee shoulde come againe to iudge the quick and the dead. And to all these testimonies may be added the voice of the ternall father himselfe vttered from heauen vpon our Lord and Sauour, saying: This is my beloued sonne, in whom I am pleased, heare him. Which testimonie

That the
Gospell is ti-
dings from
heauen.

nie of the father, the blessed Apostle Peter doth in the zeale of the Spirit repeate in the first Chapter of his seconde Epistle. Therefore the preaching of the Gospell is a diuine speech, vnreprouable, and brought downe from heauen, which whosoener beleeue, they doe beleeue the word of the eternall God: and they that beleeue it not, do despise and reiect the worde of God: For it cealeth not to be the worde of God, because it is preached by the ministerie of men. For of the Apostles we do read that the Lord did saie: It is not yee that speake, but the spirit of my father which is within you. And therefore we reade that they departed not from Jerusalem, vntill they were first instructed from aboue, and had receiued the holie Ghost.

Neither is there anie cause why the worde of God should be tied to the Apostles onely, as though after the Apostles, no man did preach the worde of God. For our Lorde in Saint Johns Gospell doth plainly saie: Verily I say vnto you, hee that receiueh whomsoever I sende, receiueh me: and he that receiueh me, receiueh him that sent mee. Nowe our Lorde the high Priest and chiefe Bishop of his Catholike Church, doth send, not Apostles onely, but all them also that are lawfully called, and do bying the worde of Christ. Therefore we vnderstand it to be spoken concerning all the lawfull ministers of the Church, where the Lorde doth saie: Whose sinnes soeuer ye forgiue, they are forgiuen them: and whose sinnes soeuer ye retaine, they are retained. And againe: whatsoeuer thou loofest on earth, shall be loosed in heauen: & whatsoeuer thou bindest on earth, shall be bound in heauen. For in another place the Lord saith: Verilie I

saie vnto you, it shall be easier for the lande of Sodom and Gomorrha in the day of iudgement, than for that citie that receiueh you not, & heareth not your sayings. Nowe, who knoweth not with how filthy and horrible sinne the men of Sodome did defile themselues, and that the Lorde rained fire, byimstone, and pitch from heauen, where with he burnt vp both the citie and hir inhabitants? Who therefore cannot gather thereuppon, that rebels & blaspheemers of the Gospell of Christ do sinne more grieuously than the Sodomites did, and that God which is a sure reuenger, will surely plague them for it, either in this life, or in the worlde to come, or els in both with vnspeakable miseries and endlesse torments? Let vs therefore beleeue the Gospell of the sonne of God, first preached to the worlde by God the father, then by the Patriarks, after that of the Prophets, and lastly of the onely begotten son of God Christ Iesus, and his Apostles: whose heauenlie voice doth euen at this daie sound to vs in the mouthes of the ministers sincerely preaching the Gospell vnto vs.

Secondarily, we haue to consider what it is that the heauenlye preaching of the Gospell doth shewe vnto the worlde, to wit, the grace of God our heauenlie father. For the Apostle Paule in the twentieth chapter of the Acts, saith: That he receiued the ministerie of the Lorde Iesus to testifie the Gospell of the grace of God. Nowe therefore I will at this present say so much of the grace of God as is sufficient for this place.

The worde Grace is diuersly bled in the holie Scriptures, euen as it is in prophane writings also. For in the bible it signifieth thankegiuing: and

The Gospel preacheth grace.

The word Grace.

The Gospell is the worde of God although it be vitered by the ministry of men.

also a benefite, and almes, as 2. Coꝝ. 8. Moreover it signifieth praise and recompence, as in that place where the Apo. saith: If when ye do wel ye are afflicted, and yet do beare it: that is praise woorthy before God. It doth also signifie facultie or licence, as when we saie, that one hath gotten grace to teach, and execute an office. For the Apostle saith that hee receiued grace: and immediately, to expounde his owne meaning hee addeth: to execute the office of an Apostle. Moreover, the gifts of God are called grace: because they are given *gratis*, & freely bestowed without looking for of ante recompence. And yet Paule in the list to the Romanes, distinguisheth a gift from grace. For grace doth signifie the fauour and good will of G O D towarde vs. But a gifte is a thing which God doth giue vs of that good will, such as are faith, constancie, and integritie. They are saide to haue found grace with God, whome God doth dearely loue and fauour moze than other. In that sense Dauid found grace in the eyes of the Lorde: Joseph found grace in the eyes of the Lorde of the prison. And the holy virgin is read to haue found grace with the Lorde, because she was beloved of God, and verie deare vnto the Lord, as she whom he had singularly chosen from among all other women.

But in this place, and present argument, Grace is the fauour and goodness of the eternall Godhead, where with hee according to his incomprehensible godnes doth *gratis*, freely for Christ his sake embrace, call, iustifie and saue vs mortall men. So we here maie thinke before we goe any further, it is not amisse to examine and search out the cause of this Gods loue to vs exhibited. For we see that there

is a certaine relation betwixt the fauour of God, and vs men, to whom his fauour is so bent. It is a matter neither hard nor tedious to be found out. For in vs there is nothing wherewith God can be in loue, or wherewithall he may be moued or stirred vp to embrace vs: yea, insomuch as we are all vnpure sinners, and that God is holy, iust, and a reuenger of iniquities, hee hath matter inough to finde in vs, for which he may be angry at, and with iust reuengement plague vs. So then the cause of Gods loue to vs wardes must of necessitie be, not in vs, nor in any other thing beside God, (considering that nothing is moze excellent than man) but euen in God himselfe. Moreover the most true scripture doth teach vs, that God is of his own inclination naturally good, gentle, and as Paule calleth him, Philanthropon, a loue of vs men, who hath sent his owne son, of his own nature, into the world for our redemption: wherupon it doth consequently follow, that God doth freely of himselfe, and for his sons sake loue man, and not for arie other cause. Whereby immediately, all the preparaments, incitaments, and merites of men, being dissolved by the fire of Gods great loue, do vade & passe away like smoake. For the grace of God is altogether free, and vnlesse it be so, I can not see howe it can bee called Grace. But it behoueth vs in a thing so weightie, to cite some euident testimonies of the holie scripture, to confirme our minds withall against all sophisticall trifles, and temptations of the diuel. Our Lord in the gospel said: So God loued the worlde, that hee gaue his onely begotten son for the world: that euery one which beleue in him shoulde not perish, but haue life euerlasting.

The cause of
Gods grace.

The grace of
God, what
it is.

Loe here, this good will of God, which is the fauour and loue wherewith God embraceth vs, is the cause of our saluation. For Christ hauing suffred for vs is our saluation. Now God of verie loue hath giuen Christ both to vs, and for vs. Neither may we thinke that God was first moued by our loue to himwarde, to shew like mutual loue to vs againe, and to giue his sonne for vs. For he had determined befoze the beginning of the worlde to worke our redemption through Christ his sonne. And John the Euangelist in his canonicall Epistle saith: Herein is loue, not that we loued God: but that he loued vs, and sent his sonne to be an attonement for our sinnes.

To these testimonies although sufficiently plaine and strong inough, I wil yet adde some proofes out of the apostle Paul, that so this argumēt may be moze euidēt, and that the great agrēmēt may apper, which is betwixt Euangelistes and Apostles in this doctrine of Grace. Paule therefore saith: All haue sinned, and stand in need of the glory of God: but are iustified freely by his grace, through the redemption that is in Christ Iesu. As gainē to the Ephesians he saith: Ye are saued through grace by faith, and that not of your selues, it is the gifte of God, not of works, least any man should boast. Againē to Titus: The grace and loue of God our Sauour towards all men hath appeared: not of the works of our owne righteousness, which we did: but according to his mercie hath he saued vs. Likewise in the 2. Epistle to Timothie the first chapter he saith: God hath saued vs, and hath called vs with an holic calling, not according to our works, but according to his owne purpose and grace, which was giuen vs in

Christ Iesus. I thinke verilie that if a man had bene sette of purpose to haue sained any thing for the defence of this matter, he could not haue framed any sentence, so fitte and euidēt as these wordes are. So now it is manifest that the grace of God is altogether free, as that which excludeth all our workes and merites. And this free loue of God is the only cause, and true beginning of the Gospell. For which cause Paule calleth the Gospell the preaching of grace.

The cause of the Gospell.

But nowe, although the grace of God doth not depende vpon vs, or our workes, yet doth it not idly abide in God, as if it were vtterly without vs, and altogether farre from vs, as the thing that is neither felt, nor yet worketh in vs. For we vnderstande by the cited testimonies, that grace is the fauour of God, wherewith he loneth vs men. We vnderstand that men are saued by grace. For since God loueth men he would not haue them perish, & therefore he hath through grace sent his sonne to deliuer them from destruction, and that in him the iustice and mercy of God might be knowne to all the worlde. But none are deliuered saue those that beleeue, therefore grace hath somewhat wherby to worke in man. For by the powring of the holic Ghost into our harts, the vnderstanding and wil are instructed in the faith. To be short, grace (as I haue already tolde you) doth call, iustifie, saue, or glorifie the faithfull: so that we must make our account that the whol work of our saluation, and all the vertues of the godly do procede of the only grace of God alone, whose working we doe at all times acknowledge and confesse. And that is againe proued both by diuine and humaine testimonies. Paule to the Romanes saith: Those which

The working of Gods grace.

he knew before, he also did predestinate : and those which he did predestinate he also called : & those, whom he called, he also iustified : and those whom he iustified, he also glorified. What shall we then say to these things? If God be on our side who can be against vs? which spared not his own sonne, but gaue him for vs : how shall he not with him also giue vs all things? Againe in the first chap. of his Epistle to the Ephesians, he hath referred the whole worke of election and saluation with al the parts thereof vnto the grace of God. Moreover the holy fathers in the counsell Mileuentanum, among whome also Saint Augustine was present, made this decreé touching the grace of God. If any man saie, that mercy is without the grace of god bestowed from aboue vpon vs, beleeuing, willing, desiring, endeouoring, studyng, asking, seeking, and struiuing, (as of our selues:) doth not confesse, that euen To beleue, To will, and To be able to doe all these thinges as we should doe, is wrought by the powering in and inspiration of the holy ghost : if he ioine the humilitie or obedience of man as an helpe vnto grace : & if he doth not consent that it is the very gift of grace, euen that we are humble & obedient, he is directly contrary to the Apostle, who saith : For what hast thou that thou hast not receiued? And, By the grace of God I am that I am. Thus much say they. Now these diuine & humaine testimonies being thzoughly considered, there is none, I hope, which may not vnderstand that the grace of god is the same that I told you, to wit the fauour & god wil of the eternal godhead wherewith he according to his incomprehensible goodnes doth embrace, cal-

iustifie, and saue men fræly for Chzist his sake our Lord and Sauour.

The blessed man Aurelius Augustine had a sharp conflict with Pelagius the Britton, concerning the grace of God. For the heretike did by grace vnderstand nothing, but the benefit of the creation: which, as Augustin denied not to be grace, so did he vehemently vze that the Apostle did especially speake of that fræ grace wherby without any merite of ours we are fræly saued for Chzist his sake. This did he vze therefore the more earnestly, because he saue that the heretike affirmed, that his owne humaine nature was sufficient vnto him, not to do one ly, but also to do perfectly the cōmandements of God by fræ will. But of these matters S. Augustine doth very largely & religiously dispute in his 99. Epistle *Ad Innocentium*. Many of the late wryters, for teachings sake, haue diuided grace, *into Grace that doth things acceptable, and *Grace that is gratis or freely giuen. Againe, they haue diuided it into *working Grace, and ioint working Grace. Finally, they part it into * Grace that goeth before, & Grace that followeth after. And the very same wryters also reckon by the operations or effectes of grace after this maner almost. Grace healeth the soule, and maketh it first to will wel, and then to worke effectually the thing that it willet: so it causeth it to perseuere in godnesse, and at length to come to eternall glorie.

But I am not so carefull to reckon by the sentences of wryters, to thewe you euery ones senerall opiniō (which both were an excessiue labour, and also more than my abilitie is to do) as I am willing to cite the places of scripture (which is the one and onely rule how to think, and how to iudge rightly)

The contro-
uerse be-
twixt Augu-
stine and Pe-
lagius tou-
ching the
grace of
God.

* Gratia gra-
tium faciem.
* Gratia gra-
tis data.
* Gratia ope-
rans, & gratia
cooperans.
* Gratia pre-
ueniens, &
gratia subse-
quens.

ly) to shew you thereby what the scripture would haue you think: as I haue in my former treatise of the grace of God, both briefly & evidently enough, I hope declared vnto you. And also the discourse of Christ, which followeth hereafter (through whom the father hath poured the most excellent and heauenly grace into vs) shall helpe to make vpper that which saimeth to be wanting here.

We are iustified by grace

But now befoze I depart from this argument, I thought good to admonish you, that the sentences of Gods worde doe not iar among themselues, when we doe in sundry places reade and heare. first that we are saued freely or by the grace of God: then that we are saued by the loue God: thirdlye that we are saued through the mercie of God: fourthly that we are saued through Christ: fifthly that we are saued through the blood, or death, or incarnation of Christ: and lastlye that we are saued through faith in Christ, or in the mercy, or grace of God. For these speeches tende to one and the same ende, and do ascribe the whole glozy and cause of mans saluation vnto the very mercy or grace of God. The pledge of grace, yea and our onely Saviour, is the onely begotten son of God betrayed vnto death. Since faith laieth holde on more grace in Christ and nothing else.

God exhibiteth his grace to vs in Christ.

Nowe therfoze hauing thus expounded according to my small ability, that which I had to speak in general of the grace of God, I doe here descende to handle that singular or particular work of Gods grace, which is nothing els, but that the mercifull father hath exhibited to vs his sonne in that maner and order, as he promised him to vs in the old Prophetes, & that in him he hath fully giuen vs al things

requisite to eternall life, and absolute felicitie: because hee is the Lorde and Messiah or onely and true Saviour, which was incarnate, and dead, raised to life, and taken vp into heauen for vs and our saluation. For Christ is both king and high priest, that is our Saviour, he is the marke, the starre, and verie sunne light of the preaching of the Gospell. Nowe in expounding these things particularly, I will vse this course and order. First of al I will out of the law & the Prophetes recite vnto you some euident promises of Christ made by God vnto the church: which shalbe those especially that the apostles themselues haue already touched and expounded. Secondly I will proue vnto you that God hath now performed that, which he promised so long ago, to wit, that he hath already exhibited to vs his only begotten son: and that he is that true and so long looked for Lorde & Messiah, which shoulde come to saue the worlde. Lastly I will shew you how that in this Sonne, the father is pleased and reconciled to the worlde againe: in whome also he hath fully giuen vs al things requisite to eternall life & absolute felicitie. For hee for vs & for our saluation was incarnate, dead, raised to life againe, and taken vp into heauen, there to be our mediatoz for ever, and aduocate vnto his father. And in these pointes do lie the liuely vains of the Gospell, which flow with holesome waters vnto eternall life. For in them doth consist the sound consolation of the faithfull, and the enduring tranquillitie of a quiet conscience. Without them there is no life or quiet rest.

The promises made by God concerning Christ, which are uttered in the holy scriptures, are threesolde or of thre sortes. I therfoze to make them the

The promises touching Christ our Saviour.

the plainer vnto you, do diuide the promises of one and the same sort, according to the times. The first promises were made to the Patriarchs or ancient fathers befoze the giuing of the lawe: and these againe consist of two sorts. For one sort of them are plaine, vttered euidentlye in simple wordes without all types and figuratiue shadowes. The other sort are figuratiue and couched vnder types. The first and most euident promise of all was made by the verie mouth of God vnto our first parents Adam and Euah, being oppzessed with death, calamities, and the horrible feare of Gods reuenging hande for their transgression: which promise is as it were the pillar and base of all Christian religion, whereupon the preaching of the Gospell is altogether founded: and out of which all the other promises in a manner are deriued. That promise is contained in these wordes of the Lorde: I wil put enimitie betwixt thee (meaning the serpent, the diuel, I say in the serpent) and the woman: & betwixt thy seede, and hir seede: and it shall tread down thy head, and thou shalt tread vpon his heele. God in these wordes promiseth seede, the seed, I saie, not of man, but of woman: and that too of the most excellent woman, to wit, that most holie virgin Marie, the woman that was blessed among all other women. For she conceived not by any man, but by the holie Ghost, and being a virgine still was deliuered of Christ our Lord: who by dying and rising againe, did not onely bere or wound, but also crush and tread down the head, that is, the kingdome of Sathan, to wit, sinne, death, and damnation, taking away and making vtterlye void all power and tyzannie of that our enemie and deceiuer. In the

meane while Sathan trod on Christ his heele: that is to say, he by his members Caiphaz, Pontius Pilate, the Jewes and Gentiles, did with exquisite torments and death bere and kill the flesh, which was in Christ the lowest part, euen as the heele is to the bodie. For the Lorde in the Psalm saith: I am a worme and no man. They haue brought my life into the dust. But he rose againe from the dead. For had he not risen againe, he had not troden downe the serpents head. But now by his rising he is become the Saviour of al, that do belæue in him. But of this promise is deriued that singular and notozious one, which the Angel of the Lorde reciteth vnto our father Abraham in these wordes following: In thy seede shall all the nations of the world be blessed. But Paule in his Epistle to the Galathians doth in expresse wordes declare, that that blessed seed is ours, which was promised to Abraham. Now our Lord is called by the name of Seed, bicause of the first promise made to Adam & Euah, and bicause he was for vs incarnate and made verie man. Neither is this promise repugnant to the first. For although Christ our Lord be here called the seed or sonne of Abraham, yet is he no other way referred vnto Abraham, than by the Virgin, which was the daughter of Abraham and mother of Christ. Now what good doth the son of Abraham to vs by his incarnation? For sooth he blesteth vs. But a blessing is the contrarie vnto a curse. Wherefoze what cause soeuer we dzew from the sinne of Adam, that doth Christ heale in vs, and blesse vs with all spirituall blessing. Neither doth he bestow this benefit vpon a few alone, but vpon all the nations of the world that do belæue in him.

The first Evangelically gospell, or preaching of glad tidings.
Gen. 3.

The Patriarch Jacob being inspired with the holy Ghost, foze told the chaunces that should betide his children, and at length when he came to Juda, among the rest, he saith: The Scepter shal not depart from Iuda & a lawgiuer from betweene his feete, till Schilo come: and vnto him shall the gathering of the people bee. Loe here in these words the Messiah is not onely promised, but the very time also is prescribed when he should be incarnate, with a declaration both what & how farre forth hee should be. The kingdome saith hee shall remaine vnder Juda vntill the comming of the Sauour. And albeit that the tribe of Juda shall not alwaies haue kinges to gouerne them, yet shall it not lacke nobles, captaines, lawgiuers, learned men and sages to rule the people. And therefore the Euangelicall historie doth faithfully witnes that Christ came at that time, when al powder, authority, and rule was translated to the Romans, vnto whose Emperour Octau. Augustus, the Iewes were enforced to pay taxes and tribute. Now Schilo signifieth felicitie or the autor of felicitie, it signifieth, plentie, store, and abundance of all excellent things. For Christ is the treasure of all good things. And the Chaldee interpreter where he findeth Schilo tranlateth it CHRIST. Finally, to him as to their Sauour shal al people be gathered: as the Prophets did afterward most plainely declare, Euse in the second, and Nicheas in the fourth chapters of their booke of prophecies.

Furthermore the types and figures of Christ are, Noah preserved in the arke. For in Christ are the faithful saved: as S. Peter testifieth. 1. Pet. 3. Abraham offereth by Isaac his onely begotten Sonne, vpon the top of the

same mountaine, where many yeeres after the onely begotten Sonne of God was offered vpon the Crosse. Joseph is by his brethren sold to the heathen, he is cast in prison: but being deliuered, he doth become their sauour, and is of all the people called the preseruer of the Egyptian kingdome. In all these things was Christ our Lord prefigured.

The later promises also are of two sortes, either openly vncouered, or hidden, as it were vnder a baile or figure. They are contained in the law and the Prophets euen till the time of the captiuitie of Babilon. The blessed apostle Peter doth in the 3. chap. of the Acts cite the Prophecie of Moses touching the comming of the greatest of all Prophets. The prefigured promises of Christ are the sacrifices, which Paule in his Epistle to the Hebrewes doth in a wonderfull summarie shortly declare. The same Paul in the fifth of the first to the Corinthians applieth the Paschal lambe to Iesus Christ.

The like doth Peter in his first epistle. Againe the Sony rocke, that was strucke and galded out with water, S. 1. Peter 1. Paule calleth Christ. And Christ himselfe in the Gospell after S. John doth say, that he was prefigured in the brazen Serpent, which was lift vp in the desert: the misterie whereof I haue in an other place more fully declared.

Many more ther are like vnto these: a good parte whereof I haue already touched, when I had occasion to treat of the ceremonies and their signification. Where he that listeth may read of it at large. The vnsigured and vncouered promises are almost without number in the Psalmes and the Prophets. Pea the Lord himselfe in the Gospell after S. Luke doth testifie that the description of all his office and business

sinnes is at large contained in the law, the Prophets, and the Psalmes. And when S. Peter had preached the Gospell, wherein he promised both Christ and the full remission of sinnes to all that belæued, he did immediatly adde, All the Prophets also from Samuell, and these that followed in order, as many as haue spoken haue likewise told you of these daies. Dauid verily in the 2. 22. and 110. Psalmes, hath notable set downe the two natures of Christ, his Godhead, & his Manhood. Againe, he hath laid befoze all mens eyes his wholsome preaching, his eternall Priesthood, his euerlasting redemption, and most bitter death and passion.

What shall I say of the Prophet Esaiæ: who was by no small doctoꝝ of the church of Christ very woꝝthily called an Euangelist, rather then a Prophet: as if he had witten a storie of thinges already past and done by Christ, and not of things that should be done: so truly did he foꝝetell the state of Christ. Now he maketh Christ to be very god and very man, boꝝne after the flesh of the vnspotted Virgine: who had to preach þ̄ woꝝd of life, like a good shepheard to fæde his fearefull sheepe, to be the light of the Gentils vnto the vtmost partes of the earth, to giue sight to the blind, to heale the lame and diseased, to be betrayed by his owne, to be spit vpon, to be smitten, to be hanged betwixt thæues, to be offered vp a sacrifice foꝝ sinne, and finally to make intercession foꝝ transgressoꝝ, that he him selfe being iust, might iustifie all that belæue in his name. Read Esaiæ, 7. 8. 9. 11. 28. 40. 49. 50. 53. Chapters. and also all the last Chapter of all his prophetic, wherein he doth most fully describe the Church oꝝ congregation of Christ Immanuel. Jonas bare the

most manifest tipe of the Lords sharp death, and ioyfull resurrection. Micheas also doth name Bethlæm to be the place wherein Messiah should be boꝝn, whose beginning, to wit, of his diuine nature he doth referre to be befoꝝe all beginnings. He doth also foꝝetell that the preaching of the Gospell should fꝛo out of Hierusalem be sowne abroad thꝛough all the compasse of the woꝝld. Jeremie saith, that God would raise vp to Dauid a true sæde oꝝ byaunch, that is, the looked-foꝝ Messiah. And in that Prophetic he alluded to the law, concerning the raising vp of sæde to the deceased Brother. Foꝝ the Virgin conceiuing by the holy Ghost, brought foꝝth a sonne, whose name is I E-
H O V A H, being very God in ve-
rie dæde, whom Clay calleth Immanuel, and is the true righteousness of all that doe belæue in him. Foꝝ by Christ are the faithfull iustified. Foꝝ the same Prophet in the 31. Chapter doth promise in Christ full oꝝ absolute remission of sinnes, and abundant grace of the holy Ghost: which thing Joel also did not conceale. Thus out of many testimonies I haue picked out onely these fewe in number. Foꝝ the whole boꝝkes of the Prophets are occupied in the description of Christ and his offices.

The last promises concerning Christ, were by god reuealed to the prophets, and by them declared to the Church of God, euen in the very time of the captiuitie at Babilon, oꝝ else immediatly vpon their returne to Hierusalem. Ezechiel propheticth of the shepheard Dauid, and of the sheepe receiuing that shepheard: which prophetic the Lord doth in Saint Johns Gospell expound of himselfe. The same Prophet treateth very much of grace, and francke and full remission of sins, through

Deus uerus & essentialis.

through the Saviour Christ, especially in the 34. 36. and 37. Chapters of his prophetic. Daniell verily hath visions and many dreames: but in them he doth so set Christ out vnto vs, that it is impossible to haue him moze better, moze evidently and excellently described. In his second chapter he teacheth vs of his eternal kingdom, and telleth vs that Christ should come vnder the Romaine Monarchie, at what time the Romaine Princes being by affinity allied together, should mutually in battaile destroy one another. Which was fulfilled when Pompeie and Iulius Caesar, Antonie and Octavius Augustus maintained ciuil war. Moreover, Daniels weekes are vnknewen to no man, wherein he doth as it were with his finger, point at Christ, the coming of Christ, and the reprobation of the Iewes, because of their disloyalty and unbeliefe. Haggai the Prophet foretold the maner howe the Temple should be builded, I meane the true temple indeede, to witte, the church of Christ. Zachary doth excellently paint to vs many miseries of Christ. He laieth befoze vs the kingdom and priesthod of our Lorde and Saviour. He commendeth to vs that one and onely eternall sacrifice, which is effectual enough to cleanse the sins of all the world. Zachary 3. 9. 14. Chapters. Yea, he prophesieth of nothing else but of Christ and his kingdom. Malachias foreteweth the forerunner of the Lorde, and handleth no small number of mysteries concerning Christ. Whereby we do perceiue that Paule writ most trulye in the first to the Romaines saying, that God did afore promise the Gospel by his Prophets in the holie Scriptures.

Nowe by these holy promises we

do gather this also, that there are not manie or diuerse Gospelles (although we denie not, but that the same Gospel was penned by diuerse Euangelists) but that there is one alone, and that too, as it were eternall. For the verie same Gospel, which is at this day preached to vs, was at the beginning of the world preached to our first parentes. For it is assuredlic certaine that by the Gospel were saued Adam, Cuah, Abell, al the Patriarches, Prophets, and faithfull people of the olde Testament: Which thing we haue in another place at large declared.

We are nowe come to the seconde part, where we haue to shewe you, that God the father hath faithfullie performed to vs, that which he promised to our forefathers, in giuing to vs his onely begotten Sonne, who is that true and looked for Messiah, that is to be blessed worlde without ende: In making this matter manifest, the Euangelists and apostles of our Lord haue taken great paines, and set it forth so well and faithfully, that it cannot be bettered.

They shewe that Christ doth come of the stocke of David, descending lineally of the seede of Abrahā: they tell that his mother was the Virgin, which did conceive by the holy Ghost, and being a Virgin still, brought him into the worlde. They note the time wherein Christ was reuealed, in all points correspondent to the Prophets prophesies.

They adde, that the place of his natiuitie was answerable to that which Micheas foretold. In the East there appeareth a Starre, which moueth the Princes or Wise men to goe and salute the newe borne king. They come therefore, and euen in Hierusalem doe openly profess, that

The Gospel is not diuers.

God the father hath through Christ performed to vs that which he promised to our forefathers.

the Messiah is bozne, and that they are come out of the East to worship and honour him. According to their wordes so were their deedes. For when by the leading of the star they had once found him, they sal down before him and doe by offering to Christ the giffes that they brought, not obscurely declare, how ioyful they were, and how much they set by their Lorde and Saviour. In the verie citie of Jerusalem, the most iust man Simeon with great ioye of hart and godlie gratulation, doth in the temple openlie testifie that God according to his eternall godnesse and constancie, had giuen to the worlde his onely begotten sonne whome he had promised vnto the fathers: therewithall protesteing that he was willing to die. He addeth the cause, For that, saith he, mine eyes haue seene thy saluation, to wit, that Shilo, the Saviour, whom thou God hast determined to set before all people: a light to lighten the Gentils, and to be the glorie of thy people Israell: that is, that he shaking off all darknes, should bring the light of truth and life vnto the Gentils to lighten them withall, and that he shoulde be the glorie and life of the people of Israell. Hereunto also belongeth the testimonie of that notable man Zacharie the holie Priest of God, saying: Blessed bee the Lorde God of Israel, for he hath visited and redeemed his people: and hath raised vp a horne of saluation for vs in the house of his seruant David. As hee spake by the mouth of his holie Prophets, which haue bene since the world began. And so forth as is to be seen in the first of Lukes Gospell.

Moreouer, John the sonne of this Zacharie surnamed the Baptist, than whom we reade not that anie one

more holy was euer bozne of women, did with his finger pointe at Christ Iesus, and openly declare that hee is that looked for Messiah, whome all the Prophetes promised, and that God, by giuing him vnto the worlde, that done that he promised, and wholly powred himselfe with all his benefits into, and vpon all faithfull belæuers. And as the people waited (saith Luke) and thought in their harts of Iohn, whether he were verie Christ, Iohn answered, saing to them all. In deede I baptise you with water, but one stronger than I commeth after mee, whose shoo latchet I am not woorthie to vnloose, he shall baptise you with the holie Ghost and with fire. And in the Gospell after Saint Iohn we reade: The next day Iohn seeth Iesus comming vnto him, and saith. Beholde the lambe of God which taketh away the sinne of the worlde. This is hee of whom I saide: After mee commeth a man, which is preferred before me, bicause he was before mee, and I knewe him not: but that he shoulde be declared vnto Israell, therefore am I come baptising with water. And immediately after he saith: I sawe the spirit descending from heauen like vnto a doue, and it abode vpon him. And I knew him not: but he that sent me to baptise with water, the same saide vnto me, vpon whom thou shalt see the spirit descending, and tarieng still on him, the same is hee which baptiseth with the holie Ghost, and I sawe and bare record that this is the sonne of God. Againe, when the disciples of Iohn did enuie the happie successe of Christ, and that it grieued them to see their master Iohn as it were neglected in comparison of Christ, Iohn said to his disciples: Yee your selues are

Jesus is Christ, that is, that looked for Messiah.

are witnesses that I saide, I am not Christ, but I am sent before him. He that hath the bride is the bridegroom, but the friend of the bridegroom, which standeth & heareth him, reioiceth, because of the bridegroom. Therefore this my ioie is fulfilled: he must increase, but I must decrease. The father loueth the son, & hath giuen althings into his hand. He that beleueth in the sonne hath life euerlasting: hee that beleueth not in the sonne, shal not see life, but the wrath of God abideth vpon him. These testimonies are firme, clere, and euident inough, and might suffice for the confirmation of this cause. But let vs yet of a many more, picke out and ad a few, which may declare, that Christ is alreadie exhibited vnto vs. Therfore our Lord himselfe, whom we beleue to be Messiah, when he had a great while ben very greatly commended by the testimonie of John, doth at length come abroad and preach the worde of life. But it is not read that in any age befoze or since, there was euer anie that taught with so great grace. And therewithall hee shewed almost incredible and wonderfull miracles, which doe easily argue who he was, and were sufficient to winne such a man, with whom no words might possibly preuaile. Hee was louing and gentle to sinners, repeating still & beating into their heads that he was come to saue them, and call them to repentance. Therefore, when the disciples of John did once come vnto him, saying: Art thou hee that should come, or shall wee looke for another? He answered: Go yee and tell those things to Iohn which ye see and heare. The blinde receiue their sight, and the lame walke, the lepers are clensed, & the deafe heare,

the dead are raised to life, and to the poore is peached the glad tidings of the Gospell.

Now by these, his doctrine I mean and his works or miracles, his minde was to shewe that hee was exhibited the true Messiah vnto the world, and that none other is to be looked for. Moreover, in the Synagogue at Nazareth where he read and expounded Isaies prophesie of the comming of Messiah, he declared there that that scripture was in himselfe fulfilled. And to the historie is immediately annexed: And al bare record vnto him, and wondred at the gracious sayings that proceeded from his mouth. Againe, in the tenth chapter of Saint Iohn his Gospell: The Iewes came round about the Lord and said: How long dost thou make vs to doubt? If thou be Christ, tell vs plainly. Iesus answered them, I told you and yee beleue not: the works that I doe in my fathers name, they beare witness of mee. But ye beleue not because yee are not of my sheepe.

And presently after he addeth: Yee say that I blaspheme, because I said, I am the sonne of God. If I doe not the works of my father, beleue mee not: but if I doe, and if yee beleue not me, beleue my works: that yee may knowe and beleue that the father is in me, and I in him.

In the seuenth of Iohn we read: They that beleued in him said, Will Christ when hee commeth shewe more signes than this man hath shewed? That is to say, Admit we grant that there is another Christ to be looked for, yet this is most sure, that the other Messiah cannot doe moze and greater miracles, than this man doth. Let vs therefore beleue that this is the true Messiah.

Before Caiphās the high Priest and the whole Council of the peeres of Israell: also before Pontius Pilate in the iudgement hall of the Romane empire, our Lorde Christ did openly in expresse words confesse that hee is that true and looked-for Messiah.

He verily, as the Prophets foretold of him, did of his owne accord die for sinners, the thirde day after that hee rose againe from the dead, hee ascended into heauen, and sitteth on the right hand of God the father. And the Euangelists reciting faithfully the words and deedes of Christ, doe to the most notable ones alwaies adde: All this was done or saide, that it might be fulfilled which was spoken by the prophet.

Wherefore, it were not woorth the labour here to gather together the prophesies of the Prophets, by them to examine the wordes and deedes of Christ, and by the manifest agreement betwixt them for to conclude: That GOD hath performed to vs, that which he promised vnto our fathers in giuing to vs his onelie begotten Sonne Christ Iesus, which is the true and looked-for Messiah. For this haue the Euangelists already done, and that too with so great faith and diligence, that for the plainnesse of the thing it cannot be bettered. To this place now we may referre all that I haue in my former Sermons saide touching the signification, or mysteries, fulfilling and abrogating of the lawe.

And to content our selues with a smaller number of testimonies, might not this one, which is red in the fourth of Saint Iohn, be in steade of many thousande confirmations? The woman of Samaria saith to the Lorde: I knowe that the Messiah shall come

which is called Christ: therefore when hee commeth, hee shall tell vs all things. Iesus answered hir, I am hee that speake to thee. To what coulde he saide more plainly? I, saith hee, am the Messiah, euen I, I saie, that doe euen now speake to thee, and did at the first saie: If thou knewest the gift of God, and who it is that saith to thee, Giue me to drinke, thou wouldest haue asked of him, and hee would haue giuen thee water of life. For whosoeuer shall drinke of the water that I shall giue him, hee shall neuer be more a thirst: but the water that I shall giue him, shall bee in him a well of water springing vp into eternal life.

They therefore are the most thir-
stie and vnfortunate of all men, which long for and looke after another Messiah beside our Lorde and Sauiour Christ Iesus. The Apostle Saint Peter in a moerly long Oracion wel grounded, and confirmed with Scripture and strong reasons, in the seconde of the Acts, doth shew that our Lorde Iesus is that true Messiah.

For with this sentence he shutteth vp his Sermon: Therefore let all the house of Israell surely knowe, that GOD hath made both Lorde and Christ this Iesus, whom ye haue crucified. To the same marke tendeth that large and learned Oracion of the first martyre, S. Steuen, which is extant to be seene in the seventh chapter of the Acts. Philip doth out of Claires prophesie declare to the Eunuch of Ethiope, that Iesus is Christ. Saint Paule in all the Iewish Synagogues putteth forth none other proposition to preach on but this, Iesus is Christ; that is, Iesus is the King, the Withop, and the Sauiour of the faithfull. And in the thirtenth chapter hee doth ad
large

large declare and proue that propoſition true.

So nowe theſe moſt euident and clere teſtimonies of holie Scripture cannot choſe but ſuffice ſuch heads as are not of purpoſe ſet to cauill and wrangle. I will not at this preſent too buſily and curiouſly diſpute againſt the ouerthwart Jewes, who loke ſoꝛ another Meſſiah, and doe denie that our Lord Jeſus the ſonne of God and the virgine Marie, is the true Meſſiah. The wretches ſeale that to bee true, which the Lorde in his Goſpell did foꝛetel them, ſaying: When ye ſhal ſee the abomination of deſolation ſpoken of by Daniel the Prophet, ſtanding in the holie place, let him that readeth vnderſtande. Then let them that are in Iewrie flee to the mountaines. But wo to them that are with childe and giue ſucke in thoſe daies. For great ſhall the affliction bee.

And againe ſpeaking of the citie of Ieruſalem, he ſaith: The daies ſhall come vpon thee, that thine enimies ſhall compaſſe thee with a trench, and hemme thee in, and laie ſiege to thee on euery ſide, & ſhall make thee ceuen with the grounde, and thy ſonnes that are within thee. And they ſhall not leaue in thee one ſtone ſtanding vpon an other: bicauſe thou knoweſt not the time of thy viſitation.

And againe: There ſhal be wrath vpon this people: and they ſhall fall with the edge of the ſword, and ſhall bee ledde captiue into all nations. And Ieruſalem ſhall bee trod vnder foote of the Gentils, vntill the time of the Gentiles bee fulfilled. Nowe ſince they ſeale theſe things to be ſo fulfilled as they were by Chriſt foꝛetold in the Goſpell, why doe not the wret-

ches giue God the glorie, and in other things beleue the Goſpell, acknowledging Jeſus Chriſt the Sonne of God and the virgine Marie, our Lord and Sauour, to bee the true and looked-foꝛ Meſſiah: What haue they wherewith to cloke their Stubboꝛne incredulitie: They haue nowe by the ſpace of moꝛe than a thouſand and ſiue hundred yeres bene without their countrie, I meane, the lande of promiſe that ſlowed with milke and honie: they haue wanted their Prophets: and lacked their ſolemn ſeruiſe and ceremoniall rites. Foꝛ where is their temple: where is the high prieſt: where is the altar: where are the holy inſtruments: where be the ſacrifices that ought to bee offered according to the law: All the glorie of Gods people is nowe tranſlated vnto the Chziſtians.

They ioie to be called the ſonnes of the faithfull Abraham: they enioy the promiſes made vnto the fathers: they talke and make mention of the fathers: they iudge rightly of the law and couenant of the Lorde: they haue the holie Scriptures, and in expounding them they haue great dexteritie: they haue the true Temple, the true high prieſt, the true altar of incenſe and burnt offerings, euen Chriſt Jeſus the Lord and Sauour: they haue the true worſhippe which was of olde prefigured onely in thoſe externall ceremonies. As I haue alreadie declared vnto you in that place where I handled the Jewiſh ceremonies.

The Gentils are out of euery quarter of the world called vnto Chriſt Jeſu. All the promiſes touching the calling of the Gentils, haue bene hitherto moſt abundantly fulfilled, and are euen at this day.

¶ We are we the chosen stocke, according to the doctrine of Saint Peter, We are the royall priesthood, an holie nation, a peculiar people, being called heereunto that wee shoulde preach the power of him, which hath called vs out of darke-nes, into his maruailous light. Therfore let the unhappie Jewes (vnlesse perhaps they had rather to be vexed daily with endeleffe calamities, and so at last perishe eternallye) turne vnto Christ by faith, and together with vs begin to worship him, in whom their fathers hoped, and in whome alone is life and saluation. For, that I maye with the Apostles wordes conclude this place : God is made manifest in the flesh, iustified in the spirite, seene to the Aungels, preached to the Gentiles, beleued in the worlde, and receiued in glorie. And euerie one that beleueth in him shall liue eternallye, and neuer bee con-founded.

¶ Wee haue nowe behinde the last part to expounde the contentes wherof are, that God the father, who before was angry with the world, is pleased nowe in his onely begotten son Iesus Christ our Lord. First of all therefore I haue to shew you that God was angry with the world : which is no hard matter to proue. For God is angry at sins. But the whole worlde is subiect to sin, therefore it must of necessitie be, that the most iust God is mightily angry with al the world. And Paul saith (The wrath of God is reuealed from heauen against all vngodlinesse and vnrighteousnes of men. Againe, the same Apostle saith, that all men are subiect vnto sinne: For confirmation wherof he citeth these sentences of the holy scriptures, saieing: There is none

righteous, no not one: there is none that vnderstandeth or seeketh after God : They are all gone out of the way: they are all become vnprofitable : there is none that doth good no not one. Their throat is an open sepulchre, they haue vsed their tongues for to deceiue, the poyson of aspes is vnder their lippes. Whose mouth is full of cursing & bitternes: their feete are swift to shed bloode, Hartes grieve and misery are in their waies: & the way of peace haue they not known. There is no fear of God before their eies.

¶ Nowe least the Israelites shoulde answer, that these things do not pertaine to the people of GOD, but to the heathen and vngodlie alone, he ad-deth: We know that whatsoeuer the lawe saith, it saith it to them, which are vnder the lawe : that euerie mouth may be stopped, and that al the worlde may bee endangered to God. No man is here excepted. For to the Galathians the same Apostle saith: He hath shut vp al vnder sinne, that hee may haue mercy on all. It followeth therefore that all the world was subiect to the wrath or indignation of the most iust and righteous God: as is at large proued in the second, fourth, and fift Chapters to the Ephesians.

¶ But the heauenly father is appeased or reconciled to this wicked worlde, through the onely begetten sonne our Lord Iesus Christ. And this, I hope I shal abundantly proue by the only testimonie of God himselfe. For the father by sending downe a voice from heauen vnto the earth vppon Christ, first ascending newly out of the water after his baptisme, and then againe at his transfiguration in the sight of his disciples, did significantly say: This

God the father being angry with the worlde is pleased with it in the sone.

is my beloued sonne in whom I am delighted, pleased, or reconciled, hear him.

This testimonie is reade to haue bene foreshewed in the 42. chapter of Isaies Prophecie. And Peter the Apostle repeateth the same in the first chapter of his second epistle. Paul also did as it were expound this, and say: It pleased the Father that in the Son should dwell all fulnesse, and by him to reconcile all things vnto himselfe, since hee hath set at peace thorough the blood of the Crosse by him, both the things in earth and the things in heauen. In heauen is God, and we men here vpon earth. Now Christ is the mediator, which goeth betwixt vs and reconcileth vs vnto his father, so that now we are the beloued of the father, in his beloued sonne. For in the epistle to the Ephesians the same apostle saith: He hath made vs accepted in the beloued: in whome wee haue redemption through his blood, the forgiuenesse of sinnes, according to the riches of his grace. All this shall be more fully vnderstood by that which followeth.

For nowe I must proue that God the father hath in his sonne giuen vs all things that are necessarie to a happy life and eternall saluation. I name here two things, a happy life, and euerlasting saluation. By a happy life I vnderstand a holie and godlie life, which we liue and leade quietly and honestly in this present worlde, eternall saluation is that felicitie of the life to come, which we with assured hope doe verily loke for. Nowe we haue in Christ a most absolute doctrine of a happy life taught vs by the Gospeli, wherein also we doe comprehend the example of Christ his owne trade of life. Verily our heauenlic fa-

ther hath made him our teacher, in saying: Heare him. And he himselfe in the Gospell after Saint Mattheu saith; Be yee not called masters: for ye haue one master, euen Christ, who in the Gospell after S. John is called The light of the world. In another place also he testifieth that his doctrine is contained in the holie Scriptures: whereuppon it commeth, that he referreth his disciples to the diligent reading of the holie scriptures: Touching which scriptures, Paule the teacher of the Gentiles, and the vniuersall Church of Christ, doth say: All Scripture is giuen by inspiration of God, and is profitable to doctrine, to reprove, to correction, to instruction, which is in righteousnesse, that the man of God may be perfect, instructed in all good works. Wherefore although the whole worlde be mad, and that the obstinate defenders of the traditions rather than the scriptures, doe whet their teeth for anger, yet maugre their heads the worde of the Apostle shall abide most firme, where in he testifieth that the doctrine of the scriptures, other wise called the Christian doctrine, is in all points most absolute and thoroughly perfect. Touching which matter, because I haue already spoken in the first Sermons of the first Decade, I am therefore here a great deale the briefer. Nowe concerning the eternall saluation fullie purchased for vs by Christ, thus ye must thinke. Eternall saluation is the seeing and enjoying of the eternall God, and so consequently an vnseparable ioining or knitting vnto him. For David saith: There is fulnesse of ioies in thy sight, and at thy right hande are pleasures for euermore. And S. John saith: Now are wee the sonnes of God, and yet it appeereth

not what we shall be. But we know that when he shall appeare, we shall be like him: for we shall see him as he is. Hozeouer, the Lorde in the Gospell saith: Blessed are the pure in hart: for they shall see God. But all men are indued with vnpure harts: therefore no man shall see God. Because no vncleannesse abideth in consuming fire. And God is a consuming fire: therefore wee cannot be partakers of saluation, vlesse wee be purely clesed. But without the shedding of blood, there is no cleansing or remission of sinnes: I doe not meane the blood of Hammes or Goates, but of the onely begotten sonne of God our Lord Christ Iesus. He therefore took our flesh and blode, he came into the world, died willingly for vs, and shed his blode for the remission of our sinnes: and so by that meanes purged the faithful, so that now being cleane, they may be able to stand before the most holie God, who is a consuming fire. To this may be annexed the consideration of the incarnation of our Lord Iesu Christ, his death, resurrection and ascension into heauen, whereof I did aboue make mention in the definition of the Gospell. For in these pointes doth consist the whole misterie of our reconciliation. Touching which, I do in this place speak so much the more bricfly, because in the exposition of the Apostles creed I haue handled so much, as seemeth to concerne these points of doctrine: which whosoeuer will knowe, may looke and find them there.

Now that Christ alone is our most absolute life and saluation, it may be gathered by that, which is already spoken, and yet notwithstanding I will here alledge some testimonies moze, to the end that the veritie and

sinceritie of the Euangelicall truth may be the moze firme and eident to all men. That in Christ alone our life & saluation doth consist, so that without Christ there is no life & saluation in any other creature, the Lord himselfe doth testifie, saying: Verilie verily I say vnto you, he that entereth not by the doore into the sheepfold, but goeth in some other way, he is a theefe and a robber: Verilie verily I say vnto you, I am the doore of the sheepe: as many as came before me are theues and robbers. Noe here there is but one doore onely, though which the way doth lie vnto eternall life. And Christ is that doore. They therefore which doe by other meanes than through Christ strue to come to life & saluation, are theues & robbers. For they steale from Christ his honoz and glozy, considering that he both is, and abideth the onely sauiour: & in so doing they kill their own soules. The same Sauiour in the Gospell saith: I am the way, the truth, and the life. No man commeth to the Father but by me. Hath he not in these few words reiected and viterly excluded all other meanes of saluation, making himselfe alone our life & saluation: This phrase of speech, No man commeth to the father but by me, is the same that this is, Through Christ alone wee come vnto the Father.

Hozeouer the Lords Apostles haue so laide Christ alone before our eyes, that no man can chose but vnderstand that without Christ Iesus, there is no life to be found in any other creature.

The holy Apostle Saint Peter in the Actes saith, There is in none other any saluation. For there is none other name vnder heauen given among men, wherein wee must be saued.

saued. And Saint Paule in the fifth Chapter to the Romanes doth oftentimes repeate, That by the righteousness of one man Iesus Christ, all the faithfull are iustified.

Againe, the same Paule saith: Thorough him is preached to you, the remission of sinnes: and through him is euerie one that beleueth iustified from all the thinges from which yee coulde not be iustified by Moses lawe. Like to this also he hath other testimonies in the seconde chapter of his Epistle witten to the Galathians. It is manifest therefore, that thorough Christ alone, the forgiveness of sinnes and life euerlasting are freely bestowed vpon all the faithfull: which gifts, as they are not without Christ at all, so are they not bestowed by anie other meanes than through Christ alone. Concerning the remission of sinnes, which is the chiefe tidings of the Gospell, I haue at large already discoursed in the ninth Sermon of the first Decade and other places moze.

Now for the prooue that our Lord doth fully absolue from sinnes, fully remitte sinnes, and fully saue repentant sinners, so that nothing moze can be desired or wished for, and consequently that the Lord himselfe is the most absolute fulnes of al the faithfull, without whom they that beleue, neither do nor can wish for anie thing els to life, saluation, and absolute felicitie, he doth himselfe in the Gospell say: Euerie one that drinketh of this water shal thirst againe: but whosoever shal drinke of the water which I shall giue him, he shall liue eternally. And againe: I am the bread of life. He that commeth to mee shall not hunger, and he that beleueth in me shal neuer thirst.

The Apostles therefore after they had eaten this celestially bread, that is, after they had once beleued in Christ when manie departed and did forsake Christ, being demaunded whether they also woulde leaue him, did answer, Lorde, to whom shall we go? Thou hast the words of eternall life, and we beleue and know that thou art Christ the Sonne of the liuing God. Lo here they neither will nor can forsake Christ. Because there is none other to whome they may ioine themselves. For he alone is the life and saluation of them that beleue, and that so, so absolute and perfect, that in him alone they may content and stae themselves. With the writings of the Euangelists doth the doctrine of the Apostles fully agree. For Paule to the Colossians saith: It pleased the father that in the sonne should dwell all fulnesse. And againe: In the sonne doth dwell all the fulnesse of the Godhead bodily, and yee are fulfilled in him.

And in the Epistle to the Hebrewes he affirmeth that the faithfull haue full remission of sinnes: because sacrifices for sin doe cease to be offered, and that God doth by the prophet Ieremie promise so absolute remission of sinnes, that he will not so much as once remember or thinke on them hereafter. To this place belongeth the whole Epistle witten to the Hebrewes: and the conclusion of the eight Sermon in the first Decade, wherein I reckoned vnto you the treasures that God the father doth giue to vs in Christ his sonne our Lord and Saviour.

Upon this now doth followe consequently, that they haue not yet rightly vnderstande the Gospell of Christ, nor sincerely preached it, whosoever doe attribute to Christ Iesu our Lord

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the true Messiah either not onelie, or else not fully all thinges requisite to life and saluation. It is a wicked and blasphemous thing to ascribe either to men, or to things inferiour and worse then men, the glozy and honoz due vnto Christ. The principall exercises of Christian religion cannot by derogating from the glozy of Christ, challenge any thing vnto themselues. For sincere doctrine doth directly lead vs vnto Christ. Prayer doth inuocate, praise, and giue thankes in the name of Christ. The Sacraments doe serue to seale and present to vs the misteries of christ. And the workes of faith are done of duetic, although also of fræ accord: bicause we are created vnto god workes. Yea though Christ alone they do please and are acceptable to God the Father. For he is the Vine, we are the branches. So all glozy is reserued vntouched to Christ alone: which is y^e surest note to know the true Gospell by.

Thus hitherto we haue hearde, That God the Father of mercies, according to his fræ mercie taking pittie vpon mankinde, when it sticke fast and was drowned in the mire of hell, did, as he promised by the Prophetes, sende his onelie begotten sonne into the world, that he might draw vs out of the mud, and fully giue vs al thinges requisite to life and saluation. For God the father was in Christ reconciled vnto vs, who for vs and our saluation was incarnate, dead, raised from death to life, and taken vp into heauen againe.

And although it may by all this be indifferently well gathered, to whom that saluation doth belong, and to whom that grace is rightly preached, yet the matter it selfe doth seeme, to require in flatte wordes expressely to

shewe, that Christ and the preaching of Christ his Grace declared in the Gospell doth belong vnto all. For we must not imagine that in heauen there are laide two bookes, in the one where of the names of them are writte, that are to be saued, and so to be saued, as it were of necessitie, that, do what they will against the worde of Christ, and commit they neuer so hainous offences, they cannot possibly chose but be saued: and that in the other are contained the names of the, which doe what they can, and liue they neuer so holilie, yet cannot auoid euerlasting damnation. Let vs rather hold, that the holy Gospell of Christ doeth generallie preach to the whol world, the grace of God, the remission of sins, and life euerlasting. And in this belief we must confirme our minds with the word of God, by gathering together some euident places of the holie Scriptures, which do manifestly proue that it is euē so. Of which sort are these sayings following: In thy seede shall all the nations of the earth be blessed. Genesis 22. Euery one that calleth vpon the name of the Lord shall be saued. Joel. 2. We haue all gone astray like sheepe: and God hath laied vpon him the iniquitie of vs all. Isaie 53. Come to the waters all yee that thirst. Isaie. 55. Where are of this sorte innumerable places in the olde testament.

Nowe in the Gospell, the Lord saith: Euery one that asketh receiueth, & he that seeketh findeth, &c. Matth. 7. Come to me all ye that labour and are heauie loaden, and I will ease you of your burthen. Matth. 11. Teach all nations, baptising them in the name of the Father. &c. Matth. 28. Go ye into the whole world, and preach the Gospell vnto all

The sum of
the Gospell

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all creaturs. Whosoeuer beleeueth & is baptised, he shal be sauéd. **Marc.** 16. So God loued the world that hee gaue his onely begotten sonne, that euerie one which beleeueth in him should not perish, but haue eternall life. **John.** 3. In the Actes of the Apostles **Saint Peter** saith: Of a truth I perceiue, that there is no respect of persons with God, but in euery nation he that feareth him, and worketh righteousnes, is acceptable vnto him **Actes.** 10. **Paule** in the third to the **Romanes** saith: The righteousness of God by faith in Iesus Christ cometh vnto all, and vpon all them that beleue. And in the tenth Chapter he saith: The same Lord ouer all is rich to all them that call vpon him. In his Epistle to **Titus**, hee saith: There hath appeared the grace of God that is healthfull to all men. And in the first to **Timothie** the second Chapter he saith: God will haue all men to be sauéd, and to come to the knowledge of the truth. These and such like are the manifest testimonies, wherupon all the faithfull doe firmly say themselves.

But nowe if thou demaundest how it happeneth that all men are not sauéd, since the Lord woulde that all should be sauéd, & come to the knowledge of the truth? The Lord in the Gospell doth himselfe aunswere this, saieing: Many in deed are called, but fewe are chosen. Which sentence hee doth in the fourteenth of **S. Lukes** Gospell moze plainly expound, where he doth in a parable shewe the causes, why a great part of mortall men doth not obtaine eternall saluation, while they prefer earthly thinges and fantasies before celestially or heauenlie matters. For euerie one had a sensurall excuse to cloake his disobedience

withall: one had bought a farme: another had five yokes of Oxen to trie: the thirde had newlie married a wife. And in the Gospell after **Saint John** the Lord saith: This is condemnation, because the light came into the world, and men loued darkenesse more than the light. With this doctrine of the Euangelistes doth that saieing of the Apostle agree 2. **Corin.** 4. Chapter. And in the first to **Timothy** the fourth Chapter he saith: God is the Sauour of all men, especially of those that beleue. Whereupon we gather, that God in the preaching of the Gospell requireth faith in enery one of vs: and by faith it is manifest, that we are made partakers of all the godnesse and giftes of Christ. And becausethere is a relation betwixt faith and the Gospell. For in the Gospell after **Saint Marke** the Lord annueth faith to the preaching of the Gospell. And **Paule** saith, that To him was committed the preaching of the Gospell vnto the obedience of faith. Againe he saith: The Gospell is the power of God vnto saluation to all them that doe beleue. And in the tenth Chapter to the **Romanes** he doth by Gradation shewe that the Gospell is receiued by faith. But that faith may be rightly planted in the heartes of men, it is needefull that the preaching of repentance do first goe before. For which cause I in the latter ende of the definition of the Gospell, adved: So that we acknowledging our sinnes may beleue in Christ: that is to say: the Lord wil be our Sauour, and giue vs life euerlasting, if we acknowledge our sinnes, and doe beleue in him. And therefore here nowe may be annered the treatise, of faith and repentance. Touching faith, I haue already largely spoken

The faithfull are sauéd.

in the 4. 5. and 6. Sermons of the first Decade. Concerning repentaunce I will hereafter speak in a severall Sermon by it selfe. In this place I will onely touch summarily such points of repentaunce as seem to make for the demonstration of the Gospell.

Our Lord Christ Iesus doth in the preaching of the Gospell require faith and repentaunce: neither did he himself when he preached the Gospell proceed any other way. For Marke hath: Iesus came into Galile, preaching the Gospell of the kingdom of God, and saying: the time is fulfilled, and the kingdom of God is at hand, repent and beleue the Gospell. Neither did he otherwise instruct his disciples, when he sent them to preach the Gospell vnto all nations. For S. Luke saith: Christ saide to his Disciples, so it is written, and so it behooued Christ to suffer, and to rise againe the thirde daie from the dead, and that in his name should be preached repentaunce, and the forgiveness of sinnes vnto all nations. Saint Paule like a good Scholer following his maister, in the Actes of the Apostles saith: Yee knowe that I haue helde backe nothing that was profitable vnto you, but haue shewed you and haue taught you openlie, and throughout euery house: witnessing both to the Iewes and also to the Greekes, the repentaunce, that is towards God, and the faith that is towards our Lorde Iesus Christ. In his Epistle to the Romanes, where he doth compendiously handle the Gospell, he taketh occasion to beginne the preaching thereof at sin, conuincing both Iewes and Gentils, to be subiect therunto.

Now he beginneth at sinne, to this ende and purpose, that euery one be

scending into himselfe may see and acknowledge that in himselfe he hath no righteousness, but that by nature he is the sonne of wrath, death, and damnation: not that such acknowledging of sinnes doth of it selfe make vs acceptable vnto God, or else deserue remission of sinnes and life euerlasting: but that after a sort it doth prepare a waie in the mindes of men to receiue faith in Christ Iesus, and so by that meanes to embrace Christ Iesus himselfe, who is our onely and absolute righteousness. For the hoale neede not the Philitian, but such as are sicke and diseased.

They therefore which think themselves to be cleare without sinnes, and righteous of themselves, do utterly reject Christ, & make his death of none effect: but on the other side they that seele the diseases of the mind, and doe from the bottome of their hearts confessesse that they are sinners and vnrigheteous, not putting any trust in their owne strength and merites, doe euen pante for the haste that they make to Christ, which when they doe, then Christ doth offer himselfe in the Gospell, promising vnto them remission of sinnes and life euerlasting: as he that came to heale the sicke, and to saue repentant sinners. But the promise is receiued by faith, and not by woorkes: therefore the Gospell and Christ in the Gospell are receiued by faith. For we must diligentlie distinguish betwixt the preceptes and the promises.

The promises are receiued by faith: the preceptes are accomplished by woorkes. Wherevpon Paule is reade to haue saide: If the inheritance be of the lawe, then is it not nowe of promise. But God gaue

Abra-

The Gospell
teacheth
faith and re-
pentaunce.

How Christ
is receiued.

Abraham the inheritaunce by promise.

The same Apostle to the Romanes conferring the Lawe and the Gospell together doth saie: The righteousness which is of the lawe doth say, who-soeuer doth these things shal liue by them. But the righteousness of faith doth say, if thou beleueest thou shalt be saued.

The Law therefore is grounded by on works, wherunto it seemeth to attribute righteousness. But because no man doth in works fulfill the Lawe, therefore is no man iustified by works, or by the Law.

The Gospell is not grounded vpon works. For sinners acknowledge nothing in themselves but sin and wickednes.

For they seele in themselves that they are wholly corrupted: and therefore they flie to the mercie of God, in whose promises they put their trust, hoping verilie that they shall finally obtaine remission of their sinnes, and that for Christ his sake they are receiued into the number of the sonnes of God.

I woulde speake more in this place concerning faith in Iesus Christ, the remission of sinnes, and the inheritaunce of life euerlasting, if I had not already in the first Decade declared them at large. Here, by the waie, ye haue to remember, that the Gospell is not sincerely preached, when ye are taught that we are made partakers of the life of Christ, for our owne desertes and meritorious works. For we are freely saued without respecte of anye works of ours either first or last.

And although I haue oftener than once handeled this argument in these Sermons of mine: yet because it is the

hoke wherupon the hinde of the Euangelical doctrine (which is the doore to Christ) doth hang, and that this doctrine (to wit, That Christ is receiued by faith and not by works) is of many men very greatly resisted, I wil for the declaration and confirmation sake thereof, produce here two places one ly, but such as bee apparant enough, and euident to proue and confirme it by: the one out of the Gospell of Christ our Lord, the other out of Pauls Epistles.

Our Lorde Iesus Christ being about to teach briefely the waie to true saluation, that is, to preach the glad tidings of life vnto Nicodemus in the Gospell after Saint John, doth first of all beginne at repentaunce, and doth whollie take Nicodemus from him selfe, leauing him no merites of his owne, wherein to put his trust.

For while he doth vtterly condemn the first birth of men, as that which is nothing auailable to obtaine eternall life, what doth hee, I beseech you, leaue; so Nicodemus wherin he may brag or make his boast: for hee doth expressly saie: Verilie, verilie, I saie vnto thee, vnlesse a man be borne from aboue, he cannot see the kingdom of God.

If the first birth and the giftes thereof were able to promote a man to the kingdom of God, what neede then shoulde he haue to be borne the seconde time? The seconde birth is wrought by the meanes of the holie Ghost, which being from Heauen poured into our heartes, doth bring vs to the knowledge of our selues, so that we may easilie perceiue, assuredly knowe, and sensibly seele, that in our flesh, there is no life, no integrity, or righteousness at all:

How Christ did preach the Gospell.

Of regeneration more largely is spoken in the Sermon of repentaunce.

Christ is receiued by faith and not by works.

and

and so consequently that no man is saued by his owne strength or merits. What then? The Spirite forsooth doth inwardly teach vs that, which the sounde of the Gospell doth outwardly tell vs, that We are saued by the merite of the sonne of God. For the Lord in the Gospell saith: No man ascendeth into heauen, but hee that descended from heauen, the sonne of man that is in heauen. For in another place he doth more plainly say: No man commeth to the father, but by mee. And againe to Nicodemus he saith: As Moses did lift vp the serpent in the wildernesse, so must the sonne of man beelift vp, that euerie one which beleueth in him shoulde not perish, but haue eternall life.

Howe Moses did hang by the brazen serpent for the health and recovery of them that were poisoned by the bitings of the serpents. For they died presently that were stung with the serpents: vnlesse they did immediately looke by to the brazen serpent: for at the verie sight thereof the poisoned sting did lose all force, and the person enuened was out of hande restored and cured againe. Neither was there in the host of the Israelites anie other medicine but that alone, which whosoever despised, he died without remedie. For the force of the poison was not expelled, and the life of the infected was not preserved either by the power of prayers, or the multitude of Sacrifices, or medicinable hearbs, or anie kinde of Physicke, or other meanes of mans inuention. If anie would escape the perill of death, it behoued him to beholde the brazen serpent aloft.

Howe, that brazen serpent was a type or figure of Christ our Lorde: who being lift by vpon the Crosse,

is ordained of God to be the onely saluation. But now to whom doth that sauing health befall. To them forsooth that doe beholde him being so lift vp. The Lord himselfe telleth vs what to beholde doth signifie, and in steede thereof doth put, to beleue. Therefore no works, none other meanes, nor merites of ours doe saue vs from eternall death, and from the force of sinne, that is, the poison wherewith we are all infected by the olde serpent our aduersarie Satan. Faith alone, wherby we beleue in Christ, who was lift vp for the remission of our sinnes, and in whome alone our life and sure saluation doth assuredly consist, is the onelie thing that quickeneth vs, which are already dying by the enuened sting of Satan, which is sinne.

Hear moreouer what the Lorde doth adde, instructing Nicodemus yet more fully in the true faith, and making the onelie cause of our saluation to be the mere & onely grace of God, which is received by faith in Christ. For so (saith hee) GOD loued the world, that he gaue his onely begotten sonne, that euerie one which beleueth in him should not perish, but haue eternall life. For God sent not his son to condemne the world, but that the worlde might be saued by him. He that beleueth in him is not condemned: but he that beleueth not in him is already condemned: because he beleueth not in the name of the only begotten sonne of God.

Loe, what coulde be spoken more plainly? By faith we are made partakers of Christ. By repeatinge faith so often, his meaning was so to beate it into our heads, that no man should hereafter doe once so much as doubt of so manifest and euident a piece

peere of doctrine. But if here nowe thou dost little set by the authority of Christ, then whose authority wilt thou esteeme? But thou wilt not, I knowe, reiect his testimonie. Yet albeit that his warraunt is sufficient, giue eare notwithstanding to that Disciple whome the Lord loued, who in his Epistle expounding as it were the wordes of the Lord, and by the way of exposition repeating and beating them into all mens mindes, doth strongly cry out: If wee receiue the witnesse of men, the witnesse of God is greater: for this is the witness of God which he testified of his son, he that beleueth in the sonne, hath the testimonie of himselfe. Hee that beleueth not God, doth make him a lyar, bicause hee beleued not the recorde that hee gaue of his sonne. And this is the recorde, that God hath giuen vs eternall life, and this life is in his sonne. He that hath the son hath life, and he that hath not the sonne of God hath not life. But what else is it to haue the son of God, than to beleue in him? For this sense is gathered by that which went before being of it selfe so euident, that for me to adde any thing vnto it, is to do nothing else, but as it were to goe about with a fallowe candle to helpe or adlight the sunne at his rising.

Nowe are we come to the place of Saint Paule, which is to be seene in the thirde and fourth Chapters of his Epistle to the Romaines. The righteousness of God, saith hee, without the law is made manifest, being witnessed by the testimonie of the lawe and the Prophetes. Paule in this place doth preach the Gospell most euidently. For I knowe not any other place wherein he doth it more plainly. He teacheth herein how we are iu-

stified before God, what is the true righteousness and saluation of mankind, and by what means it commeth vnto vs.

He saith, that the righteousness of God, that is to saie, the righteousness which God bestoweth, or which doth preuaile before God, is revealed without the lawe, that is to saie, doth come vnto vs without the helpe of the law, to wit, without the aide and merits of the workes of the lawe. For touching the testimonie of the law and the prophetes, they witnesse both together, that they which beleue are iustified by the righteousness of God. Now, what that righteousness is, hee doth immediatelic declare, saieing: The righteousness of God commeth by the faith of Iesus Christ vnto all, and vpon all them that beleue. The righteousness saith hee, wherof wee speake, is not humane or of mortall man, but altogether diuine or of God himselfe. For as God alone is onelic iust, so the righteousness of God is the true and onely righteousness of God that saueth vs. Which righteousness God maketh vs to be partakers of by the faith of Iesus Christ, to wit, if wee beleue in Christ, and hope in him for to be saued. Neither is there here anie man excluded from righteousness and saluation. For Paule doth plainly say: Vnto all, and vpon all, that doe beleue.

Wherefore God doth repute and esteeme all them to be righteous, which doe beleue in Iesus Christ his onely sonne our Lord and Saviour. Now he doth presently anner the cause, why he attributeth saluation vnto the righteousness of God and not of man, or why the Gospell commendeth to vs the righteousness of God, saieing: For there is no difference: al haue sinned and

1. Iohn. 3.

How Paule
did preach
the Gospell.

and haue need of the glory of God. For because all men of their owne nature are destitute of the glory of God, that is, since they are without the true image of God, to the likenesse wherof they were created in the beginning: therefore all men verilie are vnrigh- teous and sinners: wherebpon it followeth, that in them there is no righteousnesse, and that they haue nothing wherin to boast befoze the righ- teous God.

For what else, I beseech you, doe sinners carrie from the iudgement seate of God, but confusion and igno- minie? And for because all men are such, and in that case, therefore the A- postle doth very wisely adde: but they are iustified freely by his grace thro- rough the redemption in Christ Ie- sus: whome God hath set foorth to be a propitiation or reconciliation through faith in his blood. Which is all one as if hee had saide: men are iu- stified for Christ his sake by the mere grace or mercy of God, without anie helpe or merite of their owne. If so bee they do but belæue that God hath gi- uen his Sonne to the world, to shedde his blood, and to reconcile the purified sinners vnto his Father in Heauen. In which words there are most fullie and plainly declared the whole maner and order of sanctifieng, purifieng and iustifieng of sinners.

But it is good here to repeat the Apostles wordes, and more nêrely to examine and deely to consider them. They are, saith he, freely iustified. But wherefoze frêly? Because foze- soth, they are iustified by the mere Grace of God, without the helpe of their owne woorkes or merites. For all menne are sinners, and therefore they haue nothing of themselues to alledge for their iustification: where-

bpon it followeth, that, since some are iustified, they are iustified frêly by the grace of God. For the same Apostle in the eleuenth to the Romaines, saith: If we bee saued by grace, then nowe not of woorkes: for then grace is no more grace: but if by woorkes, then is it now no grace.

But there followeth in Paul imme- diately that which doth yet make that argument moze manifest which is notwithstanding verie manifest al- ready, though the redemption, saith he, that is in Christ.

Our righteousnesse and saluation is the woрке of mere grace: because we are redeemed. For in respect of our selues, our woorkes and merites, we were the seruants of death, and the diuell, in somuch as we were sinners and subiect to sinne. But God by sen- ding his sonne redeemed vs, when as yet haing his enimies we were bounde to the diuell his open aduer- sarie:

Therefore hee did frêly redême vs: as Csaie the Prophet did in his two and fiftie Chapter plainely foze- tell, that it shoulde come to passe. But true saluation is not in any other whatsoeuer hee bee, saue in Christ a- loue our true Lord and Saviour. For the heauenly Father did by his eter- nall counsell set soth his Sonne our Lord Iesus Christ to be our propiti- ation, to wit, that he might be our re- conciliation, for whose sake onely the Father being pacified, adopteth vs vnto the number of the Sonnes of God: which is accomplished by none other way, but through faith in his bloode, that is, if we belæue that the Sonne being sent of the Father did shed his bloode thereby to set vs cleansed, iusti- fied, and sanctified befoze his heauen- lie Father. Wherein we see againe
that

The maner
and order of
our sanctifi-
cation, puri-
fication, and
iustification.

that our saluation doth freely consist in faith in Iesus Christ.

These pointes being thus vnfolded, the Apostle proceeding to shew howe farre the benefite of redemption and iustification doth stretch, doth immediately adde: To declare his righteousness, by the forgiuenesse of the sinnes that are past, which God did suffer, to shewe at this time his righteousness.

God, saith he, hath set forth Christ to be the only propitiation, that he might shew that there is but one & the same righteousness of all ages, Christ, I say, himself, who is the righteousness of all that beleeue.

Now, here he maketh mention of two seuerall times, that auncient age of the fathers, and this present time wherein we now liue. The auncient age is that, which went before the coming of Christ. This latter age of ours, is that, which beginneth at Christ, is now at this present, and shall be extended to the ende of the world.

And God verilie did of his long sufferance beare with, and suffer the sinnes of that olde age for Christ his sake, by whome, and for whome, he hath forgiuen them. Neither doth he set before vs at this daie any other righteousness, saue Christ alone, to be receiued and embraced by faith.

For the Apostle doth not obscurely afterwarde adde: That he might be iust, and the iustifier of them that beleeue on Iesus. As if he should haue saide: nowe the meaning of all this is, that we shoulde vnderstand that all men are vnrighteous and altogether sinners, but that God alone is righteous; without whom there is no righteousness at all: and that he doth communicate his righteousness to al them

that do beleeue in Christ, to wit, which do beleeue that for Christ his sake the Father is pleased and reconciled vnto vs, and that for him we are reputed both iust and holic.

By these wordes of the Apostle there are two verie wicked and blasphemous errors of certaine fellows notable refuted. The one of the twaine is the error of them, which saie that our fathers were iustified, not by faith in Christ, but by the law and their owne merites: affirming that Christ suffered not for the fathers, but for them alone, that liued when hee was vpon the earth, and for them that followed after his death. The other error is theirs, which saie that Christ offered by his body for the fathers, for original sinne onely, not for vs and al our sinnes, and therfore that we must make satisfaction for our owne sins. But the Apostle Paul doth in this place condemne both these opinions.

And the holie Euangelist John agreeing with Paule doth saie: The bloode of the sonne of GOD doth cleanse vs from all sin: for he is the propitiation for our sinnes: not for our sinnes onely, but for the sins of all the worlde. Therefore the merite of Christ his redemption doth extend it selfe to all the faithfull of both the testaments.

The Apostle Paule proceedeth, and vpon that which he had saide, he inferreth: Where is the boasting? It is excluded: By what lawe? Of workes? Nay, but by the law of faith. He gathereth by the Euangelicall doctrine hitherto taught, that all the boasting of euery mannes owne righteousness, and all the bragging of euery ones merites is vtterly taken waie: altogether exempted and vanished.

Errors refuted.



Not by the lawe of woꝝkes, that is, not by the doctrine concerning woꝝkes which is wont foꝝ the most part to puffed men vp, and make them swell: but by the lawe of faith, that is, by the doctrine concerning faith, which doth emptie and leaue in vs nothing but an humble confession and acknowledging of our owne lacke of merits, attributing all our helpe to grace in Christ Iesus. And at the last gathering the chiefe proposition, he saith: We doe therefore hold that a man is iustified without the woꝝkes of the lawe.

This is the summe and bꝛeuiarie of the whole Gospell, that we are iustified, that is to saie, absolved from sinnes, from the definitiue sentence of death and damnation, and sanctified and adopted into the number of the sonnes of G D D, by faith, that is, by an assured confidence in the name of Christ, which is giuen by the father to be our onely Sauour. And heere are woꝝkes by name excluded: to the ende there should be giuen to vs no occasion to intangle faith with woꝝkes, or to attribute to woꝝkes the glozie and title due to faith alone, or rather to Christ, vpon whom our faith is grounded and upheld.

This proposition being once put foꝝth, he doth presently after confirme with argumentes, shewing withall, that this saluation is common both to the Iewes and Gentils, saying: Is he the God of the Iewes onelie? Is he not also of the Gentils? Yes euen also of the Gentiles. For it is one God that shal iustifie the circumcision by faith, and the vncircumcision through faith. He fetcheth the confirmation of that which he said, from the nature of God. There is but one God, who is of his owne nature both life

and righteousnesse. And he is the God both of the Iewes and Gentils: therefore he is the life and righteousnesse of both the people: which righteousnesse he bestoweth on them by faith: therefore faith doth iustifie, or make them both righteous.

This is declared by the example of Cornelius the Centurion. Foꝝ hee is iustified, or, as I should rather saie, being once iustified, hee is declared to be acceptable to God, by the sending downe of the holie Ghost in a visible forme vpon him, when as he neither was circumcised, nor yet had kept the lawe, but had onely heard the preaching of the Gospell, and had believed in Iesus Christ. Now G D D did not iustifie Cornelius so alone, but will also iustifie all other nations by faith: euen as he wil not by any other means than by faith alone iustifie the Iewes.

It followeth in Paule: Doe wee then destroy the lawe through faith? God forbid: but wee rather maintaine the lawe. Foꝝ the defenders or the disputers in the defence of woꝝkes, or rather of iustification by woꝝkes, are wont to object, if faith alone in Christ doth iustifie: then is the lawe or doctrine of the lawe altogether vnprofitable. Foꝝ to what ende are wee commanded to doe good woꝝkes, if good woꝝkes doe not iustifie. The Apostle aunswereth, that the lawe is not abolished by faith, but rather maintained. Foꝝ since faith doth directly tende to Christ, in whome alone it doth seeke and finde all fulnesse: and that the lawe it selfe is the Scholmistrasse vnto Christ, and doth shut vp all vnder sinne, so that iustification is by faith giuen to the faithfull, it is most euident that the lawe is not destroyed or darkened, but consumed

and made light by the doctrine of faith.

The Apostle goeth on in his confirmation, and saith: What shall we saie then that Abraham our father, as pertaining to the flesh did finde? For, if Abraham were iustified by workes, then hath hee wherein to boast, but not before God. For what saith the Scripture? Abraham beleued God, and it was counted vnto him for righteousness. There are verily manie examples of the holie fathers: but among all the rest, the Apostle chose out this of Abraham to handle it at large. For he in the scriptures is called the father of them that doe beloeue. Whereupon it is assuredly certaine, that the children shall be iustified after the same sort that their father was: as the Apostle hath in expresse wordes taught in the latter end of the fourth chapter. Moreover, Abraham was famous for good workes about all the rest of the holie fathers: therefore if any other coulde haue bene iustified by his good workes or merits, much more might Abraham befoze al the rest. But for because he was iustified by faith, and not by workes, it is manifest therefore that all the Saints also both haue bene and are iustified by faith and not by workes.

Furthermore, Abraham liued 430. yeeres befoze the lawe was reuealed by Moses: whereupon it followeth, that his workes cannot be called the workes of the lawe by them that are the deniers of the iustification by faith without the lawe. Therefore the workes that he did, he did them of faith, and his workes were the workes of faith, and yet was hee not iustified by them but by faith. Therefore the glozy of the iustification of faith remaineth sound, unspotted, and unmin-

gled with any thing else. What, saith hee, shall we say that our father Abraham founde concerning the flesh, to wit, so farre forth as he is a man, and we also men of him?

What, I say, shall we say that hee deserued? To this demande this answer must be added: hee founde nothing, and by his workes hee deserued nothing. For the p^roofe followeth, if by his workes hee deserued any thing, or was by his merits iustified, then hath he wherein to boast. But he hath nothing wherin to boast: therefore is he not iustified by his workes. For God alone is righteous, and keepeth this his glozy vnto himself alone without any partener or ioint-p^ossessor with him, freelic iustificieng them that are of the faith of Iesus Christ, to the end that his grace may be alwaies praised.

But Paule himselfe by byzinging in a place of Scripture doth shewe that Abraham had nothing wherein to make his boast. For what, saith he, doth the Scripture say? Abraham beleued God, and it was counted vnto him for righteousness. Lo here the Scripture doth most plainly say, that Abraham was iustified by faith, or rather that faith was imputed to him for righteousness, and therefore that Abraham was for his faith counted righteous befoze the most iust and righteous God.

But let vs heare Paule, how he applyeth this place of Scripture vnto his purpose. It followeth then. To him that worketh, is the reward not reckoned of grace, but of dutie.

But to him that worketh not, but beleueth in him that iustificieth the vngodlie, his faith is counted for righteousness. Which wordes verilie may bee byziele reduced into this

U b kinde

How Abraham the father of the faithfull is iustified.

kinde of argument. Who so euer doth with his workes deserue anie thing, to him the rewarde is giuen as a thing of dutie due vnto him, and not imputed freely as though it were no debt.

But faith is imputed to Abraham vnto righteousness, therefore he received righteousness, not as a rewarde of dutie ought vnto him, but as a gift not due, but freely giuen him. And againe: To him that worketh not, but beleueth in him that iustificieth the vngodly, his faith is reckoned for righteousness. But to Abraham faith was imputed vnto righteousness: therefore he obtained righteousness by faith and not by workes.

Nowe, there is an Emphasis in that he saith: But beleueth in him that iustificieth the vngodly. For thereby is signified, that he which is to be iustificed doth bring nothing with him, but the onely acknowledging of his owne miserie and vngodlinesse, to seeke for mercie at the hande of the Lorde.

For he vnderstandeth that he is destitute of god workes, and such as may abide the triall of Gods iust iudgement. He doth therefore flie to the mercie of God, presuming for a certaintie that the righteousness of faith is the aide or help of the sinner that must be freely saued by the grace of God.

Here by the way ye must note that Christians righteousness both is, and is laide to be imputatiue righteousness. Which thing alone is able to breake the necke of all our boasting: for imputation is the contrarie vnto debt. God is not of dutie bound to vs, either for our owne sakes, or for our workes sakes, but so farre forth as he hath bound himselfe to vs of his

free grace and godnesse. And in vs there are manie things that hinder the perfection of righteousness in vs. Whereupon Dauid cried: Enter not into iudgement with thy seruant: for in thy sight shal no man liuing be iustificed. Therefore God doth freely impute to vs the righteousness of faith, that is, he reputeth vs for righteous, because we beleue him through his sonne.

So we read, that in the euangelicall parable the Lorde did saie: But when the debtors were not able to paie, hee forgave them both the debt. For God also forgiveth vs our debts or sins, not reputing them vnto vs, but counting vs for righteous for Christ his sake.

For the same Apostle most evidently testifieng the same thing in the seconde Epistle to the Corinthians, saith: God was in Christ reconciling the world vnto himselfe, by not imputing sinnes to men. And after that againe: Him, which knewe no sinne, he made sinne for vs, that wee might be the righteousness of God in him.

What canst thou require more euidēt, than that we are counted righteous before God, because by Christ his sacrifice our sinnes are so purged, that we shoulde hereafter be no longer helde with the gilt of the same.

We procede now to reckon vp the other arguments of Saint Paule, as firme and manifest as these that are already rehearsed.

In the same chapter therefore it followeth: Euen as Dauid describeth the blessednes of the man, to whom the Lorde imputeth righteousness without workes, saying: Blessed are they, whose vnrighteousneses are forgi-

The righteousness of Christians is imputatiue.

What Dauid thought of iustification.

forgiuen, and whose sinnes are couered.

Blessed is that man to whom the Lorde will not impute sinne. In the beginning he doth with clere and euident words, expresse the thing that he intendeth to proue or confirme, to wit, that GOD imputeth righteousness to the Saintes without workes. What coulde be saide moze plainly?

And to proue it to be so, here he inferreth the testimony of Dauid, which doth in a maner containe thre sundry members or clauses.

First, Blessed, saith he, are they whose vnrighteousnesses are forgien. Then, Blessed are they, whose sinnes are couered. And lastly, Blessed is that man to whome the Lorde will impute no sinne.

Now, the force of the argument or demonstration doth consist in the wordes: Forgiue, Couer, and not Impute. The creditour forgiueth the debtour that, which he hath not paide him, whether hee be able or not able to pay it him. Wee in respect of our sinnes (which are our debtes) are able to paye nothing to God.

Forgiuenesse therefore of those debtes or sinnes of ours, is the gift of Gods mere grace and liberalitie. For the creditour cannot forgiue the thing that is already paide vnto him. For when he giueth backe the thing that he hath receiued, in so doing, he doth not forgiue, but giue, and that dede in the Scriptures is called *Donum*, a gift, not *Remissio*, a forgiuing.

Wherupon Saint Paule saith: God gaue to Abraham the inheritance: therefore Abraham with his workes did not merite the same.

Secondarily, some filthie thing that offendeth the eyes of men is usually wont to be couered, and yet notwithstanding the filthie thing abideth filthie still, although it doth not appere outwardly vnto the eyes of men.

And our mercifull God hath couered our sinnes, not that they shoulde not be, but that they shoulde not appere or come to iudgement: which thing is the gift of grace, and not of merits. For the couering is nothing else, but the blood of the Sonne of GOD: for, for his bloodes sake wee sinners are not damned. Lastly, GOD might by right and iustice impute sinne vnto vs: but of his grace he imputeth it not. And all these laide togither, doe confirme and proue, that righteousness is freely by faith without workes imputed vnto vs.

The verie same place of Saint Paule taken out of Dauid, doth discusse and make plaine vnto vs other points of doctrine also, whereof there is some controuerſie. For we learne that iustification, is nothing else but sanctification, forgiuenesse of sinnes, and adaption into the number of the children of GOD. We learne that Saint Paule speaketh not onelye of the ceremoniall workes of the lawe, but also of the Saints god workes of euery sort.

Furthermoze, we learne that both sinnes and iniquities, that is, all maner sinnes of the faithfull are freely pardoned and utterly forgien. Prisoner, we learne that sinnes are fullye remitted, not the fault onely, but the punishment also: which punishment some say, is retained: but God doth not impute sinnes. In another place hee saith,

that hee will not haue any remembrance of our sinne at all. Lastly we learne that the satisfactions for sinne of mans inuention is most vaine, and flatly opposite to the Apostles doctrine.

I haue hitherto alleadged two most euident places: the one out of the Gospell of Christ, the other out of Saint Paule his Epistle written to the Romanes, by which I meant to proue that Christ being preached to vs by the Gospell is receiued not by workes, but by faith: and I hope I haue by diuine testimonies so declared this matter of importance, that no man shall need hereafter either to doubt, or wauer in the same. To all this now I adde this note still most necessarie to be obserued, that all god and holy men in the church of Christ must with all their power doe their endeavour, that this doctrine of the Gospell may abide sincere and utterly vncorrupted.

For they must in no case admitte, that iustification is partly attributed to faith and the mercy of God, and partly to the workes of faith and our owne merites. For if that be admitted, then doth the Gospell lose all force and vertue. I thinke therefore that all men must onelie and incessantlie bidge this, that the faithfull are iustified, saued or sanctified by faith without workes, by the grace and mercie, I saie, of GOD through Christ alone. And I suppose verilie that this doctrine of the Gospell must be kept sincere and vncorrupte in the Church for verie manie causes, but among all other for these especially which follow hereafter.

First of all, It is manifest, that the often repeated doctrine of the Grace of God, which in his onely

sonne doth through faith alone worke iustification, is by so manie diuine testimonies euen from the beginning of the world, by so manie demonstrations, and so manie determinations of vnréuocable counsels, both so plainelie declared, and throughtlie inculcated, that the very consent of all ages in the truth reuealed from heauen, and the authoritie of the most holy men in all the world, do sufficiently inuite vs to retain, maintaine, and keepe that doctrine vncorrupted.

We haue the iustification of our blessed father Abraham a little aboue expounded by no obscure author, but euen by Paul the teacher of the Gentiles, and elected vessel of God himselfe. We haue the doctrine of iustification taught by the most glorious king and prophet Dauid, a man euen after Gods heartes desire, the great grandsire of Christ our Lorde, declared and expounded by the same Apostle Paul.

Nowe, Abraham and Dauid were alwayes men of chiefe accounte in the Church of GOD: With which wayne the whole companie of the Prophetes doe wholie agree. For the Apostle Peter saith: All the Prophetes bare witness to Christ, that by his name euerie one which doth beleue in him, shoulde receiue remission of his sinnes. And euen now by the mouth of Paule, we hearde saie, that by the testimonies of the lawe and the Prophetes, it is proued, That the righteousnesse of God is freely bestowed by faith, without the lawe.

We haue also the very sonne of God Jesus Christ our Lorde, whose authoritie, excellling far all the worldes beside, may confirme vs well enough in this

justificeth
without
workes is to
be kept vn-
corrupted in
the Church
of Christ.

this p[er]ce of doctrine. For h[er]e, as it were in certaine assembled counsels, did determine and decre[e] that, which we in this place do counsell all men to retaine. For hauing gathered tog[et]her his disciples at Cæsarea Philippi he demanded of them what men did thinke of him. Now, when they answered diuersly, according to the diuersitie of opinions that the common people had of him, he inquired of them what they themselues thought of him. Then Peter in the name of al the rest saide: Thou art that Christ the sonne of the liuing God. To whom the Lord replied: Happie art thou Simon Bar-Iona, for flesh and blood hath not reuealed this to thee, but my father which is in heauen. In these words he concludeth two seuerall things.

First, that true faith doth make vs happie. Neither is it to be doubted but that to make happie, is vsed h[er]e in that signification, which y[e] haue heard out of Paule euen now that David vsed it in. Lastly, that that sanctifying faith is not the worke of our owne nature, but the heavenly gift of God. And then also he taketh occasion vpon that notable confession of true faith, to giue a new name to Simon Peter, for the eternall memorie of the thing, and for the impyinting of the signification of that mysterie in all mens mindes.

Peter confessed that Christ was a stone or rocke. Therefore Christ sirnameth Peter à Petra, that is, a stone, as if one shoulde call him a liuing stone laide vpon a liuing stone, or of Christ a Christian. Yea, and least peraduenture anie man shoulde tie the thing vniuersally belonging to the whole Church, vnto Peter alone, the Lord himselfe doth apply it vnto all

the Church, and saith: And vpon this stone will I builde my Church: and the gates of hel shal not preuaile against it. As if he shoulde haue said: that which now is done in th[is] Peter shall h[er]eafter be done in all the faithfull.

Thou by faith art laide vpon mee, which am the stone, and art made a member of the Church, I therefore do ordaine, that whosoever confesseth me to be the stone, shall be a member of the Church, sanctified, iustified, and deliuered from the diuel and the power of death.

Thy confession (that is, I Christ the sonne of God, whom thou confessest:) shall be the foundation of the Church, vpon which foundation whosoever are laid, they shall be iustified and fr[ee]ly saued.

For Paule also saide: Another foundation cannot be laid, than that that is already laide, which is Christ Iesus. And the Apostle John saith: This is the victorie that hath overcome the worlde, euen your faith. Now least Peter and his other fellow disciples shoulde not knowe the waie he w[ou]ld other men shoulde bee admitted into the fellowship of the Church, and receiued into the comunion of Christ, he addeth immediately: And I will giue thee the keies of the kingdome of heauen: and whatsoever thou loosest in earth, shal be loosed in heauen, &c.

H[er]e gaue the keies when he sent the Apostles to preach the Gospell. Therefore, by the preaching of the Gospell (which is the keie of the kingdome of heauen) is heauen opened, and the way pointed out how we being grafted in Christ & the Church, may be made the heires of eternall life, to wit, through faith in Christ,

which we are taught by the Gospell of Christ.

Thus much touching the counsell; whereof Christ himselfe was President, held at Cæsarea Philippi. There is extant in John another counsel held at Capernaum, both famous and full of people. For in a great multitude of his disciples and other men he doth determine, that eternall life is gotten by faith in Christ: and that there is none other waie for vs to come to life than this: To eate his flesh, and to drinke his blood: that is, to beleue in him.

And when among the audience there was a Schisme by reason that manye reuolted from Christ, he demanded of them that were his nearest disciples, whether they also would forsake him, then Peter in the name of all the rest did answer: since in thee O Christ, there is life and saluation, if we depart from thee we cannot be partakers of life, and therefore by faith we will firmly sticke and cleaue close to thee for euer.

Howeouer, here are to be reckoned two counsels also that were helde by the Apostles.

The one of which no man can denie to be very generall or vniuersall. For in it there were denout men of euerie nation vnder heauen. In that counsell did Peter the Apostle in expresse wordes teach: that Christ is the Sauour of the worlde, whome whosoever beleueth, he shall haue life euerlasting. The place is knowen in the Acts of the Apostles the seconde chapter.

Befoze the chiefe of the Iewes the same Apostle declareth, that there is saluation in none other than in Christ alone. The place is extant in the Acts of the Apostles the thirde chap-

ter. The like he doth to the first fruits of the Gentiles, Cornelius and his houtholde in the tenth Chapter. The second counsell, which was famous also, and passingly adorned with all god gifts, is described in the sixteenth chap. of the Actes: in which Counsel this proposition was allowed: That faith without workes doth iustifie freely.

Touching which matter I haue spoken at large in another place.

Howe, by all this I woulde haue it proued, that the doctrine of Faith that iustificeth without works, ought to be retained vnmixed, and vncorrupt in the Church, because, as I may so saie, it is most Catholique, and altogether vnreproueable: to the breach whereof this curse or Anathematisme of the Apostle is added, saieing: If wee, or an Angell from Heauen shall preach to you anie other Gospell, than that which wee haue preached, let him be accursed.

The second cause, why it is expedient, that this doctrine be kept sincere in the Church, is, because if it be once put out of ioint, the glorie of Christ shall be in danger of wracke and in ieopardie.

For the glorie of Christ is darkened and corrupted in the mindes of men (although of it selfe it remaineth alwayes sounde and cleare) if wee beginne to diuide the righteousnesse, whereby wee stande and appeere before GOD, attributing it to our owne merites, and god workes of our owne. For this is the glorie of the Sonne of God, that vnder heauen there is none other name giuen vnto men, in which they must be saued.

Wherevpon it is that Paule saide
Christ

See the order of the Acts of the Apostles, and the eight sermon of the thirde Decade.

Christ is made of none effect to you, whosoever are iustified by the lawe, yee are fallen from grace. And againe: I doe not despise the grace of God. For if righteousness be of the lawe: then did Christ die in vaine. If he died in vaine, then is the glorie of Christ his Crosse perished.

The thirde cause is, the certaine and assured reason of our saluation. Our saluation should be utterly vncertaine, if it did depende vpon our workes and merites, who because of our naturall corruption, vnlesse we be beside our selues, doe saie, or ought to saie with Job: If I haue anye righteousness, I will not answer, but humbly beseeche my Iudge.

Therefore did Paule very rightly saie: If the inheritance be of the law, then is faith void, and the promise made of none effect. Therefore is it of faith, as according to grace, that the promise may be firme to all the seede.

The fourth cause is, because by this doctrine especially there is repaired in vs the image of G O D, to the likenesse whereof we were at the first created. For, by faith Christ dwelleth and lieth in vs who is also delighted in our humilitie. But then is the image of the diuell stirred vp in vs, when we beginne once to be prowde in our selues, and to vsurpe the glorie of G O D, which is done vndoubtedly so often as we doe attribute our righteousness and saluation vnto our selues: as though by our owne workes or merites we had deserued the kingdom of G O D. The diuell swelleth with pride, and doth his endeuor to robbe G O D of his glorie. The

Saints doe knowe and acknowledge that they are saued by the true grace and mercie of God: and doe therefore attribute to him all honour and glorie, and to themselues confusion and ignominie. Whereunto vndoubtedly belongeth the parable of the Gospell of the Pharisee boasting in his good workes, and of the Publicane praying and saying: God be mercifull to me a sinner: of which twaine the Publicane is read to haue gone heauie to his house rather iustified than the other.

The fift cause is, the value or estimation of the sinne. For that seemeth to be no great fault, which may by mens workes be blotted out before God. But the holie Scripture teacheth, that sinnes could be by none other means cleansed, but by the death and innocent blode of the Sonne of G O D. Now, by that euery man that hath any vnderstanding may easily gather, that sin in the sight of God is a most abhominable and detestable thing. Whereupon there doth arise in the faithfull Saintes a carefull and diligent watching against sinne, and a continuall bewailing of our miserable condition, with a passing humilitie, and exquisite modestie.

I could yet adde to these some causes more, why all men ought to strine and indueor to keepe this doctrine (that the catholike Church is iustified by the grace of God in his only begotten sonne, through faith & not through works) sincere and vncorrupt in the Church of Christ: but these I hope are sufficient for them that are not of purpose set to quarrell against vs. And yet notwithstanding there is no perill why by this doctrine god workes should be neglected: of which I haue spoken

in place conuenient. But if there bee any that cease not, of purpose to cauill against the manifest truth of the Gospell, I obiect against them that saie of Paul: that neither we nor the churches of God do stand to wangle in so manifest a light.

To conclude, the summe of all that which hitherto I haue saide touching the Gospell is this: that all men that bee in the world are of their owne nature the seruantes of sinne, the diuell, and eternall death, and cannot be losed or set at libertie by any other meanes, but by the free grace of God, and the redemption, which is in the onely begotten son of God our Lorde Christ Iesus.

Of which redemption they onelie are made partakers, that doe beleene and trust in him. For whosoever doe by true faith receiue Christ Iesus through the preaching of the Gospell, they are therewithall iustified, that is, acquitted from their sinnes, sanctified and made heires of eternall life. But they that by their vnbeliefe and hardness of hart do not receiue Christ, are giuen ouer to the eternall paines, and bonds of hell. For the wraoth of God abideth vpon them.

Let vs therfore giue hartie thanks to God our redeemer, and humbly beseech him to keepe and increase vs in the true faith, and lastly to bring vs to life euerlasting. Amen.

Of Repentance, and the causes thereof, of Confession and remission of sins, of satisfaction and indulgences, of the olde and newe man, of the power or strength of men, and the other things pertaiuing to Repentance.

The second Sermon.



Promised in my last Sermon, that I made of the Gospell of Iesus Christ, to adde a discourse of Repentance, which by the helpe of God, and your good prayers, I purpose in this Sermon for to performe

They among the Latines are sayde to repent, which are agréued at, or ashamed of the thing that they haue done. Thou hast done a god turne, and thinkest him vnworthie of it, for whome thou hast done it, and for that cause art sozie to thy selfe: that sozrowe of thine is Repentance. The Germanes call it Dencijwes.

The Grækes doe name it Metanceam. For we they which are skilfull of that tongue, saye that *μετανόησις* significeth to bethinke afterwarde: so that Metancea is there properly vsed, where a man hauing once slipped, by doing some thing foolishly, doth notwithstanding at length come to himselfe againe, and verilie purpose to correct his owne error. It is therefore referred not to the thought of the minde onely, but also to the deed done. For he that perceiueth that he hath offended, doth deuise with himself how to amende it. So now the thing beginneth to displease thee, which before did please thee: so now thou esteemest the thing,

The conclusion and sum of all.

To repent.

thing, that befoze thou ensuedst. Hoze ouer the Hebrewes call repentance Theſchuah, that is a connerſion, or returning to the right way, or minde againe. The Metaphoz ſæmeth to be taken of them, which once did ſtray from the right path, but do againe at length returne into the way. Which woꝝd is translated to the mind, to the maners, and deæds of men.

But nowe this woꝝd is diuerſly vſed. Foꝝ repentance ſignifieth the chaunging of the purpose once conceiued, or of any other thing. Foꝝ by Zemie the Loꝝd ſaith : If they turne from euill, I will also repent mee of the euill, which I meant to lay vpon them. Therefoꝝe God doth then repent, when he chaungeth his purpose : he repenteth not, when hæ doth not alter it. Paule ſaith : The giftes and calling of God are without repentance. And Dauid ſaide, The Lorde hath ſworne, and will not repent.

Elſe-where repentance is figuratiuely attributed to God like to the aſſeſſion of mortall men : as when hæ ſaith, I repent me that I haue made man. Foꝝ God of his owne nature doth not repent as men do, ſo that hæ ſhould be touched with grieſe, and that the thing ſhould nowe miſlike him, which hæ befoze did like of, but he doth barely alter that, which hæ hath done. Among Eccleſiaſticall wꝛiters they are ſaide to repent, which after a preſcribed manner of puniſhment do penance foꝝ their ſinnes, which they haue committed. The ſcripture in an other place doth vſe it foꝝ the whole effect and matter of the Goſpel: Foꝝ in the Actes we read that God gaue to the Gentiles repentance vnto life. But we in this diſputation of ours, will vſe Repentance foꝝ

a conuerting or turning to the Loꝝd, foꝝ the acknowledging of ſinnes, foꝝ the grieſe conceiued foꝝ ſinnes committed, foꝝ the mortification, and the beginning to leade a netwe life, and finally foꝝ the chaunge, coꝛrection, and amendment of the life from euill to better : that which we Germanes call Bekeerung, Enderung oder Beſſerung.

And as diuerſly to is Repentance defined of the Eccleſiaſticall wꝛiters : howbeit all agræ that it is a conuerſion or turning to the Loꝝd, and an alteration of the former life and opinion. We therefoꝝe do ſaie, that Repentance is an vnfeined turning to God, whereby we being of a ſincere feare of God once humbled, doo acknowledge our ſinnes, and ſo by mortifieng our olde man, are a freſh renewed by the ſpꝛite of God. This definition doth conſiſt vpon hir partes, which being ſome what moꝝe largely opened and diligently expounded, will declare vnto vs and lay befoze our eies the whole nature of Repentance.

Fiꝛſt we ſay that Repentance is an vnfeined turning vnto God. Foꝝ I will hereafter ſheue you that there are two ſoztes of Repentance, to wit, feined, and vnfeined. And the Apoſtle Peter ſaith, Repent and turne, that your ſin's may be blotted out, expounding as it were the fiꝛſt by the laſt, to wit, Repentance, by returning, (he meaneth) to him from whom they had turned themſelues away.

Foꝝ there is a certaine relation betwixt turning to, and turning fro. If thou hadſt neuer turned away, then hadſt thou had no need to haue turned to againe. But we haue all turned away from the true, iuſt, and good God, and from his holy will, vnto the diuel,

What repentance is.

Conuerſion to God.

The diuers vſe of this word repentance.

Repentance in God how, & what it is.

and our owne cozrupt affections. And therefore must we againe turne vs from the diuell, and from our olde naughty life and will, vnto the liuing God, and his most holy will and pleasure. We doe here significantly say *To God*, and not *To creatures*, or any helpe of man. For the Lord in *Jeremie* doth say: If *Israel* thou wilt returne, returne to me. Whosoever therefore doe not turne to God, nor make themselves conformable to his holie will, how soeuer they do turne to creatures, and other meanes of mans inuention, yet are they not to be esteemed or counted penitentes.

Now there is none so blinde, but seeth that for the stirring of vs vp to repentance, the preaching, or doctrine of the truth is needfull and requisite, to teach vs what God is, to whom we must be turned: what the goodnes and holines is, to which we must be turned: who the diuell is, and what the euill and wickednes is, from which we must be turned: and lastly what the thing is, that must be amended in our mind & life, and also how it must be altered & amended. Truly the Prophets and Apostles of the Lord in exhorting men vnto repentance doe trauele much and sticke verie long in describing of Gods nature, godnesse, righteousnesse, truth and mercy, in painting out the lawes and offices of the life of man: and in accusing and heaping vp the sinnes of men, wherevnto they adde the grievous and horrible tokens of Gods iust iudgements: as is in euerie place of the Prophets writings to be founde very rifely. And therefore some there are, which bid vs euen now to preach the law to these men, who we would draw vnto repentance: which thing as I doe not gaine say, but very well like it, so doe I with all admonish

them that the preaching of the Gospel also doth obiect to men their sinnes, and grievously accuse them. For the Lord in the Gospel saith: When the holy Ghost commeth it shall argue the world of sinne, bicause they beleeued not in me. Whereupon *Saint Peter* in the Acts of the Apostles vpbidding to the *Iewes* their sins committed, & preaching vnto them *Christ* & faith in *Christ*, exhorteth them vnto repentance. The places are verie well knowne. *Actes* 2. and 3. *S. Paul* going about to drawe the *Atheniens* vnto repentance, doth say, God who hath hitherto winked at the times of this ignorance, doth now preach to all men euerie where that they should repent, bicause hee hath appointed a day in which he will iudge the worlde with righteousnesse through *Christ*. Let them therefore to whom charg is giuen to draw men vnto repentance, learne here to vse much liberty & wisdom that all men may acknowledge their sinne, and the greatnesse of their iniquitie. Howsoeuer God doth stirre vp men to repentance, not by his word onely, but also by diuers afflictions, and sundrie sorts of punishments. Yea all the calamities that happen in the world are certaine sermons, as it were, perswading and drawing vs vnto repentance. For that I may in silence ouerpasse that which is written in the Prophets, did not our Lord himselfe in the Gospel, when he heard tidings of the slaughter which *Pontius Pilate* had made vpon the *Galileans*, and the death of the 18 men vpon whom the tower in *Siloe* fell, presently say: Thinke yee that they were greater sinners than the rest? No verily: but vnlesse yee repent, ye shal all likewise perish. It is assuredly certaine therefore, that war, famine, and
plagues

The doctrine of veritie is needfull to repentance.

plagues do alwaies inuite vs vntorepentance, that is, they premonish vs by laieng sin aside to be conuerted vnto God, and wholly to giue our selues to sincere integritie.

The feare of
God in all
penitents.

But in vaine is repentance preached vnto vs, vnles by feare and trembling conceived in our mindes, we do reuerently dread the wrath and iudgment of Almighty God conceived against vs bicause of our sinnes and wickednesses. Now this feare is outwardly stirred in vs by the externall preaching or discipline of the minister as I told you befoze, but that external doctrine auaileth nothing alone, vnlesse inwardlie, that is in our harts, we be moued by the holie spirite of our heauenly ffather. And therefore Jeremie in his Lamentations, crieth: Turne vs, O Lorde, and we shall be turned. And in the 31. Chap. Turne thou me O Lorde, and I shall be turned: bicause thou art the Lorde my God. And after I was turned, it repented me of euill.

We read that Saint Peter being prouoked by the words of the damosel that kept the dooze, and of the souldiers, did foule deny his master Christ: but being reuoked at the cockes crowing, he repented his fault or folly from the bottome of his heart. And yet it was not the crowing of the cocke of it selfe alone that stirred that motion in him, but that and the word of Christ togither, who had said vnto him: Verilie I say vnto thee, the cocke shall not crowe, till thou hast denied me thrise. Wherevpon Saint Matthew saith; And Peter remembered the wordes of the Lorde which had said vnto him, Before the cocke crowe thou shalt denie me thrise, &c. With these also is ioined a moze secret touching of Peters minde. For the god

Lorde touched the heart of Peter as the Euangelist testifieth laieng: And the Lord turning himself about looked vpon Peter. That looking backe of the Lord made Peters hart to melt, & drew it from the destruction whereinto it was about to fall. Therefore if our eares be pierced with the word of God, and our harts touched with his holie spirit, then shal we like true penitents vnfeignedly reuerence & dreade the Lorde.

And therewithall being humbled befoze the most iust and holie God, whom we with our sinnes do so much offende and prouoke to wrath and indignation, we confesse his iudgment to be iust against vs, and scellie acknowledge al the sinnes and iniquities that in the worde of God are objected against vs, crieng out, and laieng with the Prophets: Thou verily, O Lord art righteous, thou art true, and thy iudgements iust: but we are most vnrighteous, lyers, wicked, and wholie ouerwhelmed with detestable iniquities. There is nothing sounde or sincere within vs. All that wee haue is corrupt and miserable. We haue sinned, wee haue been wicked, wee haue done vniustly, wee haue forsaken thee. We haue gainsaide thy seruauents the Prophets, we haue not obeyed the wordes of thy mouth. To thee therefore, O GOD, doth righteousness belong, and to vs wretches shame & confusion. This humiliation and free confession of sins doth God require of penitent sinners: touching which I wil hereafter speake somewhat moze: For now I returne moze fully to expound the feare of the Lord.

Our humbling and acknowledging of our sinnes.

At this present I speake of the sincere feare of God: for we confesse that the feare of God is of two sortes, sincere

The feare of God is of two sortes.

sincere and vsincere. The sincere feare of God is perceiued in the faithfull, and is a godlie reuerence, consisting in the loue and honour of God. For the prophet bringeth in God saying: The sonne honoureth the father, and the seruant the maister. Therefore if I be a father, where is my honour? If a Lorde, where is my feare? And Paule saith: Ye haue not receiued the spirit of bondage again vnto feare, but ye haue receiued the spirit of adoption, by which we crie, Abba father.

Therefore the sincere feare of God in them that doe repent, is not the seruile dread of punishment, but a careful studie mixt with the loue and honoꝝ of God. An honest wife feareth hir husband, and a gracious daughter feareth hir father, and yet ech of them doth therewithall loue, the one hir father, the other hir husbände, and doth with an holie loue endeouour hir self to keepe his fauour, and feare least at any time she should do any thing to lose it. And therefore penitents do not onely feare, bicause they know being taught by the spirite of God, that they haue committed sins, for which they haue deserued to be forsaken of the Lorde: but doe also loue him as their mercifull father, and are therefore sozie with all their harts for their sinnes committed, and doe about all thinges most ardently require to be reconciled againe to their mercifull God and louing father.

For with this sincere feare of God is ioined the grieefe or sorrowe, which is conceiued by the spirite of God for our sinnes that we commit. S. Paule maketh mention of two sorts of sorrowes. The sorrowe that is to Godward, saith he, doth bring foorth repentance not to be repented of, but

contrarilie the sorrow of the worlde bringeth death. The king and Prophet Dauid sorrowed to Godward, when he cried: Thine arrowes sticke fast in me, and thy hande doth presse me sore. There is no whole part in my flesh, bicause of thy displeasure: there is no rest in my bones by reason of my sinne. And so forward as is to be seen in the 38. Psalm. Which, although it were written of his gracious disease or sicknesse, doth yet notwithstanding as it were in a shadow shewe vs the great grieefe, that is in the Saintes for offending their god and gracious father with their continuall sinnes. To Godward was the sinfull woman sozie in S. Luke, who, falling prostrate at the Lordes heeles, did washe his face with teares, and wiped them with hir haire. To Godward was Saint Peter sozie, and wept, (as we reade) full bitterly for his offence. The godly are greatlie græued bicause they doe so oftentimes offend so fouly, so good a God and gracious father. No worde, I thinke, can possibly expresse the grieefe and sorrow that they conceiue. But the Prophet Jeremie describing the contrary affection of impenitent sinners, doth saie: Do men fal so that they may not rise againe? Doth any man go so astraie, that he may not turne againe? Howe doth it happen then that this people of Ierusalem is turned away so stubbornely? I gaue eare and hearkened, they spake not rightlie: there was none that did repent him of his wickednes, to say, what haue I done? E- uery one of them turned to his own course, like a fierce horse headlong to the battell.

The worldlie grieefe is the sorrow of such men, as know not God, and are without faith & the true loue of God,
yea

yea of such, as yeld vnder the burthen of sorrow, aduersities and very sinnes. Like to this also in a manner is the consideration of the vn sincere feare of God. For the wicked with their head the diuell doe feare God, not as a father, whom they are sozie to offende, and to whom they desire to be reconciled as to a father, but as a tormenter, bicause they know that he wil reueng their euill deedes. And therefore with Judas they runne to the roape. There is in them no loue of God, no honoꝝ, no god will, no reuerence, but méere hatred, hozꝝ, and vtter desperation: But such feare the Apostle and Euangelist John denied to be in charitie, saieing that perfect charitie casteth out al feare: I meane not that feare of the Loꝝde, that is the beginning of wisdom, but that of which I haue spoken all this while, the feare, I meane that is in the diuell, and the wicked men his members.

And nowe by this we gather, that vnto penitentes faith in God, and the merit of Christ is most of all and especially néedefull. In which sense it is, I thinke, that many haue made faith a part of repentance: which as I doe not greatly denie, so yet do I see that Saint Paule made, as it were a difference betwixt faith, and repentaunce, when in the 20. of the Actes he saith: that he witnessed both to the Jewes and Gentiles the repentance that is towarde God, and the faith in Iesus Christ. Therefore repentance and faith seeme to be diuers: not that true repentance can be without faith, but bicause they must be distinguished and not confounded. Wee doe all knowe that true faith is not without woꝝks (as that, which of necessitie sheweth foꝝth god woꝝkes) and yet wee make a difference betwixt faith and woꝝks,

so yet that we doe not seperate them oꝝ rende the one from the other: and in like manner wee acknowledge that true faith and true repentance are vn-deuidedlie knit togither, and close lie fastened the one to the other. I will not stand in argument whether faith be a part of repentance, oꝝ doth by any other means depend vpon it. It seemeth to me a notable point of folly, to go about to tie matters of Diuinity to precepts of Logicke. For we learne not that of the Loꝝdes Apostles. I admonished you befoze in a Sermon of the Gospell (which thing I do heere re-peate againe) that the acknowledging of sinnes doth not of it selfe obtaine grace oꝝ foꝝgiuenesse of sinnes: euen as the bare acknowledging of a disease is not the remedie foꝝ the same. For euen damned mé also do acknowledge their sins, and yet are not therefore healed. The acknowledging of sinne is a certaine preparatiue vnto faith: as the acknowledging of a disease, doth minister occasion to thinke vpon a remedie. To this at this present we adde, that not the very feare of God, how sincere soeuer it be, not the verie sorrowe conceiued foꝝ our sins, how great soeuer it be, noꝝ the verie humiliation howe submisse soeuer it be, doe of themselues make vs acceptable to God, but rather that they prepare an entrance and make a waie foꝝ vs vnto the knowledg of Christ, and so consequentlie doe leade vs to Christ himselve being incarnate and crucified foꝝ vs, and our redemption, and lay vs vpon Christ alone, by him to be quickened and purely cleansed. For he that is truly conuerted to god, is vtterly turned from himselve and all hope of worldly aide. Who so doth truly feare God, and is sozie in verie déede from the bottome of his hart, hee doth

Faith is needfull in them that repent.

doth feare and is sozie for his sinnes committed, and not for that alone, but because he findeth himselfe to be corrupted wholie, and to haue in himselfe no soundnesse or integritie : yea, because he reuerenceth God as his father, he doth disclose to him his wounds, as to a Chirurgian, desiring instantly to be reconciled vnto him as to his louing father. And whereas here true godlines doth cry, that no man can be reconciled to God the father, but by the onely begotten sonne: the penitent doth by faith lay holde on the son, and so seek the means of his reconciliation. Faith is grounded vpon the onely grace or mercy of God exhibited to vs in Christ Iesus, and the penitent beleeueth that he is accepted of God for Christ his sake alone: and therefore he maketh his supplications to God, committing himselfe wholly vnto his mercie, as we reade that Dauid, and the prodigall sonne in the 15. Chapter of S. Lukes Gospell did. To this place might be annexed the doctrine of the Gospell of faith in Iesus Christ, and of the remission of sinnes, touching which I haue already spoken.

And here I thinke it not amisse, that the mindes of penitents must by all meanes be confirmed with manie and euident places of scripture plainly uttered concerning the full remission of sinnes, to the ende that hereafter we haue no scruple of conscience: to cause vs to despaire or doubt in our temptations. Wherein notwithstanding I repeate againe and againe this note to be throughlie marked, for the confirmation of the glory of the onely begotten son of God our Lorde Christ Iesus, that penitent sinners haue their sinnes remitted, not for their repentance, in respecte that it is our worke or action, but in respect that it

comprehendeth the renuing of man by the holie Ghost and true faith, which deliuereth vs to Christ our physician, that he may heale all our diseases, and binde by all our griefes. And although this treatise doth properlie belong to the common place of faith, and the Gospell, of which I haue so briefly, as I coude, already discoursed, yet notwithstanding I will here recite some euident sentences touching the grace of God, and free remission of our sinnes.

Dauid in the hundred and thirde Psalm, saith: Praise the Lorde, O my soule, and forget not the thinges that hee hath done for thee: which forgiueth all thy sins: and healeth all thine infirmitie. Which saue thy life from destruction: and crowne thee with mercie and louing kindenesse. He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse. For look how high the heauen is in comparison of the earth, so great is his mercy toward them that feare him. And looke how far the East is from the West: so farre hath he set our sinnes from vs. Yea, like as a father pittie his owne children, so is the Lord mercifull to them that feare him. For he knoweth that we are fraile (prone to sinne) and doth remember that we are but dust.

Esai in the first Chapter of his Prophecie, saith: Thus saith the Lord, Though your sinnes be as red as Scarlet, they shall be made whiter than Snowe: and though they be red as purple, they shall be made like vndyed wool. Againe in the fourtie and thre Chapter, he bringeth in the Lord, saying: I am hee, that blot out the transgressions, and that for mine owne sake, and I will not remember

Sinnes are fully and surely forgiven vnto penitents.

member thy sinnes.

In the 31. Chapter of Ieremie, which saieing is also alleaged by Paul in the eight and tenth chapters to the Hebrewes, the Lozde saith: This is my couenant, that I will make with them after these daies. I will be mercifull vnto their iniquities, and not remember their sinnes any more.

In the 36. Chapter of Ezechuell the Lozde saith: I will sprinckle cleane water vpon you, and ye shal be cleansed from all your vncleannesse. A newe hart also will I giue you, and a newe spirite will I put within you: as for that stonie hart, I will take it out of your flesh, and giue you a fleshie hart. I will deliuer you from all your vncleanneses. But I will not do this for your sakes, saith the Lord, be ye sure of it, &c.

Daniell in his ninth Chapter leaueth to vs a manifest example of confession of sinnes, and doth in expresse words say, that by the Mesiah sinnes are forgiven, iniquitie purged, and everlasting righteousnesse brought in, in steede of it. So doth the Prophet Zacharie in his third chapter affirme, that the iniquitie of the earth is purged by the onelie Sacrifice of Christ Iesus.

The Lozde in the Gospell after S. Matthewe doth say: They that are whole neede not the Phisician, but they that are sicke. Neither did I come to call the righteous, but sinners to repentance. And therefore is he called Iesus, that is a Sauieur. For the Angel said: He shal saue his people from their sins. And Saint Paule to Timothie saith: It is a sure saying, and worthie by all meanes to be receiued, that Iesus Christ came into the world to saue sinners.

In the same Gospell the Lozde say:

Euery sin and blasphemie shall be forgiven men: but blasphemy against the holy Ghost shall not be forgiven men. And whosoever shall say a word against the sonne of man, it shall be forgiven him: but whosoever speaketh a word against the holy Ghost, it shall not be forgiven him neither in this worlde, nor in the world to come. Concerning sinne against the holy Ghost I haue already spoken in an other place. Now to this place do belong al the examples of that most liberall kinde of forgiveness, which is expresse in the Gospell, as for example, of the sinfull woman, Luke the 7. Also John the 4. and Mattheu the 8. Chapter.

Of Zachæ, Saint Peter, and the thæse vpon the Crosse. But who is able briefly to reckon them all? To this also do appertaine the thre parabes in the Gospell after the Euangelist S. Luke.

In the Gospell after Saint John, the forerunner of the Lozde doth crie out saieing: Behold the lambe of God that taketh away the sinnes of the worlde. And the Lozde himselve did saie to his Disciples: Whose sins soeuer yee forgive, they are forgiven.

Peter the Apostle in the Actes doth crie and say: All the Prophets beare witness to Christ, that whosoever beleueth in him shuld by his name receiue remission of his sinnes. The same Apostle againe in his Epistle, saith: Christ his owne selfe bare our sinnes in his bodie vpon the Crosse, that we being dead to sinne, might liue to, righteousness: by whose stripes yee are healed.

The Apostle Paule in the 5. chap. of his 2. Epist. to the Corinthians saith: God was in Christ reconciling the world vnto himselfe, not imputing their

their sinnes vnto them. For him that knew not sinne, hee made sinne for vs, that wee through him might bee made the righteousnes of God. And in the tenth to the Hebrewes he hath, Christ hauing offered one sacrifice for sin, is set downe at the right hand of God for euer, from henceforth tarrying till his foes be made his foote-stoole. For with one offering hath he made perfect for euer them, that are sanctified.

Moreouer, the blessed Apostle and Euangelist John doth no lesse truly than evidently testifie, saying: The blood of Iesu Christ the sonne of God, doth cleanse vs from all sinne. And againe, And he is the propitiati-on for our sinnes: not for ours only, but for the sinnes also of the whole world.

Against the
Nouatians &
Anabaptists.

But now most haine, and the very messengers of sathan himselfe are the Nouatians and Anabaptists, which seign that we are by baptisme purged into an Angelicall life, which is not polluted with any spots at all: but if it be polluted, then can he, that is so defiled, looke for no pardon at all.

For to passe ouer many other places of holie Scripture, was not S. Peter consecrated to God in baptisme: Had he not tasted of Gods good grace? After that notable confession which hee made, the Lord said vnto him: Happie art thou Simon Bar-Iona, flesh and blood hath not reuealed this vnto thee, but my father which is in heauen. Again, when the Lord demanded of his disciples, saying: Wil ye depart also? Then Peter in the name of them all answered, Lorde, to whome shall we go? Thou hast the words of eternal life: and we beleue & know that thou art Christ the sonne of the liuing God. And yet this verie same

Peter after his baptisme and tasting of the grace of God, sinned notwithstanding, and that not too lightly, in denying and forswearing his Lorde & maister. Now was he, for this sinne of his, altogether unpardonable: Was his returne to God againe stopped by his stumbling? No verilie. For when he heard the cocke crowe, he remembered presently the wordes of the Lorde, he descended into himselfe, hee considered what hee had done, he wept bitterly, and moyned lamentably. And yet he was not long tormented in that grieefe without consolation. For the third day after, to the women which came to the Lordes sepulchze, it was said by the Angels: Tell his disciples and Peter, that he is risen and goeth before you into Galilie.

Loe here the Lorde will haue it knowen to Peter by name, that hee was risen. And why to Peter by name? Bicause forsooth he had sinned more greuouly than the other: not that the Lorde did like of Peters sin, but bicause he would thereby declare to vs that penitents doe obtaine forgiveness of their sinnes, so often as they de turne to the heauenly grace of God againe. And not manie daies after he restored Peter to the ministerie againe, commending to him the charge of his Chæpe.

Moreouer the Lord in Ieremie speaketh to the people of Israel, saying: If any man put away his wife, and shee marrie to another man, will hir first husbände turne to hir againe? But is not this land defiled? Hast thou not committed fornication with many? yet turne thee to me again, saith the Lord: And the Galathians being once rightly instructed by the apostle Paul, but after that seduced by the false apostles, resulted from the truth and preaching

thing of the Gospell: yet notwithstanding they obtained pardon. The Corinthians also after they had receiued grace, did wittingly and willingly sin in many things: but yet vpon repentance the Apostle Paul promised them forgiveness of their sinnes at the hands of the Lord.

And what is moze manifest than this, that all the saines do dayly in earnest and truely, not hypocritically, or falsely pray, saying: Forgiue vs our trespasses? They which pray thus, do plainly confesse that they are sinners. And the Lord promiseth to heare those that pray with faith, therefore euen those sins are forgiven at the prayers of penitents, which are committed after the grace of God is once knowne and obtained.

Now the places in the Epistle to the Hebrewes which the Prouations alledge for the confirmation of their opinion I haue in an other place so thoroughly discussed, that I neede not here busily to stand long vpon them.

But now to gather a summe of those things, which I haue hitherto said concerning repentance, let vs hold that repentance is a turning to God, which, although he doth by his word and other meanes stirre it vp in vs, is notwithstanding especiallie by the holy Ghost so wrought in vs, that with feare we loue, and with loue we feare our iust God, and merciful Lord from whom we were turned backe, being soyy now with al our hearts that we with our sinnes did euer offend so gracious a Father.

For being humbled before his eternal and most sacred maiestie, we acknowledge the sins that are objected against vs by the word of God: yea, we acknowledge that in vs there is no integritie or soundnesse: but do har-

tily desire to be reconciled with God Againe: and since that reconciliation cannot be other wise made, than by the only mediator the Lord Christ Iesus, we do by faith lay hold on him, by whom we, being acquitted from all our sinnes, are reputed of God for righteous and holy.

This benefite who soeuer do sincerely acknowledge, they cannot chouse but hate sin, and mortifie the old man.

I would therefore now and other members belonging to this treatise of repentance, to wit, the mortification of the olde man, and the renewing of the spirite, were it not, that the very matter it selfe doth require to haue some what said touching the forgiveness of sinnes, and satisfaction for the same.

For some there are, that, when they speake of repentance, do speake some things contrarie to the truth. To the end therefore, dearly beloued, that ye be not ignorant what to think of these points according to the truth, I will not like to stay somewhat in the exposition of the same. And I hope yet shall out of my words gather such fruit, as ye shall not hereafter repent your selues off.

To confesse, or a Confession is in the holy Scriptures diuersly bled.

Of the confession of sinnes.

For it signifieth, to praise the Lord, and to giue him thanks for the benefites that we receiue at his hands.

And therefore Confession is put for praise and thanksgiving. For the Prophet saith: O praise the Lord, for he is good, and his mercy endureth for euer. Paul in his Epistle to Titus speaking of hypocrites, saith: In wordes they confesse that they know God, but in their deedes they deny him.

Here, to confesse, doth signifie to say, to profess, or to boast. In an other

place it is taken for to trust, to staie vpon Gods godnesse, and to testifie that confidence as well by words as deedes. And in that sense did Saint John vse it in the fourth chapter of his Epistle, and Paule in the tenth to the Romanes.

Moreouer, to confesse, is to giue glorie to God, and freely to acknowledge thy sinne, and the iudgement which is obiected to thee for thy sinne. Salomon in the twentieth eight chapter of his Proverbs saith: Whosoeuer hideth his iniquities (or doth as it were defend them) nothing shall go well with him: but who so confesseth and forsaketh them, to him shall be shewed mercie. The Hebrew tongue vseth the word Iadah for that, which we call to confesse.

Now Iadah signifieth to let slack, or loose, as when a bowe once bended is unbended againe. And Modeh, which commeth of Iadah, is as if one should saie, confessing, yielding, or granting to be vanquished. For God accuseth vs and pleadeth vs guiltie of sinne, and indangered to punishment: which our flesh doth presently acknowledge, but yet standeth stiffe like a bended bowe, untill at length when that stiffenesse is unbended, it doth acknowledge euerie thing that God obiecteth against vs. This acknowledging is called Modeh, that is, a confession.

And we Germans saie, Es hat gelassen. Er hat geschneelt, when we meane that any thing hath yielded, or that a man hath at last confessed that, which he did afoze either flatly denie, or else dissemble.

But now confession of sinnes is of more sorts than one. For the one is diuine, the other humane. I will first speake of the diuine confession, then of the humane. We call that diuine,

whereof there be euident testimonies or examples in the holy Scriptures, and which is instituted by God himselfe. That is a free acknowledging and flat confession of the sinne, which God obiecteth against vs, whereby we doe attribute all glorie to God, and to our selues shame and confusion, and therewithall do craue pardon of God, and of our neighbour, against whom we haue sinned. Now sin is obiected to vs by God himselfe, who outwardly by the worde, or the ministerie of men, and somtimes by signes & wonders, and inwardly by the secret operation of his holy spirit, doth plead vs guiltie of sinne, and indangered to punishment, requiring of vs a free and voluntarie confession of our sinnes.

For he liketh of a free and voluntarie, not a fained or extorted confession. Truly the citizens of Jerusalem, and people of the Iewish religion, did of their own accord come to the baptism of John confessing their sinnes, which John in his preaching had obiected against them. And after the ascension of Christ into heauen, Saint Peter accused the sinnes of the Iewes: and immediately vpon the accusation it followeth in the historie: When they heard this they were pricked in their harts, and saide to Peter and the other Apostles, Men & brethren, what shall we do? And so forth as followeth in the seconde of the Acts. Likewise also the keeper of the prison at Philippos, feeling the earthquake, sprang out, and being instructed with the Apostles words confessed his sinnes, and was baptised. And the men of Epheesus which were giuen to magical arts when they heard the calamitie, which the diuell brought vpon the sonnes of Sceua their fellowes and practisers in magicke and sozcerie, did feare exceedingly,

dingly, and came and did confesse their sinnes. Upon these causes for the most part doth the confession of sinnes especially arise.

Againe, of the confession instituted by God, there are two sorts, whether of the one is made to God, the other to our neighbour. That which is made to God is either priuate or publike. We doe then make our confession to God priuately, when we discharge our hearts before God, open the secrets of our hearts to him alone, and in acknowledging the sins that are in vs, do earnestly beseech him to haue mercie vpon vs. This confession is necessary to the obtaining of pardon for our sinnes. For vnlesse we doe acknowledge our owne corruption and vnrightheadousnes, we shall neuer by true faith lay holde on Christ, by whome alone we are to be iustified. But here we thinke not that penitents must haften to any other confessor to confesse their sinnes vnto, but vnto God alone. For he alone doth forgive and blot out the offences of penitents. He is the physician, to whome alone we must discover and open our woundes. He it is that is offended with vs, and therefore of him we must desire forgiveness and reconciliation. He alone doth looke into our hearts, and search our reins, to him alone therefore we must disclose our hearts. He alone calleth sinners vnto him: let vs therefore make haste vnto him, prosecute our selues before him, confesse our faults vnto him, and craue pardon for them of him.

This confession if it be made of a zealous minde to God-ward, although it cannot be made by woorde of mouth, by reason of some impediment, or want of the tongue, is notwithstanding acceptable to God, who

doth not so much respect the mouth, as the minde of man. On the other side if we make confession with the mouth, and in hart are not thoroughly bent to the same, although we make that confession to God or the high priest, yet doth not the Lord regard so vaine a confession.

Concerning that true confession to God, I haue already spoken, whereas in the definition of Repentance, I said that penitents do acknowledge their sinnes. Of which the scripture doth in manye places substantially speake. Dauid in the Psalmes doth pray, saying: Haue mercie vpon me, O God, according to the greatnesse of thy mercie. For I acknowledge my sinnes, and my sinne is euer before me. To thee alone haue I sinned, and done euill in thy sight. And so forth.

And in another Psalme: I haue made my fault knowne vnto thee, & mine vnrightheadousnes haue I not hid. I said, I will confesse mine vnrightheadousnes vnto thee against my selfe, and thou hast forgiven the wickednes of my sinne. In the Gospell the Lord teacheth to pray, and in prayer to confesse and say: Forgiue vs our debts, as wee forgive our debtors. And when we pray so, he biddeth vs to go aside into our chamber, that our hart, and the deuotion of our hearts may there appere vnto our heauenlie father alone.

The prodigall sonne doth in the field, where none but swine alone wer to be scene, priuately both make and offer the confession of his sinne vnto his father. And that Publicane in the Gospell, which is compared with the Pharisee, knocketh his breast, and with a lamentable voice doth to himselfe confesse and say: Lorde be mercifull

cifull to mee a sinner. Let vs now also heare John the holy Apostle and Euangelist, comprehending all, that may be truely spoken touching this confession, in this one saying: If wee say, that wee haue no sinne, wee deceine our selues, and the truth is not in vs. If we confesse our sinnes, God is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all iniquitie. With this p̄uate confession which is made to God, is that voluntary confession alwaies ioynd that is made befoze men. For penitents are humbled so often as the matter, the glozy of God, and sauegard of our neighboz requireth, and doe befoze men openly testifie, that they haue sinned vnto God. For so Dauid, when Nathan the Prophet told him of his sinne, cried out, saying: I haue sinned to the Lord. So also Zacheus vnderstanding that the Lord was bybraided for receiuing him, doth openly confesse his sinne, and promise amendment.

We verily doe publikely make our confession to God so as I told you a litle aboue, but so much the rather yet, when after the hearing of the word of truth, we doe after that publikely or solemn maner either in the Church, or other wise in some congregation or holy assembly, recite our sins committed, and cry to God for mercy and pardon of the same. Truely of olde the Lord appointed in our forefathers daies, that the Priest going befoze in wordes p̄meditated for the purpose, the whole people should follow him word for word, and openly confesse their sinnes in the Temple. whereupon vndoubtedly it is at this day receiued in the Church of the Christians, that the pastoz or doctoz of the Church going befoze in wordes

conceiued, at the end of the exposition of the scriptures, befoze the assemblee is dimitted, all the people should openly in the temple confesse all their sins against God, and hartily desire him of his mercy to forgiue them the same. The publikely confessions of sinnes are notably known which were made by Daniell, Cozas, and Pehemias. And I saie plainly that that was a publikely confession of sinnes, which Saint Mattheue in his thirde Chapter saith that the Jewes did make. For all Iurie came out to Iohn the fore-runner of the Lorde, and were baptised of him in Iordane, confessing their sinnes. For when they did publikely receiue baptisme, then did they thereby declare and openly confesse their sinnes. For baptisme is the signe of the cleansing of sins: therefore they that are baptised confesse that they are sinners. They that were not baptised, thought them selues to be other wise purged, and that they neede not any sanctification.

The Ephesians did publikely confesse their sins, when gathering their bookes of witchcraft together they burned them in the fire. For by the burning of those bookes they did confesse, that they had committed wickednesse, that was to be purged with fire.

Now the confession that is made to our neighbour is of this sort: Thou hast offended thy brother, or elle hee perhaps hath done thee iniurie, for which ye are at discord, and doe hate one another: in this case verily ye must thinke of reconciliation: let the one therefore goe to the other, and confesse and aske pardon for the fault committed, and let him, that is innocent in the matter, freely forgiue him that confesseth his faulte, and so become his friend againe. Of this confession

Publike or open confession.

Lcuit. 10.

Actes 15.

Confession that is made to our neighbour.

cession the Apostle James spake, saying: Confesse your faults one to another, and pray one for another, that yee may bee healed. And our Lozde and Sauour did befoze James teach vs, saying: If thou offerest thy gift at the altar (for hee speaketh to those among whome at that time the sacrifices of the law were yet in vse:) and doest remember there, that thy brother hath any thing against thee, leaue there thy gift before the altar, and go thy waies, first be reconciled to thy brother: and then thou maiest come and offer thy gift. To this also doth belong that Parable which the Lord putteth forth and expoundeth in the eighteenth chapter after Saint Mattheu, of him that was cast into perpetuall prison, because when hee had founde fauour at his Lozdes hande, he was ouer cruell vpon his fellowe seruant, to whome he woulde not forgiue so much as a farthing. For in the sixt chapter after Saint Mattheu the Lozde saith: If ye forgiue men their trespasses, your heauenlie father wil also forgiue you. But if yee forgiue not men their trespasses: no more will your father forgiue you your trespasses. Not that, for our forgiuing of others, our sinnes are forgiuen vs. For so the forgiuenesse of our sinnes shoulde not be free, but shoulde come by our merits, and as a recompence of our deserts. But now when our sinnes are free lie forgiuen through faith, verily that vnreconciliable and harde hart is an assured argument, that there is no faith in a hard, Stubborne, and vnapeasable man. But where there is no faith, there is no remission. Therefore voluntarie forgiuenes in a man towards his neighbour, is not that, for which we are forgiuen of God our

father, but is an euident signe and naturall fruit of true faith and the grace of God in vs.

To these two kindes of confession some men adde that, whereby they that are oppressed in conscience with any grieuous sinne, doth consult or aske counsell either of the Pastour of the Lozdes flocke, or else of some other that is expert and skillfull in the lawes of God. But that is rather to be termed a consultation than a confession. And it is in no place either commanded or forbidden, and therefore left free at euerie mans choice. Wherefoze no man ought to be compelled to this consultation. But if any brother doe demaunde counsell either of the minister of the Church, or of anie other private brother, then charitie commaundeth thee to satisfie him, if so be that thou canst. Yea, if he demaundeth not, and thou doest see thy brother to be in danger, charitie againe commaundeth thee to admonish him that is so in danger, and to handle him as a brother. For Paule to the Galathians saith: Brethren, if a man be preuented in anie fault, yee which are spirituall restore such an one in the spirit of meekenes: considering thee selfe least thou also bee tempted. Beare ye one anothers burden, and so fulfill the lawe of Christ. But this belongeth nothing to confession, therefore we returne to our purpose againe.

Thus much haue wee hitherto said touching the confession of sinnes, which God hath instituted. Now wee will annere somewhat touching the confession of sinnes that men haue ordained. That confession also is of two sorts, the one is publike, ritually or ceremonially, which for the most part they call *ἑξομολόγησις*: The other

Consulta-
tion.

Confessions
of sinnes or-
dained of
men.

Exhomole-
gēsis.

is priuate or secret, and is called Au-
ricular:

I call the publike confession Ritu-
all, not so much because it is the ac-
knowledging or confession of sinne,
as for that it is the penitentiall action
for the sinne committed. For Isidore
the Bishop, *Libro, Etymol. 6. Cap. 18.*
saith: *Exhomologesis* is the discipline
of prostrating and humbling men in
habite, in liuing, to lie in sacke and
ashes, to deface the bodie with filth,
to mourne & lament with a sorrow-
full minde, and through sorrowe to
amende that, wherein they sinned
before.

These wordes of Bishop Isidore,
I woulde not haue recited vnto you,
(dearely beloued) who is an Authour
not verie famous, vlesse I had scene
the same wordes in a manner to bee
read in the booke which Tertullian
wrote of Repentance: and vlesse I
had found an example thereof in Eu-
sebius, who in the fift booke and last
chapter of his Ecclesiasticall historie
saith: Natalis the martyr being se-
duced by heretikes, and at length
vnderstanding his errour, riseth vp
in the morning, and putting on a
sackcloth, sprinkling himselfe with
ashes, and with manie teares bewail-
ing his errour, casting himselfe pro-
strate at the feete of Zephyrinus the
Bishop, and all other, not Clearkes
onelie, but laie-men also with great
lamentation and exceeding sorrowe
prouoked all the congregation with
earnest and continuall praiers to re-
quest of Christ Iesus to pardon his
offence.

Touching the rites of repentance
I will hereafter speake. Now this
rituall or ceremoniall Repentance,
as it was vsed among them of olde, ap-
pareth not to haue bene comman-

ded of God, that whosoever at this day
committeth any sinne, should be com-
pelled presently to confesse it openly,
in such sort as they were wont to doe
it. For where is it read that such pe-
nance was inioined to the sinfull or
adulterous woman that is mentioned
in the Gospell? Many other sinners
are received by Christ into the grace
of god without such outward penance.
For it is very well known how
Christ dealt with Mattheu, with Za-
cheus, with Peter that denied him,
and with many other.

Therefore we doe not amisse beleue
that the olde Bishops and Priests did
inuent that publike kind of penance,
for disciplines sake, and that they of
their times might haue lesse liberty to
sinne. Truly Hermius Sozomenus
Salaminius, that notable writer of the
Ecclesiasticall Historie, in his seauenth
booke and sixtenth Chapter sayeth:
In the beginning it pleased the
Priests, that as it were in a theatre,
where all the congregation might
beare record of the same, the sinnes
of offenders should be openly puni-
shed. See, here he saith, It pleased
the Priest.

Hee addeth also that there was
* a Priest appointed to whom they
that sinned should come and confesse
their sinnes, and should heare of him
the penance, to wit, what they should
doe, or how they should abie for their
transgression. Immediatelie after he
describeth the manner of penance in
the Romish Church vsed. And to that
again he addeth, that in the Church
at Constantinople there was a priest
appointed to heare penitents, which
office remained still, till at the length
a certaine Gentlewoman, which for
the sinnes that she had confessed, was
inioyned by such a penitentiarie to
fast,

Luke 7.
John 8.

* An Elden.

find him o-
therwise cal-
led Natalis.

fast, and to pray to God, and thereby hauing occasion to be long in the Church, was at last bewrayed to haue plaid the whoze with a Deacon. For which cause the Bishops were euill spoken of. But Nestarius the Bishop deuising how it were best to deale with such a grieuous crime, deppriued the Deacon, that had done the sinne, of his Deaconship. And for bicause some perswaded them, to leaue it free to enerie one, according to his owne conscience and confidence to come to the communion of the mysteries, he did quite take awaie the office of that penitentiarie Bishopthod: and euer since that time hath that counsell giuen to Nestarius, preuailed, and doth euen to this day endure. And so forth. The same in the beginning of the chapter saith: Nestarius the Bishop of Constantinople did first take out of the church the priest, that was appointed to heare the confession of penitents, whom all the other Bishops did in a maner follow. Thus far he.

But the Bishop Nestarius woulde not haue abrogated that Exhomologesis (being so holie a man as in dæde he was) if he had vnderstode that it had bene instituted by God himselfe: neither had it bene lawfull for him to haue abrogated it. Therefore he knew, euen as Sozomene doth also confesse that by the counsell of the Bishops, that order of penance was blurped in the Church. Neither doe we reade that John Chrysostom who succeded Nestarius, and was a verie diligent and seuerer Bishop, did euer restore that rituall penance, which his predecessor had abrogated before him. For in the 31. Homilie vpon S. Paules Epistle to the Hebrewes he writeth: I bid thee not to bewraie

thee selfe openly, nor yet to accuse thy selfe to others: but I will haue thee to obey the holie Prophet, who saith: Open thy waie vnto the Lorde. Therefore confesse thy sinnes before GOD the true and vpright Iudge with praiers for the iniurie committed: not with thy toong, but with the memorie of thy conscience. And then at length beleue that thou maiest obtaine mercie, if thou hast in thy minde continually. And so forth.

Againe vpon the 56. Psalm: If thou art ashamed to tel thy sinnes to anie man bicause thou hast sinned, yet saie them daillie in thine owne hart. I bid thee not confesse them to thy fellow, that hee should vpbraid thee: tell them to thy God who doth regard them. If thou tellest them not God is not ignorant of them, for he was at hand when thou didst them. And againe in another place he saith: I bring thee not foorth into the theatre of thy companions: I compell thee not to discouer thy sinnes vnto mortall men. Rehearse thy conscience before God, and declare it vnto him. Shew thy wounds vnto the Lord thy best Phisition, and aske of him a salue for the same.

Againe: Take heede that thou tell not a man of thy sins, least he bewray thee and vpbraid thee for them. For thou needest not to confesse them to thy companion, that he should bring them abroad, but to the Lord, which hath the care of thee, who also is a gentle Phisition: to him therefore thou shalt shew thy wounds.

Moreover, he bringeth in the Lord speaking and saying: I compell thee not to come into the open theatre, and to make many priuie to thy sins: tell thy sinne priuately to mee alone

that I may heale thy sore. Thus much out of Chrysostome.

Nowe all this doth manifestlie argue that that Ceremoniall penance (as it was once vsed in the Church) not instituted by God, was without anie iniurie taken out of the church, and not restozed againe by the bishops that succeded. They doe not altogether in vaine tell vs that some reliques of that rituall repentance abided still in the Romaine Church. But what haue we to doe what euerie church hath taken to it selfe, either to keepe or else to laie awaie? Wee rather ought to enquire, what Chyist hath deliuered vnfo vs, and what his Apostles haue taught vs, of whose doctrine I haue I thinke spoken inough already.

The private or secrete confession of sins was wont to be made, when none were by but the Priest alone. For one goeth secretlie and whispereth his sinnes in the eare of the Priest that was appointed to heare those secret confessions, and being by him absolved, doth thinke that by the recitall of a fewe ordinarie wordes, hee is purged from all his sinnes. And therefore I call it Auricular confession. This was vnknowne in the Apostles times, and although it be now a good sorte of yeeres agoe since it first toke root, yet notwithstanding it was free from the beginning. At last wee reade that it was commaunded and roughlie extozed by the Bishoppe of Rome, when the state of the Church was most corrupted about the yeere of Grace 1275. And yet it was about 80. yeeres or more in controuersie, before it was by decree layde vppon all mennes neckes, Whether it were enough for a man to confesse himself to God alone or else to a Priest also,

for the purging of his sinnes? Hugo in his booke of the Churches power to binde and loose doth say; I dare boldly say, if before the Priestes absolutely, any man do come to the Communion of the bodie & blood of the Lorde, that hee doth assuredly eate and drinke his owne damnation, although hee repent him neuer so much, and doth neuer so greatly lament his offences. This did Hugo say boldly without his warrant, vnlesse the word of God doth instruct vs falsely. Hee liued about the yeere of our Lord 1130. Within a litle while after him vparted Peter Lombard, commonly called the master of sentences, because he gathered together the sentences of the Fathers, and laid forth their doctrine as it were in a Summary: of whose worke I meane not here to tell my iudgement what I thinke. It is thought that hee flourished about the yeere of Chyist. 1150. Hee, *Sententiarum. lib. 4. Dist. 17. & 18.* doth by the authozitie of the fathers shew, first that it sufficeth to make the confession of sinnes to God alone. Then hee annexeth other sentences which teach the contrarie. And lastly concludeth of himselfe and saith: By these it is vndoubtedly prooued that we must offer our confession first to GOD, then to the Priest, & that otherwise we cannot enter into paradise, if we maye (haue a Priest.) Again, It is certified that it is not sufficient to confesse to God without a Priest: neither is hee truly humble and penitent that doth not desire the iudgement of a Priest.

Gratian, that gathered the Decretals together was somewhat honeste then Peter Lombard, who liued and flourished at the same time with Lombard. Hee determineth nothing

definitiuely, but shewing sentences for either side, both that we must confesse our sinnes to the Priest, and not confesse them, doth leaue it indifferentlie vnto the Readers iudgement.

For thus he concludeth: Vpon what authority and reasons both the opinions of confession and satisfaction are grounded, we haue briefly here declared. But to which of these wee ought rather to sticke, that is reserved for the reader to chose. For both partes haue wise and religious men to their fauours & defenders. Thus saith Gratian about the end of the first distinction of penance.

About fiftie yeeres after followed Lotharius Leuita a Doctoz of Paris, the Scholler and earnest follower of Peter Lombard. He being once made Bishoppe of Rome, and named Innocent the thirde, called together at Rome a generall counsell called Lateranense, in which hee made a lawe, which Gregorie the ninth reciteth in his Decretall of Penance and Remission, Lib. 5. cap. 12. almost in these verie wordes: Let euerie person of either sexe, after they are com to the yeeres of discretion, faithfully confesse alone, at least * once in a yeere their sinnes vnto their owne proper Priest: and doe their indeuour with their owne strength to doe the penance that is inioined them: receiuing reuerently at Easter, at the least the Sacrament of the Eucharist, vnlesse peraduenture by the counsel of their own priest, for some reasonable cause, they thinke it good for a time to abstaine from receiuing it. Otherwise in this life let them be prohibited to enter into the Church, and when they are dead, to be buried in Christian buriall. This is that newe

lawe, which containeth many absurd and wicked blasphemies. And to let passe verie manie of their absurdities, I will recite vnto you not past one or twaine of the foulest of them. As it not a wicked thing to sende a sinner to I wot not what kinde of Priest of his owne, when Christ hath giuen but ministers and Preachers to his Church onely, being still himselfe the vniuersall Priest, and proper Priest to euerie one in the Church, euen vntill the ende of the worlde: to whom alone all the faithfull ministers doe sende sinners from themselves for to confesse their sinnes to him? For John saide: I am not Christ, but am sent before him to beare recorde of him. What may hee sayde to this mozeour, that it is a detestable blasphemie to attribute the remission of sinnes to our owne confession and the Priest's absolution, as to the workes of mortall men? And who I praise you is able to reckon by all his sinnes vnto the Priest? Doth not Ieremie cry: The hart of man is euill & vnsearchable? Doth not Dauid saie: Who knoweth his sinnes? Cleanse mee from my hidden faultes. It is vnpossible for a man to confesse all his sinnes. While therefore a man compelled by the lawe doth consider these reasons and ponder them in himselfe, hee cannot chose but must needes be drowned in the bottomlesse deapth of desperation: so great a burthen is laide vpon the free neckes of Christ his faithfull people, as a thing so necessarrie, that without it they cannot obtaine eternal saluation, directly contrary to the Apostles decre, that is to be seen in the fiftenth of the Acts. And lastly, what I pray you is a sinner able to doe of his owne strength? What power I praise you haue wee tillie

wpet:

A law made wherin auricular confession was first commanded.

* The Latine copie hath *semel in animo* falsely I think, for *semel in anno*.

Wretches of our selues to do good.

But it grieueth mee, and I am ashamed of these mens impudencie, to see that they wil haue this their auricular confession to be instituted of God, and that they go about to uphold and confirme it by the scriptures, guilfully wreasting that place in the Gospel, where the Lord saith to the Leapze, Go thy way, shewe thy selfe to the Priest. Nowe they doe not impudently wreast this place alone contrary to the true sense, but do also corrupt al the other testimonies of holie Scriptures, which they are wont to cite.

Among all the rest I wil tell you of this one. Bonauentura in his Commentaries *Ad sententias Magistri lib. 4. Dist. 87. Quest. 3.* imagineth two things to be in confession. The one formal, to wit, absolution, or the power to heale: & this he saith was instituted by the Lord at the giuing of the keyes. The other is material, to wit, the disclosing of the sin: and this he saith that the Lord himselfe did not institute, but onely insinuate. For immediatly after he addeth these words,

And therefore confession was insinuated by the Lorde, instituted by the apostles, and openly proclaimed by Iames the bishop of Hierusalem. For as he proclaimed the decree of not keeping the ceremoniall lawes, Acts. 15. So also he published, & layed vpon all them that sinne, the necessitie of confession, saing, confesse your sinnes one to another. Thus you hath Bonauentura. But who will not wonder at the blindnesse of that age.

This writer acknowledgeth that auricular confession was not instituted by the Lorde, but obscurely, and, as it were, by coniectures of the conse-

quents: That the apostles expounded the mind of Christ & instituted it: And that S. James in the name of all the Apostles did by a decree openly proclaim it. He addeth, that the wordes of the proclamation were, Confesse your sinnes one to another. Nowe what is it else to wreast the scriptures if this be not to wreast them? Euen he that is the blindest doth easily see that these champions are vnweaponed in this same combate, bringing forth a spear made of a wrapt vp wispe of hay, which they shake & keepe a coile with, as if it were the lance-Staffe of Hector or Achilles.

It is most euident that the Apostle speaketh not of secreete and auricular confession, but of that confession which by a certaine reciprocation is made of them, that haue mutually offended one another: And now againe fraile confessing their selues one to another are mutually reconciled, and praise one for another agayne. Of which I haue saide somewhat already a little before. They doe not see that in the Apostles wordes there are two things, which being diligently considered do make them merr making stockes to them that perceyue them. For first the Apostle in that place bleth this worde *mutuus*, which signifieth mutually, one another, one for one, and as it were reciprocalitie. Therebypon we inferre thus, if according to the Apostles precept we must confesse our selues one to another, and that *mutuus*, doth signifie, mutually or reciprocally, that is, that we must confesse our selues by turnes, as it were first, I to him, and then hee to me, as it signifieth so in verie deede: Then must it needs be that after the Lay-men haue confessed themselves to the Priests, the

the Priestes shoulde againe confesse themselves vnto the Lay-men. For that is, to make confession one to another. For we saie, *ομλοειν ἀλλήλους*, that is, they loue one another mutually, he him and he him againe.

But if this trouble the Priestes, to haue their confessions hearde of Laiemen, let them then acknowledge that this place of the Apostle doth make nothing for their secret and auricular confession, which they haue deuised for their owne commoditie. Then the Apostle addeth, And pray yee one for an other that yee may bee healed. Wee doth therefore associate and as it were ioyne vnder one voake both confession and praier. And vpon that wee doe againe gather, if wee muste confesse to none but Priestes, then must wee praie for none but Priestes. But wee must not praie for Priestes alone, Ergo we must not confesse to Priests alone, but euerie one, one to another.

The same place of S. James must not be vnderstood of secret and auricular confession, but of that open or publicke confession, by which they returne into charitie againe by the mutuall confession of their faultes, which had befoze offended ech other with mutuall iniuries, and being nowe againe reconciled, do pray one for another, that they may be saued.

Wee doe therefore leaue this for an vndoubted truth, that the disputers for auricular confession, neither haue proued, nor can proue, that it was instituted and ordained of God.

But when they see, that this their confession will to wacke, they goe about with weake proppes, God wot, to stay it vp, and say, that that confession is to be retained still in the church,

if it were for nothing else but for disciplines sake, to make men blush, when their sinnes come to light, which is a cause many times that men doe sinne the seldomer. And also they say that it is to be retained for priuate absoluti- on, and peculiar or singular consolati- on of the godly.

But if auricular confession bee so needefull, and profitable for the Church, as they will seeme to haue it, howe chaunced it that the Church for the space of a thousande yeeres after the Apostles times was vtterlie without it? It is meruaile then that the Apostles did in no place either vse it or commaunde it. And againe it is manifest that the times which were befoze the comming of Christ did not once so much as dreame of this confession: neither did the Apostles leaue the Church of God destitute of any thing necessarrie vnto saluation. Now what discipline this auricular confession planted in the Church of GOD is, the abhominable deedes and wicked actes that insued it doe plainly declare. For both he that doth confesse, and he that heard the confession, learned horrible wickednesse euen by the examination and beating out the circumstances of sinnes committed. By that meanes, there were giuen and taken causes and occasions of whoredomes and adulteries. Under the pretence of those confessions the chastitie of matrons and virgins hath been assaulted, and also corrupted often times and moze sundry waies then is decent to be named. Those confessions fished out the secretes of euerie mans conscience: which thing auailed greatly to the establishing of their tirannie.

By those confessions the confes- sores could be cunningly spoile and rob their

Whether au- ricular con- fession ought to be retei- ned in the church for disciplines sake.

their Christ children, as they called them, of their goods and substance: because they knew what riches every one had, and how he came by them. And when the Pères of euery Common-wealth knewe that the Priests were priuie to their faults, they could not chouse but feare the Priests. And so it came to passe, that they did not so strongly as they might, set themselves against the extreme corruption & lust of the Priests, that was otherwise not to be suffered.

They haue béene heard to say: I haue learned by confessions & knowe at my fingers ends, what kind of men, of women, and of maidens are in this citie. I knowe how to handle euery one according to his disposition. They doe all feare and stande in awe of me, because they know that I am priuie to their most secret déedes and thoughts of their mindes. The secrets tolde in confession are many times foolishlye babbled abroad with the perill of the sillie soule that first confessed them. By the means of confessions no small and many treasons are hatched by and put in practise. And surely, it is a godlie matter, when we for the fear of carnal blushing that we haue by the meanes of one man, I meane (as some terme him) of our ghostlye father, we shall cease to sinne, rather than for the sincere feare that we haue of God, when as indéede we doe not blush at all to thinke that he shall be a witness against our conscience, nor yet do feare the severity of his iudgement that shall lighten vpon vs.

What may be saide to this moreouer, that by this auricular confession once established in the Church, nothing else is wrought, but that the word of God should be the lesse regarded through our traditions, and we

made the slacker to confesse our sinnes to him, to whome of right we ought for to confesse them? For so often as we remember our sinnes, we doe earnestly put them off againe vntill the time of confession come. And when it is come, then who I pray you, goeth to it with a chéerfull minde? Let wise men therfore iudge what kinde of discipline this is, and how wel it pleaseth God.

That, which they alledge of priuate absolution, is a méere deuise of mans inuention, which hath not in the sacred Scriptures any pzecept or example to backe it selfe withall. For in very déede none doth absolue vs men from sinne, blame, and punishment, but God alone, to whome alone that glozie doth belong. The minister by the preaching and consolation of the Gospell doth pronounce and testifie, that to the faithfull their sinnes are forgiven. Wherefore, this preaching of forgiveness being fetched from out of the mouth or worde of God, is the absolution wherewith the minister absolueth. Neither is that absolution made anie whit the more effectually, if the minister doe priuately whisper it into the sinners eare. The publike preaching of the Gospell as it is instituted by Christ our Lord, doth satisfie a faithfull minde, which doth not so much respect the demeanour of the minister, as hee regardeth the truth of him in whose name the minister doth it. But, if a sinner, say they, doe heare priuately saide vnto him: I absolue thee from thy sinnes, and that by the vertue of the keys, he doth farre better vnderstand that his sinnes are remitted, than when forgiveness of sinnes is generally preached and publikely pronounced. But we doe in this case set against them

Whether auricular confession is to be kept in the church for priuate absolutions sake or not.

the

the Apostles example, whome when the men of Jerusalem had heard to preach, they were pricked in heart, and saide: Men and brethren, what shall we do? To whom Peter answered: Repent, and be baptised every one of you in the name of Christ Iesus vnto the remission of your sinnes, &c. And there were added to the Church that same day about 3000. soules. Now, who vnderstandeth not, that vpon so greate a multitude baptisme was at once bestowed, and the remission of sinnes vniuersally preached vnto them all, and not that every one had this saying or the like whispered seuerally into his eare: whether, thy sinnes are forgiven thee: And verily a godly minded man may learne true faith in Iesus Christ (through which his sinnes are forgiven him) as well by the publike preaching of the Gospell, as by the priuate whisperings of priuate penitentiaries, and absolving confessours: namely, since that publike preaching doth containe the commandements of God: when as those whisperings do nothing so: and finally, since that the publike preaching of the Gospell doth apply to every one the grace of God, and that the Sacraments doe testifye the remission of sinnes, and the heavenly giftes prepared for all them that doe beleue in Iesus Christ. And yet I say not this, because I thinke it amisse, when occasion serueth so to doe, if the minister doe preach priuatly to one or two the Gospell of our Lorde, or els in the words of Christ doe promise remission of sinnes to him that beleueth: but I doe here dispute against them, which doe suppose that publike and generall preaching (as it was vsed of the Apostles) declaring to all and every man the remission of sinnes, is

not sufficient: except the sinner going to the Priest doe confesse his sinnes, and priuatly aske and receyue priuate or peculiar absolution of hym for the same. For they thinke that for that priuate absolutions sake, this priuate or auricular confession must be reteyned in the Church.

But we will not, say they, that all and every peculiar sinne with the circumstances thereof should be reckoned by or rehearsed. What of that then? Who, I pray you, commanded vs to whisper any sinnes at all into the Priestes eare? The primitive Church was wont to confesse to the Priestes, neither few nor many, nor any sinnes at all. Bonauentura recorded that before Pope Innocent the thirde, they were not counted heretiques, which affirmed, that confession made to God alone, without any Priest, is sufficient to them, that doe faithfully beleue: but after the decree which he published touching confession to be made of euery man vnto his owne Priest, they were iudged heretiques, that taught men to bee confessed to God onely. As though it lay in Pope Innocent to make a new article of faith, which the church was without by moze then the space of 1200. yeares after Christ. Therefore, if all they that lived before Innocent were without suspicion of heresse in that point: and since we reade that Nestorius, and the Church of Constantinople was not condemned of heresse, for abrogating and casting out of the Church their Exhomologesis, which seemeth to be farre better than this auricular confession: no godly man vndoubtedly shal condemne vs, which maintaine the confession instituted by God, that is wont to be made to God

and

and our neighbour : but do onely reiect and hisse at that secret and auricular confession, as that which bringeth moze discommodity than honest profit to the Church of God.

And for because I haue hitherto said thus much of secret or auricular confession, vpon which the treatise of satisfaction doth depend, I should here, euen of necessitie, say somewhat of satisfaction, had I not sufficiently spokē of it in mine other Sermons of this woꝝke, as in the sixt and ninth Sermons of the first Decade, and in the third Decade, where I entreate of the saints affliction in the tenth Sermon of the same Decade, and also in the fourth Decade, where I spake of the Gospell. The Priestes and Ponkes do teach that repentance of the sinne committed, and faith in Christ, are not sufficient for the purging of sins, without the satisfaction of our owne woꝝks and merites, which they make to be, wearing of sackloth, fasting, teares, prayers, almesdeeds, offerings, sundrie afflictions of the body, pilgrimages, and many other odde knackes like vnto these.

For they affirme, that by these means, penalty due to sinnes (the guilt whereof, they say, is onely pardoned) is washed away, as with a shouꝝe of water poluzed downe vpon it. But we already haue taught out of the Canonick Scriptures, that God doth not onely forgive freely the guilt, but also the penaltie of our sinnes. We haue already taught that men are not iustified by their own woꝝkes and merites, but by the mere grace of God, through the faith of Christ Iesus. For otherwise he should in vaine haue taken our flesh vpon him, and in vaine should Christ haue giuen him selfe vnto the most bitter

and reppochfull death of the Crosse. Now we adde, if we are not iustified by woꝝkes, then do we not with our woꝝkes make satisfaction for our sinnes. For in effecte (although I acknowledge that there is a difference and do not confound them) iustification and satisfaction come both to one end. By the iustification of Christ, we are absolved. By the satisfaction of Christ, or rather for his satisfactions sake we are also absolved. Christ is our righteousnesse, and therefore also our satisfaction. The price of our redemption is in Christ not in our selues. If we make satisfaction for our selues, then is the price of our redemption in our selues. And therefore are we both Christs and Sauours vnto our selues: which thing doth flatly make Christ of none effecte, and therefore is it extreme blasphemie. Moses in his lawe doth with little busines or none, dissolve all the arguments for satisfaction wrought by our woꝝkes. For where he describeth the manner of cleansing sinnes, he placeth no iotte thereof in the woꝝks of men, but theweth that it all consisteth in the ceremoniall sacrifices. Now we do all agré and iointly confesse that in those sacrifices, the onely sacrifice of Christ was plainely prefigured. And to that is added, that that onely preaching & promise of the new testament is this: I will be appeased vpon their vnrighteousnesse and sinnes, and wil no more remember their iniquities. Nowe, where such a remission is, there is no oblation or satisfaction for sinne. And we in the Crede verily do beleue the forgiveness of sinnes. But, if the debitor make satisfaction to the creditor, then what I pray you doth the creditor forgive him? Therefore, this article of our faith, the

princi-

Of the satisfaction of works.

Note heere the difference that they make betwixt Pena & Culpā pcc. 641.

principall promise and preaching of the new testament is vtterly subuerted, if we admit the doctrine of the satisfaction of our woꝝkes foꝝ sinne.

Wee do acknowledge, that teares, fastings, wearing of sackcloth, almes deedes, and the other woꝝkes of pitie, humiliation and charitie haue a place in repentance. Of which I wil speake in place conuenient: but we deny that with them wee make satisfaction foꝝ our sinnes, least we shoulde make the price of Christ his redemption of none effect.

Wee acknowledge that at some times the Loꝝde hath whipped them, whose sinnes he hath foꝝgiuen, as he did to our parents Adam and Euah, and to king Dauid after his adultery and murther of Urias. But I haue alreadie shewed you that those afflictions were not satisfactions foꝝ the sinns, which God had pardoned, but exercises of Gods discipline & humiliation, which doth by those meanes keepe his seruants in their dutifull obedience, and doth declare to al men how hartily he hateth sinns, although he doth freely foꝝgiue and pardon them. Therefore, least we, bicause of that free foꝝgiuenes, shoulde be the moꝝe inclined and prone to sin, he promisseth them whome he maketh to be examples foꝝ vs to take heed by.

Neither do we read that the saints did simply attribute the benefite of iustification oꝝ satisfaction vnto their afflictions. I confesse that Daniell the Prophet gaue counsell to the most mightie king Nabuchodonosoz & said: Let thy sinns bee redeemed in righteousness and thine iniquities in shewing pittie to the poore.

But in these woꝝdes, the king was taught how to lead the rest of his life, that was yet behinde, and how to rule

the state of his kingdome.

The king had til then oppressed many nations, and sinned in mercilesse crueltie: wherebpon he perswadeth him to change his olde kinde of life, to embrace iustice, and deale well with al men.

Therefore he speaketh not of the satisfaction of his sinns befoꝝe God, but befoꝝe men. Foꝝ there is saluation in none other than in Christ alone.

But if any man do stubboꝝnely stick vpon the letter, we say that the righteousness of christians is faith, by which their sinnes are properly cleansed: and that faith is not without god woꝝkes and charitie, to which iustification is vnproperly ascribed. Of which matter I spake in the treatise that I made of god woꝝkes.

Therefore, when Saint Peter doth cite that place of Salomon: Charitie couereth the multitude of sinns; the woꝝde Couereth is not there vsed foꝝ Purging: Foꝝ, by the onely bloude of Christ all sinns are purged and wiped away: but it is taken foꝝ Turning away.

Foꝝ as selfe loue in a manner is the roote of all sinnes: so charitie is thought to be the dyuer awaie of all mischiefes. For loue doth none ill to his neighbour. Now whereas they object that sentence of the Gospel, where the Loꝝde saith: Many sinns be foꝝgiuen hir, bicause she loued much, they doe misse heerein, bicause they vnderstande not, that the woꝝd *en*, which is commonly englished, bicause, oꝝ, foꝝ that, is heere a note of inferring some what, and that no other sense is gathered than this.

Manie sinnes bee foꝝgiuen hir, therefore she loued much: *Or*, whereby it commeth that shee loueth much.

Neither

Many sinns be
foꝝgiuen hir
bicause she
loued much.

God afflicteth them
whose sinns
he hath
foꝝgiuen.

Neither do we here wrest the words of the Gospell to maintaine a wrong opinion. For in the historie there goeth befoze: First, When they were not able to paye, he forgauē them both. If he forgauē them, and if they were not able to paye, he did not then forgieue them for their loue. For if they had bene able to paye, he would not haue forgieuen them. Secundarily, there goeth befoze: Whether of these will loue him more? Simon sayth, He to whome he forgauē the more. Therefore, the Lordes answer could in effect be nothing else but this: I haue forgieuen hir very much, therefore hath she loued much. So then, I say: loue is of forgieuenesse, and not forgieuenesse of loue. And then it followeth immediatly. And he said to the woman, thy faith hath saued thee, go in peace. We do therefore conclude, that there is but one onely satisfaction for the sinnes of all the world, to wit, Christ once offered by for vs, which are by faith made partakers of him.

But now, as we do not acknowledge or admit the satisfactions that are obtruded vnto vs in the doctrine of the Priestes and Monckes, so do we by all meanes detest the indulgences of the Bishops of Rome. They called these Indulgences, a beneficiall pardoning of crimes, or remission of the punishment, or of the guilt, or of both: to wit, by the power of the keyes bestowed by the Lord: and for the merite of the Martyres bloude (for so they say) graunted or giuen to them that are rightly contrite in harte, and vñ confesse their sinnes. For these fathers of Indulgences are wont with their Indulgences to remit againe the rigour and seueritie of the satisfaction which lyeth in them to order at their

discretion. Truly, as one saide: The fathers gentle Indulgence, doeth make the children naught: So haue their Indulgences vtterly corrupted true repentance. But thou canst read in no place that such power was giuen to the Popes as they did feigne. We read, that to the Apostles the keyes were giuen by the Lorde: but those keyes were nothing else but the ministerie of preaching the Gospell: as I in place conuenient will shew vnto you. Now the Gospell promisseth to vs remission both of the guilt and penaltie, for Christ his sake, and faith in Christ, and doth admonish vs that in the latter times, there shall come men that shall say: we are Christes, that is, which shall attribute to them selues the things that do properly belong to Christ alone, such as is especially the forgieuenesse of sinnes.

But it commaundeth vs to die from them, and by all meanes to take heed of them, as of wicked seducers. The same Euangelicall truth doth teach that the faithfull are cleansed by the onely blood of the sonne of God.

Their indulgences do promise men the cleansing of their sinnes through the blood of S. Peter, S. Paule, and other holy Martyres. And for that cause are they the prophanation of the blood of the Sonne of God. The Saints do wash their garmets in the blood of the lamb, not in the pardoning bull, or bore of indulgences, nor in the Martyres blood. Peter, Paule him self denyeth that either he, or Peter, or any other of the Saintes was crucified for the Church of God. And yet their indulgences were so set forth, as though God were pleased with vs for the blood of the Martyres. Therefore their indulgences are flatly contrarie to the Apostles doctrine. And I admonish

monished you in my Sermon of god
works in these wordes of Paule: I
fulfill that which is behinde, of the
afflictions of Christ in my flesh, for
his bodies sake, which is the church,
that that fulfilling is not referred to
the worke of the purging or propitia-
tion of Christ, which is consummate,
vnlesse Christ at his death did testifie
falsly saying: It is consummate, but
to those afflictions wherewith the
members of Christ, that is, the faith-
full are exercised by the crosse, so long
as they liue in this fraile flesh. Verily
the Lord maketh account of the afflic-
tions laid vpon the faithfull, as of his
owne. For to Paule he said: Saule,
Saule, why persecutest thou me?

Moreouer, when he saith: For the
Church, he meaneth not, for the expi-
ation of the Church, but for the edifica-
tion and profite of the same.

And Paule sustained greuous affli-
ctions at the hands of the Jewes, be-
cause he preached the Gospell to the
Gentils. And it was expedient that
in him there should be shewed to the
Church an example of patience, so rare
as could not lightly be found againe.
Yea, other haue oftentimes objected a-
gainst these indulgence defenders this
godly saying of the holy man, Pope
Leo in his 81. Epistle: Although the
death of many Saints is precious in
the sight of the Lord, yet the slaugh-
ter of no mā subiect to sin, is the pro-
pitiation for the sinnes of the world.
Againe, The righteous haue receiued
not giuen crownes of glorie: and of
the manfull constancie of the mar-
tyrs are sproong examples of pati-
ence, not the gifts of righteousness:
for their deaths were singular: nei-
ther did anie one by his ending paie
the debt of another, since there is
one Lord Iesus Christ, in whom they

are all crucified, dead, buried, and
raised vp againe. Thus much out of
Pope Leo. We haue therefore by di-
uine & humane testimonies evidently
proued, that the indulgences giuen to
sinners by the merit or treasure of the
martyrs blood, are mere blasphemies
against god, and open iniuries against
his holie martyrs.

I haue hitherto spoken of those in-
dulgences, which were of olde freely
bestowed by the Popes of Rome, al-
though at this day they be few in num-
ber and curtailed too: now therefore I
will say somewhat of their indulgen-
ces, which they for the most part doe
sell and make traffike of. To sell in-
dulgences in the Church of God is a
sinne so detestable, as that it is harde
to name any one moze horrible. And
yet it is and hath bene a common
practise and marchandize these many
yeres, with the bishops of Rome and
their factors, whom they call Aposto-
likes, not hauing any worde in the
scripture wherewith to cloke that wic-
ked inuention. And now though I slip
ouer and doe not shew how indulgen-
ces are nothing but a bare name with-
out any stufte or matter, and that vn-
der that vaine name miserable men
and silly soules are souly deceived: yet
note that Christ the chiefe and onely
high Priest of his catholike and holie
Church, in the daies of his flesh, did
with a whip driue the buiers and sel-
lers (as impudent dogges) out of the
Church of God: which thing hee did
twice. Once at the beginning of his
preaching: and another time a little
befoze his passion. At the first time hee
added: Away with these things from
hence, & make not my fathers house
an house of marchandize. At the lat-
ter time he saide: It is written, My
house shall bee called the house of

The filthie
mart of in-
dulgences,

praiser, but ye haue made it a den of theeues. And Simon Magus also in the Actes of the Apostles, seeing that by the laying on of the Apostles hands, the holy Ghost was giuen, did offer them money, saying: Giue me this power also, that on whom soeuer I lay my hands, he may receiue the holy Ghost: But harken how Peter accepteth his petition. Thy money (said he) perish with thee: because thou hast thought that the gift of GOD may be obtained with money. Thou hast neither part nor fellowship in this busines. For thy hart is not right in the sight of God.

Loe, the gistes of God are not gotten with money. Loe their hart is not right that make marchandize of Religion. Loe, they haue no part or fellowship in the inheritance of the kingdom of heauen; or in the preaching of the glad tidings: therefore what shall we say now of the Indulgences which the Popes Apostolikes do set to sale for money? What shall we say of the very Indulgenciaries, & the Pope himselfe whose hirelings they be? We must confesse verily that they are the fellowes of Simon (not Peter but) Magus. For Peter did by the iust sentence of God, curse such kind of marchants. Your money (saith he) perish together with you.

This is a heauie and terrible, but yet a most iust iudgement of the most iust GOD. The same Apostle Peter seeing that in the Church there would be many such marchants doth in his last Epistle say. There were false Prophets among the people, euen as there shall be false teachers among you, which priuily bring in damnable heresies, euen denying the Lord that hath bought them, and bring vpon themselues swift damnation.

And many shall follow their damnable waies, by whom the way of truth shall be euill spoken of: And with couetousnesse through feigned words shall they make marchandize of you. For what is it with feigned words though couetousnesse to make marchandize of the miserable idiofes, if this is not, when they say that they do giue full remission of sins, vnto al them that are contrite, and do confes their sins? For if any man do acknowledge his sins, and with a true faith conuert him selfe to God through Christ, eue without their indulgences, he doth obtaine plenarie remission of all his sins.

Those fores therfore make money of smoke, deceiuing simple soules, & selling for coine the thing which they neuer had, neither possibly can be purchased with money. And thus much hitherto of bought and sold Indulgences. Of which other writers haue made very long discourses. I suppose that by this litle, any man may easily vnderstand how to iudge of them a-right.

We are now at length come past those rockes and shelses, to which we did of purpose saile, that when we had viewed the most perilous places, we might admonish the vnskillfull passengers, to take hede how they strike vpon them, for making shipwacke of their soules, by thinking that in these Indulgences doth lie the true force of sufficient Repentance, wherein there is nothing but the vtter displeasing of Gods most holy maiestie.

Therefore letting that alone, as it is, we do now returne to declare the last members of repentance, whereby we said that penitents do mortifie the old man, and are renewed spiritu- ally.

First of all therefore it seemeth good to tell, what the old man is, what the

the new or regenerated man is, and what the power or strength of man is. For by the demonstration thereof we shall the better understand what it is to mortifie the old man, and to be renewed in the spirit. We say that the old man is all that which we haue of nature, or of our first parents, to wit, not the bodie onely or the flesh, I meane the grosser and substantial part of the bodie, but euen the very soule, with the strength, the power and faculties of the same. Therefore where as in some places of the holie Scriptures, the flesh is put for man, we must not onely understand the massie substance and grosser part of the bodie, but the very flesh togither, with the soule and all the faculties thereof, that is, the whole man not yet regenerate.

For the Lord in the Gospell saith: That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit. And this he speaketh concerning regeneration, which is not according to the flesh (as Nicodemus did falsly imagine) but according to the spirit. The word Flesh therefore doth import the naturall power and faculties of man, euen all that, I meane, which we haue or take of our first grandfire Adam. The new man is saide to be he that is regenerate by the spirit of God in Christ, or is renewed according to the image of Christ, with all the gifts and vertues of the holy Ghost. And as the flesh is vsually put for the olde man, so is the spirit by an *Antithesis* commonly vsed and taken for the new man.

Now here the very place requirereth to discourse somewhat of the power and vertues of man. Of which although I haue else-where disputed already, as in the Sermon of fræ-

dome and bondage, and of Sinne, yet againe I will touch such points as I thinke to suffice for this present argument.

There are two parts or faculties of our soule, Vnderstanding and Will. Vnderstanding doeth discern in things object, what to receiue or what to refuse: and is as it were the light and guide of the soule. Will chooseth, for in it doth lie both to will and to nill: which are againe impeld by other powers and faculties. Powe the vnderstanding is of two sortes. For we vnderstande either earthlie or heauenlie things. I call those earthlie things, which doe appertaine not to the life to come, but to the life present: whereunto we referre all li-berall arts and handie-crafts, the gouerning of publike weales, and the ruling of priuate houses. By heauenly things I vnderstand God himselte, eternall felicitie, and life euerlasting, the knowledge of God and all kinds of vertues, faith, hope, charitie, righteousnesse, holinesse, and innocencie of life. Now let vs see what this vnderstanding of man is able to doe, and what power it hath. The iudgement and vnderstanding of man in earthly things, is not altogether none at all: but yet it is weake, and very small, God wot.

The vnderstanding therefore that is in man doth come of God: but in that it is small and weake that cometh of mans owne fault and corruption. But the bountifull Lorde doth augment in men those gifts of his, whereby it cometh that mans wit bringeth wonderfull things to passe. For which cause we reade in the holy Scriptures that the arts and wits of men are in the hands of God.

But in the knowledge or vnderstand-

Of the power of man.

Vnderstanding.

The old and new man.

The flesh taken in Scripture for the old man.

ding of heauenlie matters there is not one small sparke of light in man, his wit of it selfe is nothing but darknes, which at the beginning was created by God most sharpe and lightsome, but was afterwards by mans corruption vtterly rebated and darkened againe. For therefore it is that Christ in the Gospell saide: No man cometh to me, vnlesse my father drawe him.

And in the Prophets it is written: All shall bee taught by God. And Paule saith: The naturall man perceyeth not the thinges that are of the spirite of God: for they are foolishnesse vnto him: Neither can know, because they are spiritually discerned. The naturall man (that is, that olde man, which is not yet regenerate by the holy ghost) is not a block altogether without all sense or feeling. For if he were vtterly without all the discourtes of reason, then how should the preaching of the Gospell same foolishnesse vnto him? He doth therefore by the gift of God heare and vnderstand the words and sense of the holie scripture, but by reason of his natural corruption, hee is not touched with them, hee doth not rightly iudge of them: they seem more folly vnto him: nerther doth hee perceyue that they must be discerned spiritually, because he is not regenerate, and is yet without the true light of Gods most hoile Spirite.

For, in an other place the Apostle saith: Wee are not able to thinke any good as of our selues, but all our abilitie is of God. And therefore it is that we do so often in the Scriptures finde mention of Enlightening or Illumination: which shoulde without cause bee expressed or named, if so bee mans vnderstanding were clere and

of it selfe not darke and mistie. There is therefore borne together with all men a blindnesse of hart and minde, a doubting in the promises of God, and an vbeloued and peruerse iudgement in all heauenly thinges. For albeit that man hath at Gods hand receiued vnderstanding, yet by reason of his owne corruption, ignorance is a peculiar and proper heritage belonging vnto him. For he is then in his kingdom, when he is blind, when he doth erre, when hee doth doubt, when hee doth not beleue, noz vse the gifts that God hath giuen him, rightlie as hee shoulde, that is, to his owne saluation, and the glozy of his maker.

Let vs nowe see, what the will of will. the olde man is able to doe. Therefore, since this will doth followe a blinde guide, God wot, that is to saie, corrupt affection, it is vnknowne to no man, what foolish choice it maketh, and wherevnto it tendeth. And although the vnderstanding be neuer so true and god, yet is the will like to a ship tossed to and fro with stormy tempestes, that is, of affections. For it walloweth vp and downe with hepe, feare, lust, sorrow, and anger, so that it chooseth and followeth nothing but euill.

For the holie Apostle speaking of him selfe doth saie: I knowe that in mee, that is, in my flesh there dwelleth no good thing. For to will is present with mee, but I finde no meanes to performe that which is good. For the good that I would, do I not: but the euill which I woulde not, that do I.

But now since the apostle spake this of him selfe, when he was regenerate, what I pray you shall we saie of the will of the olde man? The olde man willeth all thinges which God willeth not,

not, and breaking into all kind of wickednesse, doth sobly fulfill his filthy lusts: that is to saie, hee giueth his members seruants vnto vncleannesse and wickednes, from one iniquity vnto another. We haue of this, very many examples exhibited vnto vs, both by the holy Scriptures, and daily experience.

Let vs nowe against this, oppose or set the new man, that is, the man which is regenerate by the spirite of GOD, through the faith of Iesus Christ. Now regeneration is the renewing of the man, by which through the faith of Iesus Christ, we, which were the sonnes of Adam, & of wrath, are bozne againe the sonnes of God, and do therefore put off the olde man, and put on the new, which both in vnderstanding and will doth freely serue the Lord.

This regeneration is, the renewing of the minde, not of the bodie: as we hearde in another place, out of the thirde Chapter of Saint Iohns Gospel. The authoz of this regeneration, is the holy Ghost, which is from heauen giuen vnto man, I meane to a faithfull man. For the gift of the holie Ghost is giuen for Christ his sake, and that too, vnto none but those that doe beleue in Christ. This spirite of God doth testifie with our spirit, that we are the sonnes of GOD, and therefore the heires of his kingdom.

We are therefore a newe creature, repaired now according to the image of GOD, and indued with a newe nature or disposition: whereby it commeth to passe, that we doe daily put off that olde man, and put on the newe: which thing is done when we walke, not in concupiscentie, after the carnall inclination of the flesh, but in

newnesse of sense, according to the working of the holy Ghost, by whome we are regenerate.

The same substance and forme of the bodie abideth still, the minde is changed, the vnderstanding and will renewed. For, by the spirit of God the vnderstanding is illuminated, faith and the vnderstanding of God and heauenly things is plentifully bestowed, and by it vnbeleefe & ignorance, that is, the darknes of the old man are vtterly expelled, according to that saying of the Apostle: Through Christ yee are made rich in all things, in all speech and knowledge. Again: Wee haue not receiued the spirite of the worlde, but the spirit which is of God, to know what things are giuen of Christ to vs. And againe: We haue (or know the spirit or) mind of Christ. And againe: ye haue no neede that any man teach you; but as the beerie annointing doth instruct you of all things, and is true, abide ye in it. And in this regeneration of man, the will also doth receiue an heauenly vertue, to doe the good, which the vnderstanding perceiued by the holie Ghost, so that it willeth, chooseth, and worketh the good that the Lorde hath shewed it: and on the other side willeth, hateth, and repelleth the euil that the Lord hath forbidden it. For Paule saith: I knowe to bee humble, and I know to exceed. I can doe all things through Christ who strengtheneth mee.

And againe to the Philippians, hee saith: To you it is giuen for Christ, not onely to belecue in him, but also to suffer for him. And againe, yet he doth more plainly say: It is God that worketh in you, both to will and to performe, according to the good purpose of the minde. But now note

this, that whatsoeuer they doe, which are regenerate by the spirite of God, they do it fræly, not by compulsion, nor against their wils. For like as God requireth a chærefull giuer: so where the spirit of the Lord is, there is fræe libertie & hartie god will. And Zacharie the father of John Baptist saide: That wee being deliuered from the hands of our enimies, might serue him without feare, in holinesse and righteousaies before him al the daies of our life.

Yea, and our Lorde himselte in the Gospell saith: If yee abide in my sayings, ye shall be my disciples indeed, and ye shall know the truth, and the truth shall make you free. And againe: If the sonne set you at libertie, or make you free, then shall ye be free indeede. Touching this libertie of the sonnes of God, I haue already discoursed in the ninth Sermon of my first Decade.

This libertie of the sonnes of God, we doe willingly acknowledge and fræly confesse: but the arrogant disputations of some blasphemous praters concerning fræe-wil, as though it were in our power, of our selues to doe any heauenly thing, we doe bitterly reiect and flatly denie. And yet we doe not make man subiect to fatall necessitie, nor turne vpon God the blame of iniquitie. As we haue else where moze at large declared.

And Saint Augustine in his controuersie with the Pelagians did so temper his disputation, that he attributed the god to the grace of god, and the euill vnto our nature: so that (the sense being sounde, vncorrupted, and well weighed) he attributeth fræe will, which he granteth to be in vs, vnto the grace that worketh in vs, yea, to the regeneration of the spirit, rather than

to our selues or our owne power.

I will heere cite and rehearse vnto you (deærely beloved) this one testimonie onely out of all his writings, as it is to be founde in the first Chapter of his booke, *De Correctione & gratia*, where hee saith: Wee must confesse that wee haue free will to doe both euill and good: but in the doing of euill, euery one is free from righteousnesse, and bound to sinnè: but in good, no man can be free, vnlesse hee be made free by him which saide: If the sonne make you free, then shall yee bee free indeede. And yet not so, that when euerie one is set free from the condemnation of sinne, he should then no more stand in neede of his deliuerers aide: but so rather, that, where he heareth his deliuerer say: Without mee yee can doe nothing, he should presently saie to him againe: Be thou my helper: O forsake me not. And verilie, I am glad that in our brother Florus I founde this faith, which, without doubt, is the true, propheticall, and Apostolicall faith. For here must the grace of God through Iesus Christ our Lorde bee needes vnderstoode: by which alone wee men are deliuered from euill, and without which we doe no good, either in thought, will, loue, or deede. Not onelic that by the shewing, or teaching of grace, men shoulde no more but knowe what is to bee done: but also, that by the verie working and performing of grace they shoulde with loue doe the thing that they knowe. And so forth. For I haue hitherto rehearsed vnto you Saint Augustines opinion touching fræe will, of which this is sufficient for a note by the way: now I returne to my purpose againe.

What, and of
what kinde,
the libertie
is that is in
man.

How the old man is mortified, and renewed by the spirit.

We haue hearde what the olde man is, what the newe man is, and how we are renewed by the holy spirite: nowe therefore, when we say, that penitents doe mortifie the olde man, and are renewed by the spirite, or spiritually, we saye nothing else, but that to all penitents the affections, senses, or lusts of the flesh, I meane, euen the verie vnderstanding, which we haue of olde Adam, togither with the will, are not onely suspected, but also conuicted of impietie, and that therefore in all their thoughts, wordes, and deedes, they doe neuer admit their affections into their counsell, but doe by all meanes resist them, and continually studie to breake the necke of them: and on the other side, in all our counsels, wordes, and deedes to admit and receiue, yea, and with prayers to call vnto vs, that heauenlie guide the spirite of Christ, by whose conduct and leading we maye perceiue, iudge, speake, and worke, that is to saye, either omit or doe that, which we haue learned in our graunde patterne Christ, according to whose likenesse we must bee reformed, that henceforth we maye applie our selues to holinesse, righteousness and good works to God-ward.

But now all this we shall vnderstande more rightly and plainely by the words of the Apostle, where he saith; This I saie, and testifie in the Lord, that ye hencefoorth walke not as other Gentiles walke in vanitie of their minde, darkened in cogitation, being alienated from the life of God by the ignorance that is in them, by the blindnes of their hearts, which being past feeling haue giuen themselues ouer vnto wantonnesse, to worke all vncleannesse with greedinesse. But ye haue not so lear-

ned Christ, if so be yee haue hearde him, and haue been taught in him, as the truth is in Iesus, to lay downe according to the former conuersation, the olde man, which is corrupt according to the lusts of error, but to be renewed in the spirite of your minde, and to put on that new man, which after God is shapen in righteousness and holinesse of truth: and so forth as followeth in the 4. chapter to the Ephesians. The same Apostle in the thirde to the Colossians saith: Mortifie your members which are vpon the earth: fornication, vncleannesse, inordinate affection, euill concupiscence, and couetousnesse which is idolatry, for which things sake the wrath of God commeth vpon the children of disobedience: among whom ye also walked sometime when yee liued in them. But now put yee off also all these things, wrath, fiercenesse, malicioussnesse, blasphemie, filthie communication out of your mouth: lie not one to another, seeing that ye haue put off the old man with his works: and haue put on the new man, which is renewed into the knowledge and image of him that made him. Put on therefore, as the elect of god, holy and beloued, bowels of mercie, kindnesse, modestie, meekenesse, long suffering, forbearing one another, and forgiuing one another, if anie man haue a quarrell against anie: and so forth.

To which, if thou addest that which the Apostle hath of the same matter in the first chapter to the Romanes, euery point will be more expresse and plaine vnto the hearer.

Now, these words of the Apostle doe not onely teach vs what the olde man is, what the new man is, what it is to mortifie the old man, and how

Of the woorthie fruits, or of the fruits woorthie of repentance.

penitentes are renewed in the newnes of the spirite, or of the minde: but doe also shewe what the fruits be that are woorthy of repentaunce, to wit, those rehearsed vertues, or those offices of life towarde God and our neighbour. We owe to God feare and reuerence, humblenesse of minde, the knowledge of our selues, faith, hope, the hatred of sinne, the loue of righteousnesse, charitie towarde our neighbour, well doing towarde all men, and innocencie in all things. These kinde of fruits did the holie man John Baptist require of the Jewish nation, when he said: Bring forth fruits that become repentaunce.

For in Saint Luke, being demanded of the people, of the Publicanes and of the mercenarie or garrison soldiers, what thing they should do woorthy of repentaunce, he prescribeth none other than that, which we euen now recited. For the Lord himselfe by Esai in the fifth Chapter of his Prophecie rehearled by none other fruits than those.

And in the Reuelation made to S. John, speaking to the minister of the Church of Ephesus, he saith, Remember from whence thou art fallen, and repent and do the first workes. Whereunto agree the words of Saint Paule, speaking to Agryppa, and saying: I haue preached to the Iewes and Gentiles, exhorting them to repent, and to turne to God, and to do such works, as become them that repent.

And againe in the seuenth Chapter of the second Epistle to the Corinthians he saith: Sorowe which is to Godward, causeth repentaunce vnto saluation not to be repented of. For, behold this selfesame thing that yet were made sorie to Godward,

howe much carefulnesse it hath wrought in you? yea, what clearing of your selues, yea, what indignation, yea, what feare, yea, what vehement desire, yea, what zeale, yea, what punishment? Nowe, this carefulnesse is an intentiue diligence to correct that which is amisse.

Verily, out of carelesse loosenes doth arise inured custome to commit sinne, and negligent securitie. Penitents do not stande in defence of their sinnes, but make their supplicant Apologie to God, to haue them remitted. Hypocrites excuse themselves, and seeke out shiftes and starting holes, not confessing freely their sins and offences, nor praieng to God to haue them forgiven. He which repenteth truly and in very deede, is angrie with him selfe because of his wicked manners and life already lewdly spent. The punishment which he doth exercise vpon him selfe, pteuenteth and turneth away the reuenging and imminent wrath of God.

Moreouer with feare he doth take heed howe he sinneth any more. For the contempt of God is the original of mischiefes, and bond of an impenitent life.

Furthermore, he which doth truly repent, is rauished with the passing vehement desire or loue of God and heauenlie thinges: he burneth with zeale, wherby it cometh to passe, that he neither soadeth off from daie to day, nor yet doth coldly nor slackly go about that, which he hath learned by the worde of God, to be required at his hande to be done and perfourmed. Briefely whatsoeuer he doth, he doth it with all his minde, euen from the very bottome and rote of his heart. For so saith the great Propheete of God, the holy man Moses: If thou wilt turne to
the

the Lord thy God, and hearken vnto his voice, with al thy heart, and with all thy soule: the Lord thy God also shall turne thy captiuitie, and shewe pittie vppon thee in the bowels of mercye. Thus much touching the fruits of Repentance.

So we vppon all the premisses we inferre this consequent, that repentance (whose onely scope, wherto it tendeth, is the renouation by the spirit of Christ, of the image of God, which was by Adams fall of olde defiled) is not a worke of a day or twaine, or of a prescribed number of yeres, but a continuall obseruance of our whole life, and so consequentely a daily putting off and renuing of the olde man for euer. For they that are regenerate by the holie spirite of G D D, are neuer so purged that they feele no motions of the flesh, of sin, & of carnall affections. There is alwaies obiect to the eyes of the faithfull this sentence of S. Paul; that can not by any meanes be pluckt out of their minds. I know that in me, what is, in my flesh, there dwelleth no good thing. For to will is present with mee, but I finde no meanes to perform that which is good. For the good, that I would, I do not, but the euill, that I would not that do I. For wee beare about the reliques of the flesh thorough all our life. Where vpon it counmeth, that in the Saintes there is a perpetuall and verie sharpe battail. For they do partly obey the spirite, and are partly weakened of the flesh. By the spirite they are lifted vpon to the contemplation and desire of heauenly thinges. But by the flesh they are thrust down to earthly thinges, and troubled with the allurements of this naughtie world. For euen the apostle feeling that combat in himselfe saide, The flesh lusteth contrary to the spi-

rite, and the spirite contrarie to the flesh. For they are so at enmitie betwixt themselues, that what ye wold ye cannot doe. And in another place he saith: Euen I, the same, do in the minde serue the lawe of God, but in the flesh the lawe of sinne. And to help the matter forward withal, there laces no deceite, no craft, and a thousand temptations of the subtile craftsman our enimie the diuell. Therefore the laboz and perill of the true penitent, that is, of a Christian man, is far greater, than that our praiers are comparable vnto it.

But now who doth not here perceiue how great watching, abstinence, constancie, fortitude, and patience, are needfull for those that do repent? what great neede they haue of earnest and continuall praiers? Let vs in this sharpe conflict laie before our eyes the instruction of that valiant champion the Apostle Paule. For that, which he saith, may be to vs in steede of a large and ample comentarie. For he will in fewe wordes passinglie instruct vs how to behaue our selues in this troublesome combat, how to vanquish and howe to triumph when the victorie is gotten. In his Epistle to the Ephesians, thus he saith: Brethren be strong in the Lord, and in the power of his might. Put on all the armor of God, that ye may stand against the assaults of the diuell. For wee wrestle not against flesh and blood onely, but against rules, against powers, against worldly gouernours, of the darkenes of this worlde, against spirituall subtilties in heauenly thinges. Wherefore take vnto you the whole armor of God, that ye may be able to resist in the euill daie, and hauing finished all things to stand fast. Stande therefore hauing your loines girt about

What things
are necessary
in penitents.

with

Repentance
is a work not
of a day or
twaine, but of
all our life.

with the truth, and hauing on the brestplate of righteousness: and your feet shod in the preparation of the Gospell of peace. About all taking the shield of faith, wherewith you may quench all the fierie darts of the wicked: and take the helmet of salvation, and the sword of the spirit, which is the word of God. Praising alwaies in all prayer and supplication in the spirit, and watching for the same with all instance. And so as followeth in the list to the Ephesians. **H**ere therfore are also to be rehearsed the outward exercises of repentance, or rites of penance, wherewith the Saints do exercise themselves, partly to tame and keepe vnder the motions of the flesh, & partly to testifie their repentance vnto the congregatiō. Those exercises are, carelesnes of the flesh, teares, sighes, sackcloth, fastings, weeping, lamenting, neglecting and hatred of daintie diet, trimming of the bodie, and also of allowable pleasures: which although they be done, and yet do not procéde from the verie hart and from true faith, are notwithstanding nothing auayleable to him that vseth them. But it is best here to learn, and as it were in a painted table to behold them pictured in the word of god. The Prophet Joel saith, Turne ye to me, saith the Lorde, with all your harts, with fasting, with weeping, and with mourning: and rent your harts and not your garments, and turne to the Lord your God, for he is gracious & mercifull, slow to anger, and of great goodnes, & he wil repent him of the euill. Who knoweth whether the Lord wil returne and take compassion, and wil leaue behind him a blessing? Blowe vp a trumpet in Sion, proclaim a fast, call an assembly, sanctifie the congregatiō, gather the

people, gather the elders, assemble the children and sucking babes. Let the bridegrome come forth of his chamber, and the bride out of hir closet. Let the priests the Lordes ministers weepe betwixt the porch and the altar, and let them saie: Spare thy people, O Lorde, and giue not ouer thine heritage vnto reproch, that the heathen shoulde rule ouer them. Wherefore shoulde they among the heathen saie, where is their God? **T**o these diuine and euident precepts, let vs annere that notable example of the truly repentant Niniuites, out of the holy scriptures: of whom the holy prophet Jonas hath left this in writing: The men of Niniue beleued God, and proclaimed a fast, and put on sackcloth from the greatest of them vnto the least of them. And worde came to the king of Niniue, which arose from his throne, & put off his robe, & couered himself in sackcloth & sate downe in the ashes. **H**owever by the kings commandement proclamation was made throughout the whole citie, saieing: Let neither man nor beast tast any thing, neither feed nor yet drink water: but let both mā and beast put on sackcloth, and cry mightilie vnto God: yea, let euerie man turn from his euill way, & from the wickednes that is in his handes. Who can tel whether god wil turne, & be moued with repentance and turne from his fierce wrath that we perish not? **A**nd now it is godd to hear how effectually true repentance is, in the sight of the Lord. Therefore it followeth in the same chap. And god saw their workes, that they turned from their euill waies & he repented of the euill which he saide he would doe to them, & did it not. **A**nd here also deere-ly beloued ye must note, y^e repentance

The outward
exercises of
repentance.

Private and
publike re-
pentance.

is of two sortes, to wit, private or secret, & publique or manifest. Every one doth secretly to himselfe repent privately, so often as, when he hath sinned against God, he doth descend into himselfe, and with the randle of gods word doth search al the corners of his hart, & cōfesses to god al his offences being grēued that he hath offended him, and yet doth turne vnto him, believing verilie that he will be reconciled vnto him in Christ his saviour, and for his sake doth vtterly hate sin, & entirely loue righteousness & innocencie, in following the so neere as he can. The publique or solemne repentance is vsed in great calamities, in dearth, in pestilence & war: and of that repentaunce it is, that the prophet Joel speaketh, whose wordes yē heard a litle afoze. And yet private repentance is in many pointes all one with the publique. For Peter weepeth bitterly: and private penitents do fast privately, and abstaine severelie euen from al allowed pleasures, much moze then, from the allurements and baits of the world. But they that do truly repent either publikely or privately, both do, & must specially hate coloured hypocritie & vaine ostentation. Howe-ouer both kinds of repentance are free and voluntary, not enforced or coerced, but proceeding of a willing mind. The pastor of the church and teacher of the truth, I confesse, doth severely call vpon al sinners without delaie to repent themselves truly for their sins committed, but yet he doth by expresse law lay vpon no mans necke any precise order, prescribing the time, manner, place, or number, but leaueth it free to euery ones choice, so that they doe the thing that is decent, according to the prescribed rule in the word of God. But publique repentance is for y^e most part want to be proclaimed, and openly re-

ceiued of the whole congregation so often as pietie requireth it, and necessitie compelleth it, and doth out of the word of God, therewithal declare what and how all thinges must be done and decently ordered. Again it is manifest that there are two sortes of repentance moze. For there is true repentaunce & false repentance. The true repentaunce is that which doth exercise, that is regenerate by the spirite of God, and is without all colour & crasse, containing in it all those thinges that I haue hitherto told you of. The scriptures contained in the olde & new testament, do minister to vs many examples of true repentance, which I haue at large laid forth vnto you in that that I haue already spoken. Those examples are excellent which we finde of our parents Adam & Eua, of the people of Israels often repenting in the 33. of Exodus. in the booke of Judges, and the bookes of kings. Yet moze excellent then the rest is that of Dauid in the 12. chap. of the 2. of Samu. & 1. Par. 21. And that of Manasses & Iosias. 2. Ke. 33. & 34. In the Gospell also we haue to see the examples of Matthew, Zacheus, the sinful woman, & Peter, beside other moze that here for shortnes sake I doe wittingly passe ouer. But false or counterfeit repentance proceedeth of a feigned hart: and though at a blush it seeme to haue the circumstances of true repentance, yet for bicause it wanteth a turning to God, and a sound confidence in him, it is vsincere and vtterly false. For of all other it is most certain, that the repentaunce of Judas Iscariote was false and counterfeit, and yet he confessed his sinne, he bare recorde to the truth, and did with much anger and sorrow restore to the Priestes the price, which hee take for the innocent blood: but bicause hee did not wholly

False & true
repentance.

Repentance
must be vo-
luntary not
coerced.

turne

turne to Christ, & put his whole confidence in his mercie and godnesse, all his repentance was without all fruit. And without all profit doe hypocrites, and those that are without the faith of the Gospell, torment themselves, and make a shew of outward repentance.

But they are most happy and in an heavenly case, that doe with all their hearts truly repent with faith vnfained: for they receiue infinite goodness of their most bountifull and li-berall God: who is at-one againe with penitents, and doth notwe lone them, that befoze he did for their sins most hartily, and yet most iustly, hate and abhorre. The punishments also, which he determineth to lay vpon them, he turneth into benefits. For he doth fil, and as it were, lode penitents with all manner of good things both temporall and eternall. Now ye vnderstande (dearely beloued) by my former Sermons, that God bestoweth so great benefits vpon vs, not for our works of Repentance, but for Christ his sake in whom alone the Saints do trust, not putting anie confidence in their works of repentance, how holy and commendable soeuer they be. For insomuch as the father loueth Christ, and that we by faith are grafted in him; God doth therefore loue vs, and our works do please him, which works of ours, when he doth recompence, he crowneeth not our works, as our owne works, but crowneeth in vs the grace which he himselfe hath giuen vs. Againe, it must needes be, that vnrepentants are most unhappy. They heare with what sins and transgressions they haue offended God, and provoked his iust vengeance against themselves, but therewithall they thinke not how to prevent the wrath of God being readily imminent to take ven-

geance of them, nor how to obtaine his fauour againe. What else therefore doth remaine behinde for them, but a most certaine and iust destruction on both of bodie and soule, of all their goods, and whatsoever things els they doe most esteeme in this transitorie life: It is good here to call to minde that notable sentence of the Lord Jesus in the Gospell, saying: Woe be to thee Chorazin, woe be to thee, Bethsaida: for if the woonders had beene done in the citie of Tyre and Sidon, that haue bene done in you, they would haue repented long ere this in sackcloth and ashes. But I say vnto you, it shall be easier for Tyre, Sidon, and Sodom in the day of iudgement than for you. The parable of the vnfruitfull figge-tree is knowen to all men, whereof mention is made in the Gospell, which withereth vp by the iudgement of God, to be an example to teach and terrifie al impenitent sinners. What shall fall, may we thinke, vpon the men of these daies, that doe so holdly dispise repentance, now so many yeeres so plainly preached vnto them, and beaten into their heads: Some there are, a Gods name, that wil outwardly for a shewes sake only seeme to be desirous of the Euangelicall truth: other are vtter enemies, contemners, and persecuters of the Gospel: and an infinit rable thou shalt finde of Lucianists, Epicures, Mullsideans, and Atheists: now since all these doe equally in a maner swetely deride, or rather scoffingly mocke at this hartie repentance, we cannot doe other wise but still expect & loke when the terrible iudgment of Gods mighty arme should fall vpon such vnrepentant sinners. Let them, that wish wel to themselves, speedily turne to the Lord, and consider with themselves

confi-

True penitents are in an happie case.

Vnrepentants are vn-happie.

continually and earnestly, how great the damage is to keepe the transitorie ioyes of this present life, and so to lose the eternall ioyes of the kingdome of heauen. Let euery one make haste to do that, which he perceiueth to be don the better by so much, by howe much the sooner it is taken in hand.

And yet I would not that any man should despaire in his sins, if so be that he doth not stubbornely despise the remedie of repentance, nor because of the facilitie and gentlenesse of his heauenly father, doth not maliciously by the way of contempt defer repentance euen til the very ende. And if any man be hindered by the flesh, the world and the diuell, so that it be late or ere he apply his mind to repentance, neither would I haue him to fall to desperati- on. But nowe because I haue some what more long drawne out this dis- course of repentance, then I had thought to haue done, that I may hear at last make an ende of my sermon, I wil in stead of a conclusion recite vnto you these golden wordes of the holie martir S. Ciprian bishop of Carthage where he writeth against Demetrian to this effecte folowing. Beleeue and liue, and yee, that now for a time do persecute vs, reioice with vs for euer. Whē ye are once out of this life, then is there no place for repentance, nor any effect of satisfaction. In this worlde the life is either won or lost. In this worlde eternall saluation is prouided for, by the vnfeyned wor- shipping of God, & the fruits of true faith. Let not any man either by his sins, or yeers beheld backe from cō- ming to lay hold vpon saluation. So

long yet as a man is in this world, no late repentance doth come out of season. The entry is open vnto Gods indulgence: & to them that seeke & vnderstād the truth the path to par- don is passing plaine. Thou euen at the very end & last gaspe of this tem- poral life aske pardon for thy sins at the handes of him, which is the true & onely God, cal to him for the con- fession & faith of his knowledge: to him that confesseth, pardon is gran- ted, and to him that beleueth, sal- uation is giuen, & he euen presently vpon his departure doth passe to im- mortalitie. This grace doth Christ communicate: this gift he doth at- tribute vnto his own mercy, by ma- king death subiect vnto the triumph of the crosse, by redeeming him that beleueth, with the price of his bloode, by reconciling man to God the father, by quickning the mortall by the heauenly regeneration. Let vs al if it be possible follow him. Let vs al professe his signe & sacrament. He openeth to vs the way of life. Hee bringeth vs to paradise againe. Hee leadeth vs to the kingdom of heauē. With him we shal alwaies liue, & be- ing by him made the sons of God, we shal with him alwaies reioice, be- ing restored by the shedding of his blood. We shal be Christians glorifi- ed together with Christ, blessed in God, reioicing with perpetual plea- sure alwaies in the sight of God, and euermore giuing thanks to God. For he cannot choose but be merrie alwaies and thankfull, who being once in danger & feare of death, is now made secure in immortalitie.

No repen-
tance com-
meth too
late.

Let no re-
pentance be
deferred.

The ende of the second Sermon.

TO THE MOST RE-
NOVMED PRINCE EDWARD
THE SIXT, KING OF ENGLAND AND
Fraunce, Lord of Ireland, Prince of Wales, and
Cornewall, defender of the Christian faith, Grace
and peace from God the Father, through our
Lord Iesus Christ.



HE promise, that not long agoe I made to your most Royall Maiestie, I do now performe, offering heer the other eight Sermons of the fourth Decade, which I dedicate vnto your Royall Maiestie, that of me you may haue two Decades of Sermons full and wholly finished. In March I sent twelue Sermons vnto you: which were fauourable accepted of your Royall Maiestie as I vnderstande by the letters of that godlie, and woorthie learned man maister I. Hooper, the most vigilant bishop of Gloucester my brother and reuerende fellow father in Iesus Christ. Who also by the commendation of your Royall Maiestie good will to me-ward hath hartened me on, so that nowe, with farre more confidence and libertie than before, I sende vnto your Maiestie this other part of my worke, entreating of most weightie and holie matters. In this my dedication I respect nothing else, but that which I declared in my former Epistle, to wit, that I, according to the gift that the Lord hath indued me withall, may helpe forwarde and aduance the state of Christian religion, nowe againe happily springing up in the famous realme of England, by your Royall Maiesties good beginniges, and counsels of your woorthy Nobles. All they of euery nation, that is in Christendome, which do truly beleue in Christ Iesus, do hartily reioyce on your maiesties behalfe, and the behalfe of your most flourishing kingdome for the renouation of true religion, and do earnestly pray to Christ the Lord, that he will happily bring to a good end the thing, that you in the feare of him haue happily begun.

Your Royall Maiestie verely hath aduentured vpon a worke both very great and full of troubles: but he will neuer faile your godly endeuors that saide, Beholde I am with you for euer vnto the end of the world. And now also euen as it hath bene alwaies from the first beginning of the Church, there are many lets and great impediments, that are obiect against most holie and wholesome intents, doing what they can to hinder and trouble the reformation of religion: and among other steps this is one of the greatest, that no small number, euen of the wisest sort do say, that there ought no such haste to be made vpon priuate atheritie, but that the determination of the generall counsell in controuersies of religion must needs be staid for, & althogether looked after, without the iudgement wherof, say they, it is not lawfull for a kingdome, much lesse for any other common weale to alter any one point in religion once receyued, and hitherto v-sed. But the Prophets & Apostles do not send vs to the counsels of Priests or elders, but to the word of God: yea in Ieremie we reade, How say yee, we are wise, we haue the law

Matth. 28.

Whether they that minde to reforme the Churches must stay to looke for the determination of a council.

Ierem. 5.

law of the Lord among vs? Truly the lieng pen of the Scribes haue wrote a lie, The wise haue bene ashamed, they were afraid and were taken. For loe they haue cast out the word of the Lord. What wisdom then can there be among them? *Again in the Gospell we read, No man, that laieth his hand to the plough and looketh backe is fit for the kingdome of God. Therefore the authoritie of the Prophets and Euangelists giueth counsell, fully to absolue & perfectly to end the reformation of religion once begun with the feare of God, out of, or by the word of God, and not to looke for or stay upon counsels, which are directed, not by the word of God, but by the affections and motions of men.*

Luke. 5.

For the late examples of some ages within the space of these 400. last yeeres or there about do sufficiently teach vs, what we may looke for by the determinations of generall counsels. The causes of counsels of old were the corruption either of doctrine or else of the teachers, or else the ruine of Ecclesiasticall discipline. And good & zealous men haue strongly cried now by the space of 500. yeeres and more, that there are crept into the church superstitions, errors, & abuses, that the salt of the earth is vsauery, that is, that the ministers of the churches are by sloth, ignorance, and wickednes become vnseasonable, & that all discipline in the church is fallen to ruine. Bernard Clareuallensis, being one among many is a notable witnes of the thing & condition. And for that cause there haue beene many counsels of Priests celebrated, at the calling together of the bishop of Rome, together with the mutuall aide of many kings and princets. But what became of them, what was done in them, & what smal amendment or correction of doctrine, teachers, & discipline there was by them obtained, the thing it self (the more it is to be lamented) doth plainly declare. For the more that counsels were assembled, the more did superstition & error preuaile in doctrine, abuse in cceremoniall rites, pride, riot, couetousnes, & all kinde of corruption in the teachers or priests, & a soule blurring out of all honest discipline. For such men were made presidents of the counsels, as had need first of al, themselues either to be brought into a better order, or else, to be vitterly excommunicate out of the congregation of the saints, & they being presidents did in the counsels handle causes neither lawfull, nor lawfully. For the word of God had among them neither due authoritie nor dignitie, neither did they admit to the examination & discussing of causes those men, whom it was decent to haue chiefly admitted, but them whom they themselues did thinke good to like off, and in them they sought not the glory of God, and the safegard of the Church, but sought themselues, that is, the glory and pleasures of this transitory world. Therefore in the holding of so many generall counsels we see no amendment or reformation in the church obtained, but rather errors, abuses, and the kingdome and tyrannie of the priests confirmed and augmented. And euen at this day, although we would wincke and not see it, yet we cannot choose but euen with our hands feele, what we may looke & hope for in a general counsell. There shal at this day no counsell haue any authoritie, vlesse it be lawfully (as they expound lawfully) called together. None seemeth to be lawfully called together, but that which the bishop of Rome doth call together, & that which is holden according to the ancient custome and lawes receiued, namely, that wherin they alone do sit, and haue, as they call it deciding voices, to whom power is permitted to determine & giue sentence in the counsell, & to them who shall thinke it an heinous crime, & directly contrary to the oth that is giuen them, to do once so much as thinke, much more to speake any thing against the bishop and sea of Rome, against the decrees of the fathers, and constitutions of the counsels.

What counsels haue bin in these later ages celebrated.

What christians at this day maye looke for by generall counsels.

What

What therefore may you looke for in such a councell? That forsooth, which I tolde you, that now by the space of 400. yeeres and more the afflicted Church of God, to the detriment of godlinesse hath seene and felt, namely, that the sincere doctrine of Christ being trod under foote, and holy discipline utterly oppressed, we see that euery day more and more with the great and intollerable tyrannie of the Sea and Church of Rome, there do increase and are confirmed vsound and faultie doctrine, most filthy abuses, and too too great licentiousnes and wicked lining of the Priests. They forsooth doe crie that it is an heresie to accuse the Pope of error, in the chest of whose brest all heavenly doctrine is laid up and contained. They cry that all the decrees of the Apostolicall sea must be receiued euen so, as if they were confirmed by the very voice of Peter himselfe. They crie that it is a wicked thing to moue any controuersie or to call into doubt the doctrine and ceremonies receiued and vsed in the Church of Rome, especially touching their sacraments, whereof they to their aduantage do make filthie marchandize. They cry that the Church of Rome hath power to iudge all men, but that no man hath any authoritie to iudge of hir iudgement. There are in the Decretals most euident canons that doe set out and urge these things, as I haue told them. Now what maner reformation shall wee thinke that they are likely to admit, which stande so stiffely to the defence of these things? Truly they would rather that Christ with his Gospell, and the true Church his spouse should wholly perish, than they would depart one inch from their decrees, rites, authorities, dignities, wealth, and pleasures. They verily come into the councell not to be iudged of others, that they may amend those things which euen their owne consciences and all the world doe say would be amended, but they come to iudge and yoke all other men, to keepe still their power and authoritie, and to ouerthrowe and take away what soeuer withstandeth their lust and tyrannie. For afore there were sent out horrible thunders against the accusers or aduersaries of the Sea Apostolike, that is, of the Papiistical corruption: after followed the hote bolts of that thunder, euen sentences definitive of excommunication: the secular power hath now by the space of 30. yeeres and more beene called on, and persecution hath beene euerie where raised up against guiltlesse Christians, not for committing heinous crimes and defending naughtinesse, but for inuighing against mischiefs and mischienous men, and for requiring the reformation of the Church: and yet euen at this day most cruel edicts are out, and crueltie is exercised euery day more and more against them, that confesse the name of Christ: yea, such is their impudencie and brasen-faced boldnes, they dissemble not that the councell, if any must be celebrated, shall be called for the rooting out of heresies, yea they doe openly professe, that the councell once held at Trent, was to this end assembled. Now since these things more cleerely than the sunne are perceived to be most true, thou shalt, most holy king, doe wisely and religiously, if without looking for the determination of a generall councel, thou shalt proceede to reforme the Churches in thy kingdome according to the rule of the bookes of both testaments, which we doe rightly beleene, being written by the inspiration of the holy Ghost, to be the very word of God.

It is lawfull
for euerie
Christian
Church to
reforme
things out
of order.

But now that it is lawfull for euerie Christian Church, much more for euery notable Christian kingdome, without the aduise of the Church of Rome and the members therof, in matters of religion depraued by them, wholly to make a reformation according to the rule of Gods most holy word, it is therby manifest, bicause Christians are the cōgregation, the Church, or subiects of their king Christ, to whom they owe by all meanes most absolute & perfect obedience. Now the Lord gaue his Church a charge of reformation:

mation: he commended unto it the sound doctrine of the Gospel together with the lawfull use of his holie Sacraments: he also condemned all false doctrine, that I meane, that is contrarie to the Gospel: he damned the abuse and prophanation of the Sacraments: and deliuered to vs the true worship of God, and proscribed the false: therefore Christians obeying the lawes and commandements of their Prince doe utterly remooue or take away all superstition, and doe restore, establish, and preserve the true religion, according to the maner, that Christ their Prince appointed them. He verily is a foole or a mad man, which saith that the Church of Christ hath none authoritie to correct such errors, vices, and abuses as doe daily creepe into it. And yet the Romish tyrannie hath so bewitched the eyes of many men, that they thinke that they cannot lawfully doe any thing, but what it pleaseth Rome to giue them leaue to doe. The Ecclesiasticall histories make mention of prouinciall Synods, held in sundrie prouinces, wherein there were handled matters of faith, and the reformation of the Churches, and yet no mention once made of the Bishop of Rome. What may be thought of that moreouer, that in certaine Synods not hereticall, but orthodoxasticall and catholike, thou maist finde some that were excommunicated for appealing from their owne Churches vnto the Church of Rome? Saint Cyprian writing to Cornelius the Bishop of Rome doth say: Since that it is ordained by vs all, and that it is iust and right, that euerie mans cause should be heard there, where the crime is committed, and that to euerie seuerall pastor is appointed a portion of the flocke, which euerie one must gouerne and make account of his doings before the Lord, it is expedient verily that those, ouer whom we haue the charge, should not gad to and fro, by that meanes with their subtill and deceitfull petulancie to make the concord of bishops to be at iarre, but to plead their causes there, where they may haue their accusers present, and witnesses of their crime committed. But letting passe the testimonies of men we doe now come to the testimonies in the booke of God. The most holy king Iosias (most godlie Prince) may alone in this case teach you what to doe, and how to doe with the warrant and authoritie of God himselfe. He by the diligent reading of the holie booke of God, and by the contemplation of things present, and the maner of worshipping God, that then was vsed, did vnderstand that his ancestors did greatly and very farre erre from the plaine and simple truth, for which cause he calleth together the princes and other estates of his kingdome, together with all the priests to holde and celebrate a councill with them. In that counsell he standeth not long disputing whether the examples of the elders ought rather to be followed, or Gods commandement simply receiued: whether he ought rather to belecue the Church, or the Scripture: and whether all the iudgement of religion ought to be referred to the high Priest. For laying abroad the booke of the Lawe, he submitteth both himselfe, and all his vnto the sacred Scripture. Out of the booke of the lawe both he himselfe doth learne, and biddeth all his to learne, what thing it is that pleaseth God, namely, that which was commanded and learned in the reading of the Lawe of God. And presently he gaue charge that all men should doe and execute that, not hauing any regard to the ancient custome, or to the Church, that was at that time: he made all subiect to the word of God. Which deede of his is so commended, that next after David, he is preferred before all the kings of Iuda and Israel.

Holie king
Iosias.

Now your roiall Maiestic cannot follow any better or safer counsell than this, considering that it proceedeth from God, and that it is most fit for the cause which is euen

Faith cannot
be reformed
but by the

now in hand. The disputation is of the Reformation of Religion, and the true faith of Christ. You knowe that that doth spring from heauen, namely, that it is taught by the word of God, and powred into our harts by the holy Ghost. For Paul saith: Faith cometh by hearing, and hearing by the word of Christ. Therefore as true faith is not grounded upon the word of man, so is it not taught or planted by the same. For in another place the same Apostle saith: My preaching was not in the enticing words of mans wisdom, but in the shewing of the spirit and of power, that your faith might not be in the wisdom of man, but in the power of God. Not without good cause therefore doe we refuse the traditions of men, and turne onely to the doctrine of the word of the Lord, without which it is assuredly certaine, that there is no doctrine nor any foundation of true faith.

*Neither are they worthie to be heard, who thinke that the Canonick Scriptures are not plaine ynough, full ynough, or sufficient ynough, to minister a perfect platforme of reformation. They blaspheme the spirit of God, imputing vnto it obscurenesse and imperfection, which faults no prophane writer can well abide to heare of. Saint Paule in defence of the truth saith: All Scripture giuen by inspiration of God is profitable to doctrine, to reprove, to correction, to instruction, which is in righteousness, that the man of God may be perfect, instructed vnto all good works. What now I pray you is omitted in these words, that may seeme to appertaine to a most absolute reformation? What I beseech haue those impudent fellows to say against this? Proceed therfore, proceed (most holy king) to imitate the most godly princes, and the infallible rule of the holy Scripture, proceed, I say, without staying for mans authoritie, by the most true and absolute instrument of truth, the booke of Gods most holy word, to reforme the Church of Christ in thy most happy England. The Lord Iesus, the head and mightie prince of this Church, preserue and lead thee his most faithfull worshipper in the way of his truth, vntill the end, to the glorie of his name, and the good estate and welfare of the whole Christian Church. At
Figure, in the moneth of August,
the yeere of our Lorde,*

1550.

Your Roiall Maiesties most dutifully bounden,

*Henrie Bullinger minister of the Church
at Figure in Swicerland.*

The

Word of
God.

Rom. 10.

2. Cor. 2.

The scrip-
tures do suf-
ficiently mi-
nister a full
platforme
how to re-
forme the
Church.

THE OTHER EIGHT SERMONS OF THE FOVRTH DECADE

written by Henrie Bullinger.

Of God, of the true knowledge of God, and of the diuers waies how
to know him : That God is one in substance, and
three in persons.

The third Sermon.

I haue hitherto in 32. sermons discoursed vpon the Word of God, & the lawfull exposition of the same, vpon Christian faith, the lone of God and our neighbour. I haue also spoken of the law of nature, of mans law and Gods law, and of the parts of Gods law, namely, the morall, the ceremoniall, and the iudiciall lawes. Of the vse of the law, and of the fulfilling & abrogation of the same, of the likenesse and difference betwixt the two testaments and people, the old and the new. Of Christian libertie, of offences, of the effect & merits of god works. Of sinne and the sundry sorts thereof: and also of the grace of God, or the Gospel of Iesu Christ, in whom our heavenly father hath giuen vs all things belonging to life, and eternall saluation: finally, I haue treated of repentance, and of the things that do especially seeme to belong therunto. And for bicause our purpose is to dispute discretely vpon the principall points of Christian religion, and that in the premises we haue heard often mention made of God, of the knowledge & worship of God, of Iesus Christ, of the holy Ghost, of god and euil spirits, of the

Church, of prayer, of the Sacraments, and such like holy things, since we are now come to an ende of those former points, necessitie it selfe doth here require, that we should speake somewhat now of al and euery one of these latter principles according to the holy scripture, so far forth as the Lord shall giue me grace and abilitie to do the same.

Concerning God there were of old many erroneous opinions, not among the ruder sort of people onely, but euen in the whole packe of Philosophers, and conuenticles of false Christians. As touching the Philosophers that ancient and learned writer Tertullian was wont to say, that Philosophers are the patriarks of heretiks. And touching false Christians the Apostle John said: They went out from vs, but they were not of vs: for, if they had beene of vs, they would haue remained with vs.

Sundrie opinions concerning God.

John. 12.

Neither doe I see what gaine you should get by it, if I should proceede to reckon vp vnto you all their opinions. It is god perhaps to knowe wherein they erred, least we also do strike vpon the same rock, that they did. Therefore, if any, that haue a desire vnto it, doe wish to see the opinions of the heathen sort, and of heretikes concerning God, let them search Plutarch in his *Placitis Philosoph.* Lib. 1. Cap. 7. Or in other

heathen wꝛiters : *Or* in Cyrils first booke *Contra Iulianum*, and in the 4. cap. *Dogmatum vel definitionum Ecclesiast.* I will at this time trouble the attentiu eares and minds of the godly hearers with that burthen. That diuersitie of opinions is deriued from some other fountaine, then from the boldnes and vnskillfulnes of men, which are not ashamed, of their owne deuce and braine to adde and apply to God the things from which he is most far and free. And nowe that here I may not sticke long in declaring the narrowe straitenes and misty darknes of mans wit, who I pray you is able with his vnderstanding to conceiue the Being of God, when as indede no man did euer fully vnderstand, of what fashion the soule of man is, of what sort many other thinges are, that be in mans body, & what maner of substance the sun & moone are made : There are giuen many reasons of natural Philosophy: but the woꝛke of God doth still abide moꝛe great and wonderfull than that the wit or spꝛech of man is able to comprehend or expꝛes it. Let no man therefore, that goeth about to knowe anie certainty of God descend into himself to search him out with thoughts of his owne, neither let him ground his opinion vpon mens determinations and weake definitions. For other wise hee shall alwaies woꝛship the inuention of his own hart, mere folly, trifles & foolish fantasies. But on the other side againe, the man can not choose but think rightly, iudge truely, and speak well of God, that attributeth nothing to himselfe, deuileth nothing of his owne braine, nor followeth the toyces of other mens inuenting, but in all thinges giueth care to the woꝛde of God, & followeth alwaies his holie reuelation. Therefore, let this stand as it were for

a continuall rule, that God can not be rightly knowne, but by his woꝛde and that God is to be receiued and beleued to be such an one, as he reuealeth himself vnto vs in his holy woꝛd. For no creature verily can better tel what, and what kinde of one God is, than a God himselfe.

Now since this god doth in his woꝛd, by the woꝛkmanship of the woꝛlde, by the holie Scriptures, and by his oracles vttered by the mouth of the Patriarks, Prophetes and Apostles, yea, and the verie mindes and consciences of men testifie, That He Is, therefore did the kingly Prophet Dauid saie : The foole hath said in his hart there is no God. For he must needs be an asse or a soale, which denieth the thing, that is euident to al men in the woꝛld which are not beside their wits, namely, That there is a God : considering that euen Cicero an heathen authour in his booke *De natura Deorum* doth say, It is bred and borne together with men & grafted in their hearts, to thinke, That there is a God. Truly they that deny God, do denye him, whome neuerthelesse they feare, and therefore by that feare they confesse that he Is, by that meanes conuincing them selues of lying and falshood.

Again, this is to be noted, that in demanding, who and what God is, although that question is made and doth arise euen by the beating out and discussing of the scriptures, yet a measure is to be kept and in any case obserued. For to go about ouer curiously to inquire after, search out, and seeke the very eternal Being of God, is both perillous and also flatly forbidden. Salomon crieth, As it is not good to eate much hony: so he, that is an ouer curious searcher out of Gods maiesty, shall be confounded of his glory.

That there is a God.

Psal. 13.

A measure is to be kept in demanding & inquiring what God is.

Pro. 25.

Wherupon the diuersitie of opinions concerning God do rise, and from whence the true knowledge of him must be fetched.

Before that singular and notable communication, wherein our God in the mount Sinai talked with the whole people of Israel, it is said to Moses: Set bounds vnto the people rounde about the mountaine, and saie vnto them, Take heede to your selues that yee go not vp into the mount, or touch the border of it. Whosoever toucheth the mount, let him die the death, &c. Loe here, it was present death, to passe the limits or boundes prescribed. Therefore our studies are and ought to be definite, not infinite. Truly we read in many places of the holy Scriptures that the most entire and excellent friends of God stood amazed trembling, so often as God in any outward shew did of his owne accord offer himselfe vnto their eyes.

I need not to busie my selfe too much in reckoning by examples. We knowe how Abraham behaued himself in the talk which he had with God, Gen. 18. We knowe what the parents of Gedeon said in the booke of the Judges. And what Elias spake, 3. Reg. 19. Peter, after that he by the miraculous taking of the great draught of fishes did vnderstand that Christ was more than a man, cried out, saieing: Go out from me, O Lorde, for I am a sinfull man. Therefore the Saints if in any other matters belonging to god, than in this especially are humble, modest and religious, vnderstanding that his eternall and incomprehensible power and vnspeakable maiestie are altogether vncircumscribable, and cannot be comprehended in any name whatsoever.

Verie eloquently, truly, and godly doth Tertullian in his booke *De Trinitate* saie: The proper name of God cannot be uttered, because it cannot be conceived. For that is called by a name, that is conceived by the con-

dition of it owne nature: for a name is the significant notifying of that thing which may be conceived by the name. But when the thing which is handled is of such sort that it cannot be rightly conceived by our very senses and vnderstanding, how it shal be rightly named by an apt terme and fit nomination: which while it is beyond vnderstanding, must needs also be about the significancie of the terme whereby it is named: so that, when God vpon certain causes or occasions doth annex or declare to vs his name in wordes, we may thinke and know that the very proprietie of the name is not expressed so much in wordes, as a certain significancie is set down, to which while men in prayers do run, they may seem to be able by it to call vpon, and obtain the mercie of God.

And againe he saith: Concerning God, and those things that are of him, and in him, neither is the minde of man able to conceiue what they be, how great they be, and of what fashion they be: neither doth the eloquence of mans mouth vtter in speech wordes in any point answerable vnto this maiestie. For to the thinking vpon, and uttering out of his maiestie, all eloquence is mute and dumbe, and the whole minde is too little.

For it is greater than the minde: neither can it be conceived how great it is: because if it can be conceived, then must it needes be lesse than mans minde, wherin it may be comprehended. It is also greater than all speech, and cannot be spoken. Because if it may be spoken, then is it lesse than mans speech, by which, if it be spoken, it may be compassed and made to be vnderstanded.

But whatsoever may be thought of him shal stil be lesse than he: and whatsoever

Exod. 19.

Luk. 5.

The name of
God is vn-
speakable,
and passeth
mans vtter-
rance.

soeuer in spæch is shewed of him, being compared with him shall be much lesse than hee. For in silence to our selues wee may partly perceiue him: but as he is, in words to expresse him, it is altogether impossible. For if you call him light, then do you rather name a creature of his, than him, but him you expresse not. Or if you call him vertue, then doe you rather name his power than him, but him you declare not. Or if you call him Maiestie, then doe you rather name his honour than him, but him you describe not.

And why shoulde I, in running through euerie seuerall title, prolong the time? I will at once declare it all. Saie al of him whatsoeuer thou canst, and yet thou shalt still rather name some thing of his, than himselfe. For what canst thou fitly speake or thinke of him, that is greater than all thy words and senses? Unless it be, that after one manner, and that so as we can, as our capacitie will serue, and as our vnderstanding wil let vs, we shall in mind conceiue what God is, if wee shall thinke that he is that, which cannot be vnderstood, nor can possibly com into our thought, what kind of thing, and how great it is.

For as at the seeing of the brightnesse of the sunne the sight of our eyes doth so dazle and ware dim, that our sight cannot beholde the very circle of the same, by reason that it is ouercom of the brightnes of the beams that are obiect against it: euen so fareth it with the sight of our minde in all our thoughts of God: and by how much moze the soyleth hir selfe to consider of God, by so much moze is she blinded in the light of hir cogitation. For (to repeat the same thing againe) what canst thou fitly thinke of him, that is aboute all loftinesse, higher than all

height, deeper than all depth, lighter than all light, clearer than all clearnes, brighter than all brightnes, stronger than all strength, moze vertuous than all vertue, fairer than al fairenes, truer than al truth, greater than al greatness, mightier than all might, richer than al riches, wiser than al wisdom, moze liberal all than al liberalitie, better than al godnes, iustter than all iustice, and gentler than all gentlenes. For al kindes of vertues must needs be lesse than he, that is the father and God of all vertues: so that God may truly be said to be such a certaine Being, as to which nothing may be compared. For he is aboute all that may be spoken. Whither to haue I cited the words of Tertullian.

Although nowe these things are so, and that no tongue either of Angels or of men can fully expresse what, who, and of what manner God is, seeing that his maiestie is incomprehensible and vspeakeable, yet the scripture, which is the word of God, attempting it selfe to our imbecillitie, doth minister vnto vs some meanes, forms and phrases of speech, by them to bring vs to some such knowledge of God as may at leastwise suffice vs, while wee liue in this world: so yet notwithstanding, that still we should thinke that the thing, that is incomprehensible, cannot be defined, but that by those phrases an occasion is onely giuen, by which we are to be brought to greater things, through the illumination of the spirit: and that we should in this disputation, haue still before the eyes of our minde, that true and assured sentence of the eternall God vnto his seruant Moses, saieing: Thou canst not see my face. For no man shall see me and liue.

For when we are once departed out
of

The forms & maners of knowing God.

of this life, and are unburdened of this mortalitye and mortall frailtie, then shall we see the Majesty of God. For the Apostle Saint John saide: Wee knowe that when he appeereth, we shall be like vnto him: for we shall see him as he is.

And to these let vs annere the wordes of the Apostle Paule, where he saith: Now wee see in a glasse euen in a darke speaking, but then wee shall see face to face. Therefore let no man go beyond the limited bonds, or prevent the time appointed, nor yet presume by wicked boldnesse and curiositie in this life to behold the face, that is, the very Essence or being of **G D D**. Let that reuelation of God suffice euery one, which **G D D** himselfe vouchsafeth in his worde to open vnto vs, namely, so much as hee of his goodnesse thinketh necessarie and profitable for vs to knowe. And I doe here with warrant saie, that that wisdome is the true wisdome, which will not in this matter go about to knowe or sauour moze than the eternall wisdome doth teach to knowe.

The first and chiefe way to knowe God is deriued out of the very names of God attributed vnto him in the holy scripture. Those names are many and of sundry sorts, because his vertue, his wisdome, I meane his goodnesse, iustice, and power are altogether infinite. I will reckon vp and expounde vnto you according to my skill, the most excellent and vsuall among the rest.

Among all the names of **G D D** that is the most excellent, which they call Tetragrammaton, that is, (if we may so say) the sower lettered name: for it is compounded of the sower spirituall letters, and is called **IEHO-**

VAH. It is deriued of the Verbe substantiue Houah, before which they put Iod and make it **IEHOVAH**, that is to say, Being, or, I am, as hee that is *αὐτὸς*, a Being of himselfe, hauing his life and Being not of any other, but of himselfe, lacking no bodies aide to make him to Be, but giuing To Be vnto all maner of things, to wit, eternall God, without beginning and ending, in whome we liue, we moue, and haue our Being. To this doe those wordes especially belong, which we finde to haue passed betwixt God and Moses in the thirde chapter of Exodus: And Moses saide to God, Beholde, when I come vnto the children of Israel (to whom thou doest nowe sende mee) and shall saie vnto them, The God of your fathers hath sent me vnto you, and they shall aske mee, saing, What is his name? What answere shall I make them? And God saide to Moses, I am that I am, or I will bee that I will bee. And hee saide, Thus shalt thou saie to the children of Israel, I am, or Being, or I will bee, hath sent mee vnto you. That is, I am God that will be, and he hath sent me, who is himselfe Being, or Essence, and **G D D** euerlasting. For their future tense containeth three sundry times, He that is, He that was, and He that wil be hath sent me.

Truly the Euangelist and Apostle John seemeth in his Reuelation to haue had an eie to these wordes of the Lord, which also he went about to interpret, saing in the person of God: I am Alpha and Omega the beginning and the ende, or the first and the last, saith the almightie Lorde, which is, and which was, and which shall be.

Some there are which obserue this

1. Iohn. 3.

The names
of God.

Iehouah.

Apoc. 1.

for a note, that in all tongues almost, euen of the barbarous sort, the name of God is written with foure letters. Concerning his name in Hebrew it is assuredly so. And in the Greek, Latine, and Germane tongues it is so also. For God in Græke is called θεός, in Latin Deus, and with vs Germanes hē is called Gott. They adde moreouer that the Persians call him *Σύμ*, and the Aegyptians *Σαβ* or *Σαβ* and by contraction *Σαβ*. And in the foure letters the Cabalists saie that there are wonderfull mysteries contained. Of which as others haue written verie diligently, so I haue leiser hēre not to stande vpon them or to trouble your patience with them. Like to this also are the names of God, Iah, and Hu. Whereof, the first is oftener sounde in the Psalmes than once. For Dauid saith: Hallelu-Iah, that is, Praise yee the Lorde. The later is also mentioned by David, saieing: Hu, that is, he, I say, God, the being and creator of all things, spake the word and it was done. Hu, he commaunded and it was. In Esaiē the Lorde saith: I am the Lord, Hu is my name, and my glory will I giue vnto none other.

Howe these words also are deriued of being, and doe teach vs that God is alwaies like him selfe, an essence which is of it self eternally, and which giueth to be vnto all things that are: as hē by whome, in whome, and to whom all things are, being himselfe a perpetuall & most absolute *ἰτελεχία*, or perfitē hauingnes.

But the Hebrewes doe not reade or expresse the foure lettered name of God, by calling it Iehouah, but in steede of it, they vse the word Adonai. For they say that Iehouah must not be vttered. Howe all interpreseters in

their translations where they turne it into Latin do call it Dominus, that is, Lorde. For God is the Lorde of all things, both visible and inuisible. Neither is there in al the world any other Lorde, but this one, and he alone to whom all things in the world are subiect, and doe obey. For hē hath a most māre dominion, and absolute monarchie ouer all his creatures. And therefore for plainenes sake sometime the worde Sabbath is annexed to the name of God: which some translate the Lorde of powers, and some the Lorde of hostes. For God being Almighty, doth by his power or strength shew forth, and in his hoste declare what mightie things he is able to do, and of how great power and might he is. For since that he is the God of all creatures, and that he doth dispose and vse them as a Captaine doth his soldiers, to worke mightie and marueilous thinges, hē doth euen by small thinges declare howe great hē himselfe is, and howe great his power is.

In the hoste of God are all the Angels, of whome Daniell saide: Thousand thousands, and hundred thousands did minister vnto him. One of which Angels did in one night kill in the Assirians campe vnder the banner of the most puissant king Senacherib, one hundred and foure score and fife thousand soldiers. In the hoste of God are all the windes, all the starres, and all the fierie aire, & waterie impoissions. In the hoste of God are al euil spirits, all men, kings and princes, al the warlike furniture of euery nation, and finally al creatures, both visible and inuisible: and all these he vseth according to his owne pleasure, yea, according to his owne god and iust will, when, howe much, and howe long hē listeth,

The Lord of Sabbath or of Hostes.

Daniel 7.

Cabala is a tradition of the Iewes, lest to them by Moses, not in writing, but from the Father to the Sonne, wher in is contained as well the secretes of nature, as the mistical sense included in the wordes of the holy Scripture. Iah & Hu.

Hu significeth He or this.

Adonai.

listeth, to finish and bring to passe his owne will and iudgements: In punishing the first worlde at the deluge he vsed water. In destroing of Sodom, and the cities thereabout he vsed fire: and in rooting out the Canaanites and Iewes he vsed the meanes of moztall men, or soldiers. Sometimes there is ascribed to the Lord the word Eleon, and the Lord is called Eleon, that is to saie, high. For in the 113. Psalm we reade. The Lord is higher then all nations, & his glory is about the heauens. Who is like the Lorde our God, which setteth himselfe so high in his habitation? And in the 97. Psalm he saith. Thou Lorde art higher then all that are in the earth, thou art exalted far above all Gods.

El. Againe, God is called El, because of his strength. For what he will, that can he doe, and therefore is he called a strong God or a Giant. For Ieremie saith, The Lord is with me as a strong Giant. Esaie saith, The Lorde shall come soorth like a Giant, hee shall take stomacke vnto him like a man of war, he shall rore and ouercome his enemies. And like to this is the word Eloah, whose plurall number is Elohim. That name betokeneth the presence of God, which neuer faileth his workmanship and worshippers.

Ieremie bringeth in God speaking and saith, Am I God, that seeth but the thing that is nigh at hand onely, & not the thing that is far off? May any man hide himselfe, so that I shall not see him, saith the Lord? Doe not I fill heauen and earth?

For befoze him also David saide, Whether shall I goe from the breath of thy mouth? And whether shall I flee from thy countenance? If I as-

send into heauen thou art there: & if I descende into hell thou art there also. If I take the wings of the morning, & dwell in the vttermost parts of the sea, euen there thy hande shall rule me, and thy right hand shall hold me fast.

Therefore the Apostle Paule saith: God is not farre from euery one of vs. For by him weeliue, we moue and haue our being. And for that cause peradventure **G D D** was of the Grækes called θεός to wit *απο δειν*, because of his readines and present succour, because he neuer faileth moztall men, but alwaies and in all places doth aide & relæue them. Likewise Plato in Cratylo, and his interpreter Proclus do thinke that θεός (God) is deriued, *απο του δειν*, that is, of running: but that course of running is not referred to the presence or helpe of God, but to another thing.

For when men saw the Sunne, the Moone, the Stars and Heauen it selfe by running still to be turned about, they thought that they were Gods. Some there are that will deriue it *απο του δειν*, that is to saie, of feare or dread. For feare of religion belæueth and perswadeth men that there is a God.

The Latines peradventure framed their Deus (God) of the Grækes θεός. But some doe thinke rather that Deus is deriued *A dando*, of giuing, because he giueth all thinges vnto all men. For so among the Hebrewes he is called θεός (as I wil anon declare) or *Schadday* because he is sufficient to himselfe, he lacketh nothing but giueth to all men all good things and necessaries. Some other will haue God in Latin to be called *Deus, quod ipsi nihil deest*, that is, because there is nothing wanting in him.

But

The high Lord.

El.

Ier. 20.

Esaie. 42.

Eloah.

Ier. 13.

Psal. 138.

Act. 17.

Deus.

θεός

But nowe the Scripture doth attribute the plurall number Elohim, not to God alone, but also to Angels, to iudges, and to men in authority: because God is alwayes present with them, while they labour in that office which he hath appointed them vnto, & doth by the ministerie of them worke the things which he himselfe will, and which are expedient for the welfare of most all men.

And although the worde Elohim be of the plurall number, yet is it set befoze verbes in the singular number, as in the first of Genesis we finde, in the beginning, *Bara Elohim, Creauit Dij*, God created (for *Bara*, created, is the singular number,) Heauen and Earth.

In that phrase of speech is shewed vnto vs the mysterie of the reuerend Trinitie. For Moses seemeth to haue saide in effect: In the beginning that God in the Trinitie created Heauen and Earth.

In the seventh chapter of the second book of Samuel, Elohim in the plurall number is ioined with Verbes of the plural number, to declare that there is a difference of persons in the blessed Trinitie.

Moreouer in the league which God maketh with our Father Abraham, God giueth him selfe an other name. For he saith, I God am Schaddai, that is sufficient, or sufficiencie. Therefore God is called Schaddai.

Some in their Translations turne it Vastator a destroyer, as if GOD should name himselfe a iust reuenger.

But Moses Egyptian saith: The name Schaddai is compounded of the Verbe Daij (which signifieth hee sufficeth) and the letter* Schin which hath the same meaning that Ascher hath, and signifieth, He that. So that

Schaddai is as much to saie, as, Hee that sufficeth to himselfe, and is the sufficiencie or fulnesse of all things.

Peradventure the Heathen haue vpon this occasion deriued their Saturnus, which name they gaue to them whom they did wickedly take to be gods.

For as Diurnus commeth of Dies a day, so is Saturnus deriued a Saturando, of satisfieng or filling.

Therefore GOD is that Hee, to whome nothing is lacking, which in all thinges and vnto all things is sufficient to himselfe, who needeth no mans ayde, yea who alone hath all things, which do appertain to the perfect felicitie, both of this life and of the worlde to come: and which onely and alone can fill and suffice all his people and other creatures.

For this cause the Germanes call him Gott, as who should say Guot, god, or best. Because as hee is ful of al godnes, so he doth most liberally bestowe vpon men all manner of good thinges. The Germane worde is not much vnlike to the auncient name whereby the Egyptians called God. For they called GOD Theuth, or, Thoth. Nowe if wee for Th, put G, then is it Goth, and wee saie, Gott.

The Lorde himselfe in the sixth chapter of Exodus putteth these two names together, Schaddai and Iehouah, as two of the most excellent names, that he hath and saith: I am Iehouah. And I appeared to Abraham, Isaac, & Iacob as God Schaddai: but in my name Iehouah I was not knowne vnto them. Not that the Patriarkes had not hearde or knowne the name Iehouah. For that name began to be called vpon in the time of Seth, immediately after

Saturne.

It seemeth that we English men do borrow of the Germanes their worde Gott & turne their double, T, into D, which we found God, as if we should say good.

This Dij importeth as much as if one should say, Gods.

Schaddai. Gen. 17.

Gen. 4.

the

the beginning of the world.

Wherefore it seemeth that the Lord ment thus in effect.

I opened my selfe vnto the Patriarkes as God Schaddai, who am able in all thinges sufficiently to fill them with all godnes, and therefore I promised them a lande that floweth with milke and honte.

But in my name Iehouah, I was not yet knowne vnto them, that is, I did not perform vnto them that which I promised.

For we haue heard already, that hee is called Iehouah, of that which hee maketh to be, and therefore hee bringeth hys promise to performance.

Howe therefore, (saith hee) I will indeede fulfill my promise, and shewe my selfe to be, not onely Deum Schaddai, an all sufficient or Almighty God, but also to be Iehouah, an essence or being eternall, immutable, true, and in all thinges lyke my selfe, or standing to my promise.

Last of all we read in the thirde of Exodus, that God sayde to Moses: Thus shalt thou saie to the children of Israell.

The Lorde God of our fathers, the God of Abraham, the God of Isaac, and the God of Iacob hath sent me vnto you. This is my name for euer, and this is my memoriall from one generation vnto another.

So then here now we haue another name of God. For he will be called the God of Abraham, of Isaac, and of Iacob.

This, saith he, shall be my memoriall from one generation vnto another, to wit, wherein I will keepe in memorie my benefites bestowed vpon

on those Patriarkes, that by them the posteritie may know me, and remember me.

For when we heare the names of those Patriarkes, they doe put vs in mind of all the excellent and innumerable benefites, which God bestowed on our forefathers: which are not in vaine with so great diligence peculiarly reckoned vpon of Moses, in his first booke called Genesis.

For hee will be our God euen as he was theirs: if so be we do beleue in him, as they did beleue.

For to vs that beleue hee will be both Schaddai and Iehouah, eternall and immutable truth, being life, and heaped vpon store of all manner good things.

And now by the waie, it is not without a mystery, that when he is the God also of other Patriarkes, as of Adam, Seth, Enos, and especially of Enoch and Noah, yet out of al the number of them he picked those three, Abraham, Isaac, and Iacob, and to euerie one of their names prefixed seuerally his owne name saieing:

I am the GOD of Abraham, the God of Isaac, and the God of Iacob. Trinitie.

For so he did evidently teach the mystery of the Trinitie, in the vnitie of the diuine substance, and that euery one of the persons is of the same diuinitie, maiestie and glozy, that is, that the Father is very God, the Son very God, and the holy Ghost very God, and that these three are one God. For he saith, I am God, &c. Of which I will speake in place conuenient.

Thus much hitherto concerning the names of God, out of which an indifferent knowledge of God may easilie be gathered. I knowe that one Dionysius hath made a busie com-

commentarie vpon the names of God: but I knowe too, that the godlie sort, and those that are studious of the Apostles doctrine doe vnderstande, that the disciples of the Apostles did farre moze simply handle matters belonging vnto religion. I knowe that other doe make account of 72. names of God, out of the scriptures and booke of the Cabalists, which as I haue in another place rehearsed, so wil I heere offer out of Exodus, repeate to you the chiefest of them.

Secondarily, God is in the worde of God exhibited to be seene, to be beheld, and to be knowne by visions and diuine mirroirs, as it were in a certain parable, while by Profopographie, Profopoeic, or moztall shapes he is set befoze our eies. And yet we are warned not to sticke vpon those visible things, but to lift vp our mindes from visible things, to things inuisible and spirituall.

For neither is God bodily in his owne substance, because he is in visions exhibited to vs in a bodily shape like a man.

Neither did any of the olde Saints befoze the birth of Christ expzeffe God in the shape and picture of a moztall man, because God had in that shape exhibited himselfe to be seene of the Patriarks and Prophets. It is the doting error of the Anthropomorphites, to say that God is bodilie, and that he hath members like to a moztall man. And that no man doe in this case deceiue himselfe, by attributing falsely to God the thing that is against his honour, I wil heere in stead of a remedie against that poison, recite vnto you (dearely beloued) the words of Saint Augustine, which hee out of the pure vnderstanding of the holie scriptures, and assured testimo-

nies of catholike true doctozs wryte to Fortunatius *De videndo Deo*, against the Anthropomorphites. Concerning the members of God (saith he) which the scripture doth in euerie place make mention of, knowe this, that least anie man shoulde beleue that according to the fashion and figure of this flesh, we are like to God, the same scripture did also saie that God hath wings, which it is manifest that we men haue not.

Therefore euen as when wee heare wings named, we vnderstande Gods protection and defence: so when we heare of hands, wee must vnderstand his operation: when we heare mention made of feete, wee must vnderstande his present readinesse: when wee heare the name of eies, wee must vnderstande his sight, whereby hee seeth and knoweth all things. And when wee heare of his face, we must vnderstand his iustice, wherby he is known to al the world: and whatsoeuer else like vnto this, the same scripture doth make mention of, I beleue verily that it must be vnderstood spirituall.

Neither doe I alone, or am I the first that thinke thus: But euen all they also, which euen with a meane vnderstanding of the Scriptures, doe withstande the opinion of them that are for that cause called Anthropomorphites. Out of whose wryting because I will not cite ouer much, to cause too long a stae, I doe heere meane to alledge one testimony out of Saint Jerom. For when that man most excellently learned in the holie Scriptures expounded the Psalm, where it is said: Vnderstande ye vnwise among the people, yee fooles, at length bee wise. He that planted the eare shall he not

How members are attributed to God who is bodiless.

Visions and profopographie of God.

Profopographie is a picturing or representing of bodily lineaments. Profopoeic is wher those are brought in to speake that do not speake.

Anthropomorphites.

Psalme. 94.

heare,

hear, or he that made the eie shall he not see, did among other things saie: **T**his place doth most of all make against the Anthropomorphites, which say that God hath members euen as we haue. As for example, hee is saide to haue eies. The eies of the Lord behold all things, the hande of the Lorde maketh all things. And Adam heard (saith he) the sounde of the feet of the Lorde walking in Paradise. They doe vnderstande these places simplie as the letter lieth, and doe referre mortall weaknesse to the magnificent mightinesse of the immortal God. But I say that God is all eie, all hand, and all foote.

Hee is all eie, because he seeth all things. All hande because he worketh all things. All foote because he is present euery where. Therefore mark ye what he saith. He that planted the eare shall he not heare? or hee that made the eie shall he not see? He said not, therefore hath he no eies? But he said, he that planted the eare shall he not heare? or he that made the eie, shall he not see? He made the members, and gaue them the efficient powers. And a little afterwarde the same **S**aint Augustine saith. In all this which I haue cited out of the Saintes and Doctors, Ambrose, Hierom, Athanasius, Gregorie, (Nazi-anzene) & whatsoever else like these of other mens doings; I coulde euer reade or come by, (which I thinke to be too long heere seuerally to rehearse) I finde that God is not a bodie, or that he hath members like to a man, neither that he is diuided by the distance or places, but by nature vnchangeable inuisible. And I doe in the helpe of God without waue- ring beleue, and so farre as hee giueth me grace, I do vnderstand, that

not by the same inuisible nature and substance, but by a visible shape taken vnto him, he appeered as it pleased him, to them, to whome hee did appeere, when in the holy scriptures he is reported to haue bene seene with corporall eies. Thus much out of Augustine.

To these now I will also adde the wordes of Tertullian, a very ancient ecclesiasticall writer, in his excellent *Booke De Trinitate*. By members (saith he) are shewed the efficient powers of God, not the bodily fashion of God, or corporall lineaments. For when the eies are described, it is set down bicause he seeth all things. And when the eare is named, it is therefore named bicause hee heareth all things. And when the finger is mentioned, then is there a certaine signification of his minde declared. And when the nosethrils are spoken off, the receiuing of praiers as of sweete smels, is thereby notified. And when the hand is talked off, it argueth that he is the author of all creatures. And when the arme is specified, thereby is declared that no nature can withstand the power of God. And when the feete are named, that putteth vs in minde, that God filleth all things, and that there is nothing where hee is not present.

For neither members nor the offices of members are necessary to him, to whose will onely without any words all things obey, and are ready at hand. For why should hee require eies, which is himselfe the light? Or why should he seeke for feete, which is himselfe present euery where? Or how should he go in, since there is no where for him to go out from himselfe? Or why shoulde he wishe for a hande, whose will without words doth

doth worke al things? Neither doth he neede eares that knoweth the verie secret thoughts. Or wherefore should he lacke a toong, whose onely thinking is a commanding? For these members were necessarise to men and not to God. Bicause the counsell of men shoulde be of none effect, vnlesse the bodie did fulfill the thoughts: but to God they are not needfull, whose will the very workes do not onely follow, without all stirring businesse, but doe euen immediately with his will proceed and go forward. But he is all eie, bicause he wholie seeth: He is all eare, bicause he wholly heareth: He is all hande, bicause he wholly worketh: And all foote, bicause hee is wholly euerie where. For whatsoeuer is simple, that hath not in it selfe any diuersitie of it selfe. For those things fall into a diuersitie of members, what soeuer are borne vnto dissolution, but the things that are not compact together can not feele diuersitie. And so as followeth. For all these hitherto are the wordes of Tertullian.

Therefore when we read that Moses did see God face to face, and that Jacob, Israell and the Prophets sawe God plainly, and not obscurely, thereby is meant that to them was exhibited a vision most manifest, effectual, and verie familiar. For truely saide Theodoretus the Bishop of Cyrus: We say that the fathers did not see the diuine nature or substance, which cannot bee circumscribed, comprehended, or perceiued in the minde of man, but doth it selfe comprehende all things: but wee saie that they saw a certaine glory and certaine visions, which were answerable to their capacite, and

did not passe the measure of the same. For these assured sentences of the holy scripture do alwaies remaine most true.

No man did euer see GOD at anie time. GOD dwelleth in the light that no man can attayne vnto, whome no man hath seene nor can see. And againe, No man shall see my face, and liue, that is, so long as he liueth vpon this earth, in the corruption and imperfection of this our fleshe, no man shall beholde the essence of GOD, which is eternall, and light that cannot be looked vpon.

For when we are once deliuered from this corruption, and are clarified, then shall we see him as he is. Therefore God is saide to haue beene seene of the Fathers, not according to the fullnesse of his diuinitie, but according to the capacite of men.

Tertullian thinketh, that all things in the olde Testament were done of God the father by the Sonne, who taking vpon him a competent shape appeared to men and spake vnto the Fathers.

Paule in the beginning of his Epistle to the Hebreus doth significantly speake of the Sonne of God incarnate, not denieng absolutely that the Father did euer anie thing by the Sonne.

Tertullian saith: To the Sonne was giuen all power in Heauen and in Earth. But that power coulde not be of all things, vnlesse it were of euery time. Therefore it is the Sonne that alwaies descended to talke with men from Adam vnto the Patriarkes and Prophetes, in Vision, in Dreame, in a Myrroure, and in Oracle. So alwaies it pleased God to be conuersant in the earth with men, being

Iohn.1.
1.Tim.6.

Exod.33.

God did doe all things with the fathers by his Sonne.

How the patriarkes did see God.

being none other, than the Word, which afterwarde was to bee made Flesh. And it pleased him so to make away for vs to faith, that we might the more easily perceiue that the Sonne of God descended into the world, and that we might know that such a thing was done. And so as followeth. For all these are the wordes of Tertullian. After this premonition we will nowe adde the visions of Gods maiestie exhibited to holie men.

God exhibited to his seruants manie and sundry visions, wherein he after a maner did shadow forth his maiestie vnto them: all which visions it would be too long a labor for me to rehearse, and expounde vnto you. We shall finde the most notable ones, Exodus, 19. Chap. 6. Ezechiel. 1. Daniel. 7. and in the Apocalypse of the blessed Euangelist and Apostle John.

It is sufficient to haue put you in minde of them. But now the most renowned and excellent one of them all I wil here recite and handle at large. It is to be seen in the 30. and 34 chapters of Exodus.

Moses had tryall of the facilitie and godnes of God, and that there was nothing, which hee obteyned not at Gods hand, therefore he taketh vppon him boldly to ask this also of the Lord, to see God in his substance, glorie, and maiestie, which thing all the true wise men of euerie age did onely wish and long for.

For Moses saith, because I vnderstand that thou, O God, wishest well vnto mee, and that thou canst denie nothing, go to I beseech thee, shew mee thy glory, that is: suffer me I pray thee to see thee so, as thou art in thy glorious substance and maiestie.

Now God answering to this re-

quest, which is the greatest of al other, doth saie vnto him. I wil make all my good to passe by before thee: and I wil cry the name of the Lord: **Q** in the name of the Lorde before thee.

In which words he promisethtwo things to Moses. The one is, All my good shal passe by before thee. But this chiefe good of God can be nothing else, than the god and mightie God himselfe, or rather the worde of God, I saie the very beloued Sonne of God in whom we beleeue that al the treasures of wisdom, diuinity, godnes, and perfectnes, are placed and laid vp. For hee set before Moses eies the shew of him in a humane and visible shape, such in sight as hee in the ende of the world shoulde be incarnate in. The other thing that he promised, is, I will crie the name of the Lord: **Q** in the name of the Lorde before thee, that is, I will proclaime the names of my glorie, by which thou maiest vnderstand, who I am, and see me in thy minde.

But now that no man shoulde attribute so excellent a vision to the merite of Moses, the Lorde doth adde this sentence following.

This vision doth not happen to thee because of thine own merit. For without mans werites, I reueale my selfe to whom I wil, and without respect of persons will haue compassion on whom it pleaseth mee, which consideration of the free grace and liberall godnes of God, doth greatly belong to the true knowledge of God. Then the Lorde goeth to againe and doth more significantly declare to Moses, in what manner and order he wil exhibite or shew himselfe vnto him.

Thou maiest not (saith hee) in this life see my face, that is, thou maiest not fully see me in my substance. For that

God giueth his gifts freely without respect of mans merites.

God shadowed in visions.

Moses desired to see God in his maiestie and glorie.

is reserved for the blessed spirits, and clarified bodies in the world to come. I will therefore in this fashion shew me my selfe unto thee,

Thou shalt go up into the mountaine: there in a rocke I will shew thee a cliff, wherein thou shalt place thy selfe: and I will lay mine hande upon thee, that is, a cloud, or some such thing that as I come toward thee, thou maist not look directly in my face. In that psalme of speech the Lord doth imitate the fashion of men, whose order is to spread their hands over the eyes of him whom they would not have narrowly to behold any thing.

The Lord then addeth: And in the meane while I will passe by, that is, the image which I take, to wit, the shape of a man, wherein I will exhibite my selfe to be seene, shall passe by before thee. And when I am once past, so that thou canst not see my face, I will take awaie the hande wherewith I hid thine eyes, and then thou shalt beholde the backe of the figure, or my hinder parts. Now the hinder parts of God are the wordes and deeds of God, which he leaveth behinde him that we by them may learn to know him.

Againe, the beholding of Gods face is faken for the most exact and requisite knowledge of God. But they that see but the backe onely doe not knowe so well as they that see the face. And in the hinder or latter times of the world, God sent his sonne into the world, bozne of a woman, whom whosoever doe in faith behold, they do not see the Godhead in his humanitie, but doe by his wordes and deeds knowe who God is, and so they see the father in the sonne. For they lea. ne that God is the chiefe god, and that the sonne of God is God, being

coequall and of the same substance with the father. Now let vs see howe God (according to his promise made) did exhibite himselfe to be seene of Moses.

Moses rising up betimes ascended up into the mountaine cherefully unto the rocke which the Lord had shewed him, placing himselfe in the cliff, and looketh greedily, for the vision or revelation of G O D. At length the Lord descended in a cloud, and came upon the mountaine unto the cliff of the rocke wherein Moses staied for him. And presently when Moses his face was hidden, the figure of God, that is, the shape of a man, which God toke upon him, did passe by before him: and when as now the backe of the figure was towarde Moses, so that he could no more see the face thereof, the Lord toke his hand away, and Moses beheld the hinder parts of the same.

Whereby he gathered, that God should once, that is to say, in the hinder times of the world, be incarnate and revealed to the world. Of which revelation we will hereafter speake somewhat more. And when the Lord was once gone past, he cried, and as his promise was, so in a certaine catalog he reckoneth by his names, whereby, as in a shadowe, he did declare his nature.

For he said: Iehouah, Iehouah, G O D mercifull and gracious, long suffering and abounding in goodness and truth, keeping mercie in store for thousands, forgiuing wickednesse, transgression, and sinne: and yet not suffering the wicked to escape unpunished, visiting the wickednes of the fathers vpon the children and childers children, vnto the third and fourth generation. What else

How God did shew himselfe to Moses.

What God is: **What else is this than if he had said: I am the vncreated essence, being of my selfe from before all beginning, which giueth being to all things, and keepeth all things in being. I am a strong and almightie God. I doe not abuse my might. For I am gentle and mercifull. I loue my creatures, and man especially, on whom I doe wholly yearne in the bowels of loue and mercie. I am rich and bountifull, and readie at all times to helpe my creatures. I do freely, without recompence, giue al that I bestow. I am long suffering, and not irritable to anger and halty to reuenge, as mankind is. I am no niggarde or enuious, as wealthie men in the worlde are wont to be. I am most liberall and bountifull, reioicing to be diuided among my people, and to heape vp benefits vpon the faithfull.**

Whereouer, I am true and faithful. I deceiue no man, I ly in nothing: what I promise, that I stande to and faithfully performe it. Neither doe I nor can I so wasse my riches, that all at length is spent; and I my selfe draw drie. For I keepe good turnes in store for a thousand generations; so that although the former age did liue neuer so wealthily with my riches, yet they that come and are bozne euen vntil the very end of the worlde, shall neuertheless finde in me so much as shal suffice and satisfie their desire. For I am the welspying of god that cannot be drawen dry. And if any man sin against me, and after ward repent him of the same I am not vnappealeable. For euen of mine owne free will I doe forgie errors, sinnes, and heinous crimes.

And yet let no man therfore thinke that I am delighted with sinnes, or that I am a patron of wicked deers. For euen I, the same, doe punish wicked and impenitent men: and chassen

euen those that are mine owne, that therby I may keepe them in order and office.

But let no man thinke that he shall sin and escape unpunished, because he seeth that his ancestors did sinne and were not punished: that is, did sinne and were not bitterly cut off, and wiped out. For I reserue reuengement till iust and full time, and do so behaue my selfe, that all are compelled to confesse me to be a God of iudgement. Now when Moses the seruant of God had heard & seen these things, he made haste, and fell downe prostrate to the earth, and worshipped. Let vs also doe the same, being surely certified that the Lord will not vouchsafe, so long as we liue in this transitory worlde, to reueale himself and his glorie any whit more fully and plainly, than in Christ his sonne exhibited vnto vs. Let therfore the things that sufficed Moses, suffice vs also, let the knowledge of Christ suffice and content vs.

God doth most euidently open him selfe through Christ.

For the most euident and excellent way and meane to know God, is laid forth before vs in Iesu Christ the Sonne of God incarnate and made man. For therfore we did euen now heare, that before Moses was set the shadow of Christ, when it pleased god most familiarly to reueale himselfe vnto him.

2. Cor. 4.

Heb. 1.

And the Apostle Paule placeth the illumination or appering of the knowledge of the glorie of God to bee in the face of Iesus Christ. And in another place the same Paule calleth Christ the brightnesse of his fathers glorie, and the liuely image of his substance. Truly hee himselfe in the Gospell doth most plainly saie: No man knoweth the father, but the sonne, and hee to whome the sonne will reueale him. For he is the way

John 6.
Matth. 11.

vnto the father: and the father is seen & beheld in him. For we do again in the gospell read, No man hath euer seene God at any time, the onely begotten sonne, which is in the bosome of the father, he hath reuealed him vnto vs.

But again the Apostle saith: After that in the wisdom of god the world through their wisdom knewe not God, it pleased god through foolishnesse of preaching to saue them that beleue. That which he in this place calleth the wisdom of God, is the very creation & workmanship of the world, and the wonderfull works of God, in which God woulde be knowne to the world: and in the beating out and considering whereof, all the wisdom of all the wise men till then, did altogether lie. But for because the consideration of those things did no good, by reason of mans wisdom, for the most part, referring the causes of things to somewhat else, than to God the true and onely marke, whereto they should be referred, and while men thought themselves wise, as the same Apostle teacheth vs, euen in their owne reasonings they became foles, it pleased god by another way to be knowne to the world, to wit, by the foolish preaching of the Gospell, which is in verie deede most absolute and perfect wisdom, but to the worldly wisdom of mortal men it seemeth foolishnes.

For it seemeth a foolish thing to the men of this world, that the true & very God being incarnate or made man, was conuersant with vs men here in the earth, was in pouertie, was hungry, did suffer and die.

And yet euen this is the way wherby God is most evidently knowne to the world, together with his wisdom, godnesse, truth, righteousnesse, and power. For the wisdom of God, which

no tongue can utter, doth in the whole ministerie, and wonderful dispensation of Christ, shine out very brightly, but far more by him if we discusse and beate out the causes (of which I spake elsewhere) & thoroughly weigh the doctrine of Christ. In the incarnation of the son of God it appeareth how well God wiseth to the world being sunk & drowned in sin, as that to which he is bound by an indissoluble league, & doth thorough Christ adopt the son of death & of the diuel, into the sons and heires of life everlasting. Now whereas Christ doth most exactly fulfil all those things which the Prophets by the reuelation of God did foretell of him, and whereas he doth most liberally performe the things which God the father did promise of him, that doth declare how unchangeable and true the eternall God is. In the deedes or miracles of Christ our Lorde, in his resurrection, in his glorious ascension into heauen, & most plentifull powering out of his holie spirit vpon his disciples, but especially in conuerting the whole world from paganism and Iudaisme, to the euangelical truth, do appere the power, long suffering, maiestie and vnspcakable godines of God the father.

In the death of Christ the sonne of God doth shine the great iustice of god the father, as that which being once offended with our sins, could not be pacified but with such and so great a sacrifice. Finally, because he spared not his onely begotten sonne, but gaue him for vs that are his enemies and wicked rebels, euen therein is that mercie of his made knowne to the world, which is verie rightly commended aboue all the works of God.

Therefore in the sonne, and by the sonne G O D doth most manifestly make himselfe manifest to the world,

Gods wisdom appeareth.

Gods goodness appeareth.

Gods truth appeareth.

Gods power and long suffering appeareth to the world.

Gods iustice appeareth.

Gods mercie appeareth.

so that whatsoever is needfull to be knowne of God, or of his will, & whatsoever is belonging to heauenlie and healthfull wisdome, that is wholie opened and thoroughly perceiued & seene in the sonne. Therefore when Philip said to Christ, Lord, shew vs the father & it sufficeth vs: we read that the Lord answered, Haue I beene so long with you, and doe ye not yet knowe me? Philip, he that hath seene mee, hath seene the father. And how saist thou, shew vs the father? dost not thou beleeue that I am in the father, and the father in me. Now here in heerein he calleth backe all the faithfull from ouer curious searching after God, laying before them the mysterie of the dispensation, wherein he would haue vs to rest, and to content our selues, namelie, in that that God was made man. Therefore whosoever desire to see and know God trulie, let them cast the eyes of their minde vpon Christ, and beleeue the mysterie of him contained in words & deeds, learning by them what and who God is. For God is such an one, as he exhibiteh himselfe to be knowne in Christ, and in that very knowledge he doth appoint eternall life to be, where he saith: And this is eternal life, that they might knowe thee the onelie true God, and Iesus Christ whome thou hast sent. Let him that wissheth well to himselfe take heed that he go not about to know any moze than god himselfe doth teach vs in Christ. But whosoever neglecting Christ doth follow the rule and subtilties of mans wit, he verily doth come to naught & perish in his thoughts. The fourth meane to knowe God by, is fetched out of the contemplation of his works. David saith: The heauens declare the glorie of God, and the firmament sheweth forth the workes of his

hands. And the Apostle Paule saith: His inuisible things being vnderstanded by his workes through the creation of the world, are seene, that is, both his eternal power & Godhead. Lo the power and godhead of God are those inuisible things of God: and yet they are vnderstood by the consideration of Gods workes: therefore euen God himselfe is knowne by the workes of God. But now the workes of God are doubly considered, or be of two sorts. For either they are laide before vs to be beheld in things created for the behoofe of men, as in heauen & in earth, and in those things that are in heauen and in earth, and are governed and preserued by the prouidence of God, of which sort are the stars and the motions or courses of the stars, the influences of heauen, the course of time, liuing creatures of all kindes, trees, plants, fruits of the earth, the sea, and whatsoever is therein, stones, and whatsoever things are hid within, and digged out of the earth for the vse of men. Of these, S. Basill & S. Ambrose haue writtten very learnedly and godlie in their books intituled, The worke of six daies, the which they called *Hexameron*. Here may be inserted that history of nature, which the glorious & worthy king David doth in the Psalmes, especially after 100. psalme most fitly apply to our purpose. But least we should be intangle & make intricate the course of this present treatise, I will hereafter speake of the creation of the world, and of Gods government and prouidence in the same. At this present it shall suffice to knowe that heauen & earth and al that is therein doe declare to vs and set as it were before our eyes an euident argument that GOD, as he is most wise, is also most mightie, wonderfull, of an infinite maiestie,

Rom. 1.

The workes
of God are
two waies
considered.

1

Psal. 104.

John 14.

John 17.

God is
knowne by
his workes.
Psal. 19.

of an incomprehensible glorie, most iust, most gracious, and most excellent. Stay therfore, a faithfull teacher of the Church, giuing god counsell for the state of moztall men, doth saie vnto them. Lift vp your eies on high and consider who hath made these thinges that come forth by heapes, calling them all by their names whose strength is so great that none of them doth faile. For although that euen from the beginning the stars haue shined to the world, & haue in their course perfourmed that, for which they were created, yet are they not worne by vse, nor by continuance consumed away or darkened ought at all. For by the power of their maker they are preserved whole.

Jeremie also crieth, O Lord there is none like vnto thee. Thou art great, and great is thy name with power. Who would not feare thee O king of the Gentiles. For thine is the glory: for among all the wise men of the heathen, and in all their kingdoms there is none that may be likened vnto thee. And immediatelic after againe, The Lord God is a true and liuing God and king: If he be wrath the earth shaketh, neither can the Gentiles abide his indignation. Hee made the earth with his power, with his wisdom doth he order the whole compasse of the worlde, and with his discretion hath he spred the heauens out. At his voice the waters gathered together in the aire, hee draweth vp the clouds from the vttermost partes of the earth, hee turneth lightning to rain, and bringeth the windes out of their treasures. Otherwise the workes of God are set forth for vs to behold in man, the very Lord and prince of all creatures: not so much in workmanship or making of man

which Lactantius and Andreas Wesalius, haue passingly painted out for all men to see, as in the workes which towards man, or in man, or by man, the Lord himselfe doth finish and bring to passe. For God doth iustly punish som men, and by punishing them he doth declare that he knoweth the dealinges of moztall men, and hateth all wrong and iniurie. Upon other he heapeth by verie large & ample benefits, and in being bountifull vnto them he declareth that he is rich, yea, that he is the fountaine of godnes that can not be drawne drie, that he is bountifull, god, mercifull, gentle, and long suffering. Hereof there are innumerable examles in the historie of the Bible. Cain for the murder committed vpon his brother liued here in earth a miserable and wretched life. For the iust Lord doth reuenge the bloodshed of the innocent. The first world was drowned in the Deluge, a plague was laide on it for the contempt of God. But Noah & his were saued in the arke by the mercy of god.

God bringeth Abrahams from Vr of the Chaldees, and placeth him in the lande of Canaan, blessing and loading him with all maner of goods. Hee doth wonderfully keepe Jacob in all his troubles and infinite calamities. Through great afflictions he listeth vpe Joseph from the prison vnto the throne Aegypt, hee doth grauoudie plague the Aegyptians for the tyranny they used in oppressing Israell, & for the contempt of his commandement.

But it woulde bee too long and tedious to make a beadowe of all the examles. Nowe by these and such like workes of GOD we learne who, and howe great our GOD is, howe wise he is, howe god, howe mightie, howe liberall, howe iust

and

Esaie 40.

Ierc. 10.

and rightfull, and with all we learne that we must beleue, and in all things obey him. For Asaph saith, The things that we haue heard and knowen, and such as our fathers haue told vs, those we will not hide from our sons, but will shew to the generations to come, the praise of the Lorde his mightie and wonderfull workes, which he hath done: that the children, which are borne, when they come to age, may shew their children the same, that they may put their trust in God, and not forget the workes of God, but keepe his commandements. And so as followeth in the 78. Psalme.

An other way to know God by, next to this, is that which is gathered vpon comparisons: for the Scripture doth compare all the most excellent things in the world with God, whom it preferreth before them all, so that we may thereby gather, that God is the chiefe god, and that his maiesty is incomprehensible. This one place of Psal may stand in steede of many; where in the 40. Chap. he saith, Who hath measured the waters with his fist? Who hath measured Heauen with his span? Who hath helde the dust of the earth betwixt three fingers, and weighed the mountaines and hills in a balance? Who hath directed the spirite of the Lord? Who gaue him counsel? Who taught him? Who is of his counsell, to instruct him? Behold, all people are in comparison of him as a drop of a bucket full, & counted as the least thing that the balance weighed. Yea he shal cast out the Isles as the smallest crumbe of dust. Libanus were not sufficient to minister him wood to burne, nor the beastes thereof were inough for one sacrifice vnto him. All people in

comparison of him are reckoned as nothing, and if they bee compared with him, they are counted as lesse than nothing: Vnderstand ye not this? hath it not bene preached vnto you since the beginning? haue ye not bene taught this by the foundation of the earth? It is he that sitteth vpon the circle of the worlde, whose inhabiteurs are (in comparison of him) but as Grasshoppers. He spreadeth out the heauens as a couering, and stretcheth them out as a tent to dwell in. He bringeth princes to nothing, and maketh the Iudges of the earth, as though they were not. And so forth. To this place now doe belong the Prosopopeiall speeches of God, of which thou shalt finde sundry and many, beside the visions which we placed in the second way or meane to know God. But the most excellent are extant in the 18. Psal. and in the 5. Chap. of Salomons Ballad, both which I passe ouer vntouched, because I meane not to stay you too long. For we must descend to the other points.

Last of all, God is knowen by the sayings or sentences uttered by the mouths of the prophets and apostles. Of which sort is that notable speche of Ieremie, where he saith, Let not the wise man glorie in his wisdom, nor the strong man in his strength, nor the rich man in his riches: but let him that glorieth, glorie in this, that he vnderstandeth and knoweth me, that I am the Lord, and doe mercie, iudgement, and righteounesse vpon earth: therefore am I delighted in such thinges alone, saith the Lord. Now by the mercie of God we are saued, and adorned with sundry great benefites. By his iudgement he punisheth the wicked and disobedient, according to their desertes, and there-

God is learned by the sayings and sentences of the Prophets and Apostles

Ier. 9.

Psal. 78.

God is shadowed to vs by comparisons.

withal he keepeth equitie. Euen as also his righteousnesse doth truely performe that which he promiset.

Therefore we say that God is a sauiour, a liberall giuer of all good thinges, an vpright iudge, and assured truth in performing his promises. And hether nowe is to be referred the doctrine of the prophets and apostles, which teacheth that to be the true knowledge of God, that acknowledgeth God to be one in essence, & thre in persons. Concerning the vnitie of the Diuine essence (by the allegation wherof the pluralitie of the heathen Gods, are offerlie reiected and flatlye condemned) I will cite those testimonies out of the holy Scripture, that seeme to be more euident and excellent then all the other, which are in number so many that a man can hardelie reckon them all.

The notablest is that, which is grounded vpon the Propheticall and Euangelicall authoritie, and being cited out of the 6. Chap. of Deut. is in the 12. of Parke set downe in these words. Iesus saide: The first of all the commandements is, Harken Israel, the Lord our God is one Lord. And thou shalt loue the Lorde thy God with all thy hart, with all thy soule, with all thy minde, and with all thy strength. This is the first comendement, and the seconde is like this. Thou shalt loue thy neighbor as thy selfe. There is none other commandement greater than these. It followeth nowe in the Gospell. And the Scribe saide, Well master thou hast said the truth, that there is one God, and that there is none other but he, and that to loue him with all the hart, with all the minde, with all the soule, and with all the strength, and to loue a mans neighbor as himselfe,

is greater than al the burnt offerings and sacrifices.

With this testimonie also do al the other notable ones agrée, that are in the Lawe. For in the 20. of Exodus we reade, that the Lord himselfe with his owne mouth, did in Mount Sina say, I am the Lorde thy God, which brought thee out of the lande of Ægypt, out of the house of bondage, haue thou none other gods but me. Again Moses in the end of his Song, Deut. 32. bzingeth in God saing, See now how that I, I am God, and there is none other God, but I. I kill, and make a liue againe: I wounde, and I heale; neither is there any that can deliuer out of my hand.

With the testimonies in the law do those of the Prophetes also agrée. For Dauid in the 18. Psal. saith. The waie of god is an vndefiled way, the word of the Lorde also is tried in the fire. He is the defender of all them that put their trust in him: For who is God but the Lord? or who hath any strength except our God? There are of this sorte many other places in the volumne of the Psalmis. The Lord in Esay and by Esay crieth and saith. I am the Lord, * Hu is my name, and my glorie will I not giue vnto anie other, nor mine honour to grauen images, I am the first, and the last, & beside me there is no God. And who is like to me? (If any be) let him call forth and openlie shewe the thing that is past, and lay before me what hath chaunced: since I appointed the people of the worlde, and let him tell what shal happen heerafter, and come to passe: I the Lorde do all things, I spred out the heauens alone, and I onely haue laied forth the earth by my selfe. I make the tokens of Witches of none effect, and make

God is one
in Essence,
or being.

Esai. 42.

* Or, this is
my name.

Esai. 44.

make the soothsaiers fooles. As for the wise, I turne them backwarde, and make their wisdom foolishnesse. I set vp the worde of my seruauant, and do fulfill the counsels of my messengers, I am the Lorde, and there is else none, which createth light and darknes, & maketh peace and trouble: yea euen I the Lord do all these things.

To these testimonies of the Prophets we will now adde one or two out of Saint Paule, the great instructor and Apostle of the Gentiles. He in his Epistle to Timothy saith, There is one God, and one mediator of God and men, the man Christ Iesus.

And againe he saith, One Lord, one faith, one baptisme, one God and father of all, which is aboue all, & thorough al, & in you all. Again the same apostle to the Corinthians saith, There is none other God but one. And though there be that are called gods whether in heauen or in earth (as there bee gods many and lords many,) yet vnto vs there is but one god, euen the Father of whome are all things, and we in him: and one Lord Iesus Christ, by whom are al things, and we by him.

Now I suppose these diuine testimonies are euident enough, and do sufficiently proue, that God in substance is one, of Essence incomprehensible, eternall, and spirituall.

But vnder the one Essence of the Godhead, the holy scripture doth shew vs a distinction of the Father, of the Sonne, and of the holy Ghost.

Nowe note here that I call it a distinction, not a diuision or a separation. For we adoze and worshippe no moze gods but one: so yet that we do neither confound, nor yet deny to take

alwaie the three Subsistences or persons of the diuine essence, nor the properties of the same.

Noctus, Anocetus in very deed, and Sabellius the Lybian, a godlesse, bold, and very rude asse, of whome sprange by the grosse heresie of the Patripassians, taught that the father, the son, & the holy ghost did import no distincti- on in God, but that they were diuerse attributes of God. For they saide that God is none other wise called the father, the son, and the holy Ghost, then when he is named god, iust, gentle, omnipotent, wise, &c.

They saide, the father created the worlde, the same in the name of the sonne toke flesh and suffered, and againe in changing his name, he was the holie Ghost, that came vpon the Disciples. But the true, Propheticall, and apostolicall faith doth expressly teach that the names of the father, the sonne, and the holy Ghost do shew to vs what God is in his owne proper nature.

For naturally and eternally God is the Father, bicause he did from before beginniges vspeakeable beget the Sonne. The same God is natural- lie the Sonne, bicause he was from before beginniges begotten of the father.

The same God is naturally the holy Ghost, bicause he is the eternall spirit of them both, proceeding from both, being one and the same God both with them: and when in the scriptures he is called a gentle, god, wise, mercifull, and iust God, it is not therby so much expessed what he is in himselfe, as what a one he doth exhibite himselfe to vs.

The same Scripture doth openlie saie, that the father created al things, the sonne: and that the father de-

Noctus is as much to saie, as a man of vnderstanding, which terme was the proper name of a man. Anocetus signifieth a foole, or one without vnderstanding. The grosse error of the Patripassians.

Esa. 45.

1. Tim. 2.

Eph. 4.

1. Cor. 8.

In the one essence of God there is a distinction of persons.

scended not into the earth, nor took our flesh vpon him, nor suffered for vs. For the son saith, I went out from the father, and came into the world: Againe, I leaue the world, and go vnto the father. The same sonne falling prostrate in the mount of Oliues praith saing: Father if it be possible let this cup passe from me. Again, in the Gospell he saith, I will pray to the father, and hee shall giue you another comforter. Lo here he saith, the father shall giue you another comforter. And yet againe least by reason of those persons, and properties of those persons, we shoulde seperate or diuide the diuine nature, the sonne in the Gospell saith, I and the Father are one. For when he saith One, hee ouerthroweth them that separate or rent the diuine substance or nature: & when he saith, We are, and not I am, therein he refuseth them that doe confounde the subsistences or persons in the Trinitie. Therefore the Apostolike and Catholike doctin teacheth and doth confesse that they are three, distinguished in properties, & that of those three there is but one, and the same nature, or essence, the same omnipotencie, maiestie, godnesse and wisdom.

For although there be an order in the Trinitie, yet can there be no inequality in it at all. None of them is in time before other, or in dignitie worthier than other: but of the three there is one godhead, and they three are one and eternall God.

And the primitive Church verilie vnder the apostles, and the times that came next after them, did beleue so simply, despising and rejecting curious questions, and needlesse disputations.

And euen then to did arise pestilent men in the Church of God, speaking peruerse things, whome the Apostle

doth vpon god cause call greuous wolues not sparing the flocke. They first brought in very strange and dangerous questions, and sharpened their blasphemous tongues against Heauen it selfe. For they wrote in it, that three persons coulde not be one nature or essence, and therefore that by naming the Trinitie, the Christians worshipp many Gods, euen as the Heathen do.

And againe, since there can be but one GOD, they inferre consequently that the same God is Father, Sonne, and holy Ghost vnto himselfe. For so it was agreeable that they should doat in folly, whome the word of God did not leade, but the grosse imagination of mortall flesh. And God did by these meanes punish the giantlike boldnes of those men, whose mindes being with out all reuerence and feare of God, did wickedly strue to fasten the sight of the eyes of the flesh, vpon the very face of God. But the faithful and vigilant ouersers and passours of the Churches were compelled to drine such wolues from the foldes of Christ his shepe, and valiantly to fight for the sincere and catholike truth, that is; for the Unitie and Trinitie, for the monarchie and misterie of the dispensation. That strife bredde forth diuers wordes, with which it was necessary to hold and binde those slipperie Merchants. Therefore immediately after the beginning, there sprang vpp the termes of Unitie, Trinitie, Essence, Substance and Person. The Greeke for the most part vsed Ousia, Hypostasis, and Prosopon: which we call Essence, Subsistence, and Person.

Of these againe there did in the churches, spring by new and fresh contentions. They disputed sharpe of the Essence

A disputation of God sprung vp.

Actes 20.

What terms were vsued in this disputation.

John 16.

Math. 27.

John. 14.

John. 10.

He speaketh plurally.

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Essence and subsistence, whether they are the same or sundry things. For Ruffinus Aquiliensis in the 29. chap. and first Booke of his Ecclesiasticall history saith: There was moued a cōtrouersy about the difference of substances and subsistences, which the Greekes call *ουσιας* and *υποστασεις*. For some saide that substaunces & subsistences seeme to be al one: & bicause we say not that there are three substaunces in God, therefore that wee ought not to say, that there are three subsistences in him. But on the other side againe, they that took substance for one thing and subsistence for another, did say, that substaunce noteth the nature of a thing & the reason wherevpon it standeth: but that the subsistence of euery person doth shew that very thing which doth subsist. Basilius Magnus wrote a learned epistle to his brother Gregorie, about the difference of essence & subsistence. And Hermius Sozomenus in the 12. cap. of his list booke of histories saith: The Bishops of many cities meeting together at Alexandria, do together with Athanasius & Eusebius Vercellensis confirme the decrees of Nice, & confesse that the holy ghost is co-essential with the Father & the Son, and name them the Trinity, & teach that the man which God the Word tooke vpon him, is to be accounted perfect man, not in body onelie, but in soul also: euen as the ancient doctors of the church did also think. But for bicause the question about *Ουσια* & *Υποστασις*, did trouble the churches, & that there were sundry contentions & disputations concerning the difference betwixt them, they seeme to me to haue determined very wisely, that those names shuld not at the first presently be vsed in que-

stions of God, vnlesse it were that: when a man went about to beat down the opinion of Sabellius, hee were compelled to vse them, least by lack of words he should seeme to call one and the same by three names, when he should vnderstand euery one peculiarly in that threefold distinction. Socrates in the 7. Chapter and third booke of his historie addeth: But they did not bring into the Church a certaine new religion deuised of themselves, but that which from the beginning euen till then the Ecclesiasticall tradition taught, and prudent Christians did evidently set fourth. And so saith.

Therefore alway with the Popes champions to the place whereof they are worthy, which when we teach that al points of true godlines and saluation are fully contained and taught in the Canonickall Scriptures, by the way of obiection do demaund in what place of the Scripture, we finde the names of Trinitie, Person, Essence, and substance, & finally where we find that Christ hath a reasonable soule? For although those very words consisting in those syllables, are not to be found in the Canonickall bookes (which were by the Prophetes and Apostles written in another, and not in the latine tongue) yet the things, the matter, or substance, which those words do signify, are most manifestly contained and taught in those bookes: which things likewise all and euery nation may in their language expresse, and for their commoditie and necessitie speake and pronounce them. Away also with all Sophisters, which think it a great point of learning to make the reuerende misterie of the sacred Trinitie darke and intricate, with their strange, their curious, and pernicious

All things that are to be beleueed of God, are fully contained in the canonickall Scriptures.

ous questions. It is sufficient for the godly, simply according to the Scriptures and the Apostles cræde to believe and confesse, that there is one diuine nature or Essence, wherein are the father, the sonne, and the holy ghost.

Neither is it greatly materiall, whether ye call them substances, or substances, or persons, so that ye do plainly expresse the distinction betwixt the, and each ones seuerall properties, confessing to the Unitie, that yet ye confounde not the Trinitie, nor spoile the persons of their properties.

And here now it will doe very well, out of the Scriptures to cite such evident testimonies, as may evidently proue the mysterie of the Trinitie, with the distinction and seuerall properties of the three persons. The Lord in the gospell after S. Mathew saith: All power is giuen to me in heauen and in earth: go ye therefore & teach all nations, baptising them in the name of the father, and of the sonne, & of the holy ghost, teaching them to obserue all things, whatsoever I haue commaunded you. Tertullian alledging those wordes against Praxeas, saith: He did last of all commaund his Disciples to baptise into the Father, and the Sonne, and the holy ghost. We are baptised not into one, nor once, but thrice at euery name, into euery seuerall person. Thus much Tertullian.

Howe as euery seuerall person is seuerally expressed, so the diuinitie of them all is therein singularly taughte to be one and common to them all, because he biddeth to baptise, not onely into the name of the Father, but also of the Sonne, and the holy Ghost. The Apostle and elected vessel Paule doth flatly denie, that any man either ought to be, or euer was baptised into

the name of any man, whiche is nothing else but mere man. Were ye sayeth hee, baptised in the name of Paule? So then the Father is God, the Sonne is God, and the holy Ghost is G D D, into whose name we are baptised. 1. Cor. 1.

The same Lord in the gospell after S. John saith: When the Comforter commeth, whom I will send vnto you from the father, that is the spirite of truth, he will lead you into all truth. He shall not speake of himselfe: but whatsoever he shall heare, that shall he speake. He shall glorifie me, for he shall receiue of mine and shall shewe vnto you. All things that the Father hath, are mine: therefore said I vnto you, that he shall take of mine, and shew vnto you. Iohn. 14. and 16.

In these wordes of the Lordes thou hearest mention made of the person of the father from whom the spirite is sente, of the person of the Sonne which sendeth him, and of the person of the holy spirite which commeth vnto vs. Thou hearest also of the mutual and equall communion of the Diuinitie, and all good things betwixt the three persons. For the holy Ghost speakeh not of himselfe, but that which he heareth. He shall, saith the Sonne, take of mine. And againe: All things that the father hath, are mine. And therefore what things the Sonne hath, those are the fathers: and the Diuinitie, glorie and Maiestie of them all is coequall.

With these most evident speeches, doe these two manifest testimonies of John Baptist agree. First he saith, He whom God hath sent, doth speake the words of God. For God giueth not the spirite by measure vnto him. The Father loueth the sonne, & hath giuen all things into his hand. He that belec- Iohn. 3.

not in
p.

Testimonies
out of the
Gospell to
proue the
Trinitie.

Math. 8. 2.

Tertullian
contra Praxeam.

beleueeth on the Sonne, hath euerlasting life, &c. Loe here againe, in the one God-head, thou hearest the three persons distinguished by their properties. For the father loueth and sendeth the Sonne, and giueth all things into his hand. The Sonne is sent, and receiueth all things, but the holy Ghost is giuen of the Father, and receiued of the Sonne according to fulnesse. Then againe the same Baptiste crieth the second time and saith, I sawe the spirit descending from heauen like vnto a Dove, and it abode vpon him. And I knewe him not: but he that sent mee to baptise with water, the same said vnto mee, vpon whom soeuer thou shalt see the Spirit descending, and tarrying still vpon him, the same is he which baptiseth with the holie Ghoste. And I sawe and bare record that this is the Sonne of God.

Here againe are shewed vnto vs as clearely as the day-light, the three persons distinguished, & not confounded. For he that sendeth John is the Father. The holy Ghost is neither the Father, nor the Sonne, but appeareth vpon the head of Christ in the likeness of a dove. And the Sonne is the Sonne not the father, and that too the sonne of the father, by whose head the holy Ghost did abide. And now to this place doth belong the testimonie of the father uttered from heauen vpon his sonne Christ. For he saith: This is my beloved sonne, in whom I am well pleased. But one and the same can not be both father, and sonne vnto him selfe: the father is one, and the sonne is one: and yet not diuers things, but one and the same God, of one and the same nature. For the Sonne in one place doth most plainely say, I and the Father are one, &c.

Moreover, what could be more clearely spoken for the proofe of the expressed distinction and properties of the three persons in the reuerend Trinity, then y where the Archangel Gabriell in S. Luke, declaring the sacrament of the Lords incarnation, doth evidently say vnto the virgin the mother of god, The holy Ghost shall come vpo thee, Luke. 2. and the power of the highest shall ouershadowe thee: Therefore also that holy thing, that shal be borne, shal be called the sonne of God. What I pray you could haue possibly bene inuented of purpose to be more manifestly spoken for the proofe of this matter, then these wordes of the Angell? Thou hast here the person of the highest, that is of the Father. For in the wordes of the Angell, a little afoze, it is sayd: He shall be great, and shal be called the sonne of the highest. Now the Sonne is the sonne of the Father. We haue also the persons of the sonne and of the holy Ghost expressed, with their properties, neither mingled nor confounded. The father is not incarnate, nor yet the holy Ghoste, but the Sonne. To the father is borne of the virgin a Sonne, euen he that was the sonne by the eternall and unspeakable manner of begetting. But the holie Ghost which is the power of the most highest, did ouer-shadowe the virgin, and made her with childe. And so by this meanes thou mayest see here the persons distinguished, not deuided, and how they differ in properties, not in essence of deitie, or in nature.

Here nowe (although these places might seeme to suffice any reasonable man) I wil yet adde other testimonies of the holy Apostles, & that too of the most excellent among all the Apostles. S. Peter preaching the word of the Gospell befoze the Church of Israel,

The Apostles testimonies concerning the Trinity.

Actes. 2.

Israel,

Marth. 3.
and 17.

ohn. 10.

Israel, as Luke testifieth in the Actes of the Apostles, doth among other things say: This Iesus hath God raised vp, and exalted him to his right hand, and he hauing receiued of the father the promise of the holy ghost, hath shed foorth this which ye now see and heare. **Loe God the father raiseth by and doth exalt the Sonne.**

The Sonne is raised by, exalted, and sitteth at the right hand of the father. And the Sonne receiuing of the Father the holy Ghost, doth bestow it by: on the Apostles. Wherefore the spirite proceedeth from the Father and the Sonne, subsisting in his owne person, but being one and the same spirite of them both. Moreover in the Sermon made at Casaria in the Congregation of the Gentils, that is in the house and familie of Cornelius the Centurion, the same Apostle doth as plainly expresse the person of the Father, of the Sonne, and of the holy Ghost, & knitte the Trinitie together into one Essence of the diuine Nature.

Saint Paule in the beginning of his Epistle to the Romanes saith, that he was appointed to preach the gospel of God, which he had promised afore by his Prophetes in the holy Scriptures, of his Sonne which was made of the seede of Dauid after the flesh, and hath beene declared to be the Sonne of God with power after the spirite that sanctifieth. Againe to the Galathians he saith: God sent his sonne made of a woman, that we by adoption might receive the right of sonnes. And bicaute ye are sonnes, God hath sent forth the spirite of his sonne into your hartes, crying Abba Father. And againe to Titus he saith: God according to his mercie hath saued vs by the fountaine of regeneration, and renewing of the holy

Ghost, which he shedde on vs richly through Iesus Christ our Sauour. Wherefore S. Cyril speaking very truly of the Apostle Paul *Libro in Ioan. 9. Cap. 45.* doth say: That holy man did rightly know the enumeration of the sacred Trinitie: and therefore he teacheth that euery person doth properly and distinctly subsist: and yet he preacheth openly the immutable self-same-nesse of the Trinitie. Concerning which matter, if any man would gather together, and reckon by all the testimonies that Paul hath for the prooue of it, he must of necessity recite all his Epistles.

The blessed Apostle and Euangelist John doth more strongly and evidently then the other affirme and set forth the misterie of the Trinitie and distinction of the Persons, as well in his Euangelicall historie, as in his Epistle. Among many, this one at this time shall be sufficient. In his Canonick Epistle he saith: Who is a lyar, but he that denieth that Iesus is Christ? The same is Antichriste that denieth the Father, and the Sonne. Whosouer denieth the Sonne, the same hath not the Father. Therefore let that abide in you which you haue heard from the beginning. And presently after he saith againe: Ye neede not that any man teach you, but as the same anoynting teacheth you of all things, and it is true & not lying. In these words ye heare the father, ye heare the Sonne, ye heare the anoynting, that is, the holy Ghost. The father is not the Sonne, the Sonne is not the Father, neither is the holy Ghost the Father, or the Sonne: but the Father is the Father of the Sonne, the sonne is the Sonne of the Father, and the holy Ghost proceedeth from them both. And yet those persons are so ioyned

Identitas.

1. John 2.

AND

A&cs 10.

Rom. 8.

Gala. 4.

Tit 3.

and vnitēd, that he which denieth one of them, hath in him none of them: **Yea,** whelocuer denieth this Trinity is pronounced to be Antichrist. For he denieth God which is one in Trinitie and threē in vnitie, and so consequent-ly confounding or taking awaie the properties of God, he denieth God to be such a one, as he is in very deed.

Now I suppose that these so manie and so manifest testimonies do suffice the godlic. For they beleue the scriptures, and doe not ouer curiousely pry into the maiesty of God, being content with those thinges alone, wherein it hath pleased God of his goodnes to appere & shine to vs mortal men. Some there are, which doe their inuēor by certain parables or similitudes to shew dow this matter, that is to say to shew how the threē persons are saide to be distinguished, & yet not withstanding to be one God. But in all things that God hath made (as I admonished you in the beginning of this treatise) there is nothing, which can properly be likened to the nature of God: neither are there any wordes in the mouthes of men, that can properly be spoken of it: neither are there any similitudes of mans inuention, that can rightly and squarely agrē with the diuine essence. And **S. Basile**, disputing *De Ousia & Hypostasi*, saith. It cannot be that the comparisons or examples should in all points be like to those things, to the vse whercof the examples doe serue. Thou maiest saie that iniury is done to the maiesty of God, if it be compared with mortall thinges. But for because the holie Scripture doth not a liile condescend and attempter it selfe to our infirmities, I will put a similitude, although in very deede much vnlike, which is vsually taken and commonly vsed. Behold the Sun and the

beames that come from it, and then the heate that proceedeth from them both. As the Sunne is the headspring of the light and the heat: so is the Father the headspring of the Son, who is light of light. And as of the Sunne and the beames together the heat doth come, so of the Father and the Sonne together the holie Ghost proceedeth. But now put case, or imagine that the sunne were such, as neuer had beginning, nor euer shall haue ending, and should not then I pray you, the beams of this euērlasting Sunne be euērlasting too? And should not the heate, which proceedeth of the both, be euērlasting, as well as they? Finally should not the Sonne be one still in Essence or substance, and threē by reason of the threē substances or persons: This parable of the Sunne did Tertullian vse, whose wordes, which doe also containe other similitudes, I will not be grēued to recite vnto you. I will not doubt (saith he) to call both the stalk of a roote, the brooke of a spring head, and a beame of the sonne, by the name of a Sonne: for euērie original is a parent, and euērie thing, that issueth of that original is a sonne: much more then the worde of God (may be called a Sonne) which euē properly hath the name of Sonne, and yet neither is the stalk separated from the root, nor the brooke from the spring heade, nor the beame from the Sun, no more is the worde separated from God. Therefore according to the fashion of these examples I professe that I say there are two, God & his worde, the Father and his Son. For the roote and the stalk are two thinges, but ioined in one. And the spring heade & the brooke are two kindes, but vnitēd. And the Sunne and the beames are two formes, but both cleauing the

Tertullian
contra Praxeam.

I would wist
thee skillfull
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militude in
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ted, ad ver-
bum, yet our
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the latine
doth.

one to the other. Euerie thing that commeth of any thing, must needs be second to that, out of which it cometh, and yet it is not separated from that, from which it proceedeth. But where a second is, there are two, and where a third is, there are thre. For the third is the spirit of God and the Sonne: euen as the third from the roote is the fruite of the stalk, the thirde from the spring head is the riuer of the brooke, and the thirde from the Sunne is the heate of the beame: yet none of these is alienated from the matrir, of which they take y^e properties that they haue. So the Trinity descending by annexed and linked degrees from the father, doth not make against the^e Monarchy and doth defende the Oiconomical State, that is, the mystery of the dispensation. Understand euerie where that I professe this rule, wherein I testifie that the Father, the Sonne and the holy Ghost are vnseparated one from another, and so thou shalt know how every thing is spoken. And so forth. For all these are the words of Tertullian, who flourished in Africa, not long after the age of the Apostles.

But letting passe the parables, similitudes, or comparisons of mans invention, let vs stedfastly beleue the euident woorde of God. What mans capacitie cannot attaine vnto, that let faith holde fast. What the sacred scriptures declare vnto vs, what Christ in his flesh did teach vs, what was by so manie miracles confirmed for our sakes, what the spirite of God in the true church doth tell vs, that must be thought more true and certaine than that, which is proued by a thousande demonstrations, or that which all thy senses are able to conceiue. Haule demeth that he would heare an Angell, if he should speake any thing contrary

to the Gospell of Christ. Yea surely it is a pranke of arrogant foolishnesse to doubt of the thinges that are in the scriptures with so great authozity laid forth and taught vs. But it is a greater madnesse, if a man will not beleue the oracles of God, for none other cause, but for that our vnderstanding cannot attaine to the knowledge of all thinges, when as neuerthelesse we knowe that our vnderstanding is naturally blinde, and hateth God. Among Philosophers he is counted an impudent fellowe, which reiecteth the authozitie of any notable and approved writer. It was inough to perswade the Scholers of Pythagoras, for a man to sape to them *αυτις εστιν*. He saide it. And then dareth a Christian seeke starting holes, and tangle about asking of curious questions, when it saide vnto him: God saide it, and taught thee to beleue it? No man doubteth of the kings letters patents, if so be the seale be acknowledged: therfore what a fellie is it to doubt of the diuine testimonies, which are so euident, and firmly sealed with the spirit of God.

Wherefore that I may here recapitulate & brieely expresse the principal summe of this our exposition, I will recite vnto you (dearelie beloved) the words of the holy father Cyril which are to be sounde *Libro in Ioan. 9. cap. 30.* in the sense following: True faith is in God the father, and in the sonne, not simplie, but incarnate, and in the holie Ghost. For the holie and substantiall Trinity is distinguished by the differences of names, that is, by the properties of the persons. For the Father is the Father, and not the Son: and the Son is the Sonne, and not the Father: and the holy Ghost, is the holy spirite proper to the Father & the

Or Vnitie.

The certaintie of the doctrine touching the Trinity.

The summe of thinges to be beleued concerning the trinitie.

the son. For the substance of the Deitie is al one, or the same: wherfoze we pzeach not thze, but one God.

Therefore we must belæue in God: but distinctly and moze fully expounding our faith, wæ must so belæue, that we may refer the same glozification to euery person.

For there is no difference of faith. For wæ ought not to haue greater faith in the father, than in the son, and in the holy ghost, but the measure and maner of it must be one and the same equally consisting in each of the thze persons: so that by this means we may confesse the vnitie of nature in the Trinitie of persons. This faith must firmly be grounded in our mindes, which is in the father, and in the son, (and the son I say, euen after that hæ was made man) and in the holy ghost. Thus much out of Cyril.

Nowe all these pointes shall bæ thoroughly confirmed with moze full testimonies, when wæ come once to proue the diuinitie of the Sonne of God, and of the holte Ghost which I meane to reserue till time conuenient.

But let a man thinke that this belæue of the Unity and Trinitie of the Godhead was either inuented by the Fathers, or Bishops of the churches, or first of all pzeached by the Apostles immediately vppon Christ his death and ascension. For after the same maner, that I haue hitherto declared vnto you, euen frõ the beginning of the world did all the holy Patriarks, prophetes and elect people of God belæue and ground their faith. Although I deny not, but that the misterie of the trinitie was moze clærely expounded to the world by Christ, yet it is euident by som vndoubted testimonies, which I wil adde anon, that the misterie of

the Trinitie was very well knowne vnto the Patriarks and the prophetes, but first by the way I will admonish you that the holy Patriarkes and prophetes of God, did holde them selues content with the bare reuelation and woꝛde of God, not rasing curious questions about the Unitie and Trinitie of God.

They did clærely vnderstande that there is one God the Father of all, the onely sauioꝛ and authoꝛ of all godnes, and that without or beside him there is none other God at all. And they again did euidently see, that the sonne of God, that promised sãde, hath all things common with the father: for they did most plainly heare, that he is called the Sauioꝛ, and is the redẽmer from whom al good things do proceed, and are belieued vpon the faithfull: wherby now it was easie for them to gather, that the father and the son are one God, although they differ in properties.

For in so much as they were assuredly certaine, that the damnable doctrine of the plurality of gods did spring from the diuail, they did not worship many but one god, whom notwithstanding they did belæue to consist of a trinitie of persons. For Moses the vndoubted seruant of God, in the very first verse of his first booke saith, In the beginning (*Creauit diu*) god created heauen & earth. He ioinctly here a Verbe of the singular number, to a Sonne of the plural number, not to make incongruities of speech, but to note the misterie of the Trinitie.

For the sense is, as if hæ should haue saide: That God which doth consist of thze persons, created heauen and earth.

For a litle after God cõsulting with himself about the making of mā doth say:

Gen. 1.
As who should say Gods created, respecting the Trinitie of the God-head.

The misterie of the Trinitie was very well knowne to the patriarkes and Prophets.

say : Let vs make man in our Image. Lo heer he saith, Let vs make, and not, Let me make, or, I will make.

And againe he saith, In our Image, and not, In my Image. But least any man shoulde thinke that this consultation was had with the Angels, let him heare what God himselfe doth saie in Esate : I the Lorde, saith heer, make all things, and stretch out the heauens alone of my selfe (that is, of mine owne power without any helpe or fellowe with me) and set the earth fast.

Therefore the father consulted with the sonne, by whome also he created the worlde. And againe least anie man shoulde thinke, as the Jewes obiect, that these things were after the order and custome of men spoken of God in the plurall number for honours sake and worship, thou maiest heare what followeth in the ende of the third chapter : Beholde, this man is become as one of vs, in knowing good and euill. Now heer, by *Enallage*, he putteth these wordes, Is become, for, Shall become, or, Shall happen : so that his meaning is, as if he shoulde haue said, Behold, the same shall happen to Adam that shall come to one of vs, that is, to the sonne : to wit, that he should haue triall of god and euill, that is, that he should feele sundrie fortunes, namely sickness, calamities and death, and (as the proverbe is) shoulde feele both swete and solwer. For that is the lot or condition of man. But the sonne being incarnate for vs, not the father, nor the holie ghost, was found in shape as a man, and had triall of sundrie fortunes, and of death : which was forgotten to Adam, as it is manifest, for consolations sake, and not in the waie of mockage. For as the god Lord did with a garment strengthen

the body of our first parent against the vnseasonableness of the aire, when for his sin he purposed to banish him out of Paradise: so did he comfort & chere by his sorrowfull mind with a full example of the sonnes incarnation and suffering. And when he had so armed him in bodie and soule, he casteth him out of the garden of felicitie into a careful and miserable exile. There are in euery place many examples of this matter like vnto this. For Abraham sawe three, but with them three he talked as with one, and worshipped one. And, The Lord rained vpon Sodome and Gomorrha brimstone and fire from the Lord out of heauen, and ouerthrew those cities.

But least any man should interpret it and say : The Lord rained from the Lord, that is, from heauen, he himselfe doth presently add, From heauen. For as the father created all things by the sonne : so doth he by him preserue all things, and doth euen kill by him worke all things.

After Moses the notablest prophet, David in his Psalme doth saie : By the worde of the Lorde were the heauens made : and all the hosts of them by the breath of his mouth. So heer thou hearest that there is one Lord, in whom is the worde and the spirite, both distinguished, but not separated. For the Lord made the heauens, but by the word : and the whole furniture of heauen doth stand by the Breth of the mouth of the Lord. The same David saith : The Lorde saide to my Lorde, Sit thou on my right hand, vntil I make thine enemies thy foote stooles. Note that in another place the same David doth flatly say, that beside the Lorde there is none other. And yet heer againe he doth as plainly saie : The Lorde saide to my

Gen.18.

Gen.19.

Psal.33.

Psal.110.

Lord,

Lord, meaning the Father who had placed the Sonne, which was Dauids Lord, at his righthand in heauen. Out of Esay may be gathered very many testimonies. But the notablest of all the rest is that, which Pathelew the Apostle citeth in these words: Behold my sonne whom I haue chosen, my beloued in whom my soule is pleased: I will put my spirite vpon him. &c. With this agreeth that which Luke citeth, saying: The spirite of the Lord vpon me, bicause he hath annointed me, to preach the gospell to the poore hath he sent mee. &c. In these testimonies here thou hast the Father, the Sonne, and the holy Ghost. A few out of many. For I do not couet to turne ouer the whole Scriptures of the old testament.

So then this faith, wherewith we do belæue in God the father, the son, and the holy Ghost, we haue receiued of God himselte, being deliuered vnto vs by the Prophets and Patriarkes, but most evidently of al declared by the sonne of God him selte, our Lord Iesus Christ, and his holy Apostles: wherupon now we do easily gather wherfore it is, that all the sincere Bishops or ministers of the Churches, together with the whole church of Christ, haue euer since the Apostles time with so firme a consent maintained and had this faith in honoz.

It were verily a detestable impiety to leaue this catholike and true rule of faith, and to choise and follow one newly inuented. There are enen at this day extant most godly and learned bookes of Ecclesiasticall writers, whererein they haue declared & defended this Catholike faith by the holie scriptures against all wicked and blasphemous heretikes. There are extant sundry symboles of faith, but all ten-

ding to one ende, set forth and published in many synodall assemblies of Bishops and fathers. There is at this day extant, learned, and rehearsed of the vniuersall Church, and all the members therof both learned and vnlearned, and of euery sexe and age, that Creed commonly called the Apostles Crede: whererein we proffesse nothing else than that, which we haue hitherto declared, namely that we beleeue in one God to wit, the father, the sonne, and the holy Ghost. And for bicause this consent of all the saints concerning this true faith hath ben euer since the beginning of the world so sure and firme, it was very well and godly prouided of ancient kings and princes, that no man should once dare be so bold either to call into doubt, or with curious questions and disputations to deface or make intricate this belæse concerning the vnitie and Trinity of the almightie God. He of old among the Israelites was stricken through & staine, which passed beyond the bounds that the Lord had limited out. And we also haue certaine appointed bounds about the knowledge of God, which to passe is hurtful vnto vs, yea, it is punished with assured death.

God grant that we may truely know, and religiously worship the high excellent and mightie God euen so, and such, as him selte is.

For hitherto I haue as simply, sincerely, and briefly as I could, discoursed of the waies and meanes how to know God, which is in substance one, and thre in persons. And yet we acknowledge and do freely confesse, that in all this treatise hitherto there is nothing spoken woorthy off, or comparable to his vnspeakeable maiestie. For the eternall, excellent and mightie God is greater than all maiestie,

¶ ¶ ¶ and

Esay 42.
Matth. 12.

Esay 61.
Lukē 4.

The mystery of the Trinitie, must not be ioyned with curious disputations.

Exod. 19.

The conclusion.

and than all the eloquence of all men, so farre am I from thinking that I by my words doe in one iote come nere vnto his excellencie. But I doe humbly beseech the most merciful Lord, that he will boughsafe of his inestimable god-

nesse and liberalitie to enlighten in vs all, the vnderstanding of our minds with sufficient knowledge of his name, thzough Iesus Christ our Lord and Sauour Amen.

That GOD is creator of all things, and governeth all things by his prouidence: where mention is also made of the good-will of God to vsward, and of Predestination.

The fourth Sermon.



Dere be-
loved, it remain-
eth now for me
in this dayes
Sermon for a
conclusion to
that, which I
haue hitherto
spoken concer-
ning God, briefly to adde somewhat of
that creation or worke of God, where-
by he being the maker of all things,
hath to mankinde commoditie whol-
somely created all things, both visible
and inuisible, and doth now as alwaies
most wisely governe & order the same.

For by so doing we shall obtaine no
small knowledge of GOD, and many
things shall be moze openly laid forth
vnto vs, which we in our last treatise
did but touch and away. In the sear-
ching out, considering, & setting forth
of the creation of the whole & the parts
thereof, all the diligence of all wise
men hath bene set on worke, doth la-
bour, and shall be troubled so long as
this world indureth.

For what is he, though he were
wisest, the cunningest, and diligentest
wyter, of the naturall historie, that le-

neeth not many thinges vntouched for
the posteritie to labour in, and beate
their bzaines about? Or what is he at
this day, which, although he vse the aid
and industrie of most learned wyters,
is not compelled to wonder at moze &
greater things, than either they euer
did, or he euer shall attaine vnto you?

The most wise Lord will alwaies
haue witty men, that are enriched
with heauenly giffes, to be alwaies oc-
cupied and euermoze exercised in the
searching out and setting forth the se-
cretes of nature, and of the creation.

But we doe simply by faith conceiue
that the wordes were made of no-
thing, and of no heape of matter, of
God through the word of God, & that
it doth consist by the power of the holy
Ghost or spirit of God. For so did king
Dauid, and Paule the teacher of the
Gentiles both believe and teach.

But although the order of the whole, Psal. 54.
and the manner of the creation can- Heb. 11.
not be kniffe by or declared in fewe
wordes, yet will I doe my indenour to
bffer somewhat, by which the summe
of things may partly appeare to the
diligent considerer. And here I
chose rather to vse an other mans
wordes

words than mine own, especially because I suppose this matter cannot be more lively expressed, than Tertullian in his booke *De Trinitate*, setteth it forth as followeth: * God hath hong vp heauen in a loftie height, he hath made the earth massiue with a low and pressed downe waight, he hath powred out the seas with a leuse and thinne liquor, and hath planted all these being decked, and full with their proper & fit instruments. For * in the firmament of heauen he hath stirred vp the dawning risings of the Sunne, he hath filled the circle of the glittering Moone for the comforte of the night with monethly increasings of the world, and he lighteneth the beames of the Stars with sundrie gleames of the twinkling light (the night he meaneth) and he would that all these should by appointed courses goe about the compasse of the world: to make to mankind daies, monethes, yeares, signes, times, and commodities. In * the earth also hee hath lift vp high hils aloft, depressed downe the valleies below, laide the fields out euenly, and profitably ordained flockes of beastes for sundry seruices & vses of men. He hath made the massiue oakes of the woodes for the behoofe of man, he hath brought forth fruites to feede them withall, he hath vnlocked the mouthes of springes and powred them into running riuers. After all which necessary commodities, bicause he would also procure somewhat for the delight of the eies, he clad them all with sundry colors of goodly flowers to the pleasure and delight of those that beheld him. In * the sea also, although for the greatnesse and profit thereof it were very woonderfull, he framed many sortes of liuing creatures, some of a

meane, and some of a monstrous bignesse, which doe by the variety of the woorkmanship giue speciall notes of the workemans wit. And yet not being there withall content, least peradventure the rage and course of the waters should with the damage of the earthes inhabitants break out and occupy an other element, he closed vp the waters, limits within the shoares, that therby when the raging waues and foaming water did rise vp from the depth and chanell, it might turne into it selfe againe, and not passe beyond the bounds appointed keeping still the prescribed course, to the ende also that man might be so much the more readie to keepe Gods lawes, when he perceiued that euen the very elements did obserue and keepe them.

Last of all he setteth * man to be * Man. Lord ouer the world, whom he made to the likenesse and Image of God: to whom he gaue reason, wir, and wisdome that hee might imitate God: whose body, although it were made of earth, was yet notwithstanding inspired with the substance of the heauenly breath and Spirite of God. To whom when he had put all thinges in subiection, he would haue him alone to be free without subiection.

And least that libertie beeing let loose at randon might come into perill againe, he gaue a commandement by the meanes of which commandement, it could not be said that euill was out of hand or by-and-by present in the fruites, but should then be in it, when once he perceiued in the will of man the contempt of that commaundement. For both hee ought to be free, least the image of GOD, should seeme to bee

* The history of the creation contained in few words.

* The Skie and Starres.

* The earth

* The Sea.

bond vndecently: and also a law was to be giuen, least at any time the vbridled liberty should breake out to the contempt of him that gaue the libertie: that he might consequently receiue either due rewards of obedience, or merits of punishment, for disobedience, hauing that giuen him to whether part hee was willing by motion of the minde for to incline: whereby the enuy of mortality doth returne to him, who when by obedience he might haue escaped it, did yet runne headlong into it, while he made too much haste to become a God, &c. The same adde in the parts about the firmament, which are not now to be beheld of our mortal eies, that first there were ordeined Angels, then there were ordeined spirituall vertues, then there were placed thrones and powers, & many other vnumerable spaces of the heauens, and that many works of holy things were there created, &c. Thus farre Tertullian.

How the summe of all this is, God did by his power create of nothing heauen, earth, and the sea, which hee did immediatly adorne & enrich with all kindes of good things. And into this worlde, which taketh the name of furniture that is in it, as in a most sumptuous palace, wel furnished with all sorte of excellent necessaries, it pleased him to bring man, to whom he did put all things in subiection: as Dauid doth with wondering and maruelling set it forth, where he saith, O Lord our gouernor how excellent is thy name in all the worlde? For thy glorie is lift vp aboue the heauens? Out of the mouthes of verie babes and sucklinges hast thou ordeined strength, because of thine enemies, that thou maicst destroy the enimie

and the auenger. For I will consider the heauens, euen the workes of thy fingers: the moone, and the starres, which thou hast ordeined. What is man that thou art so mindful of him or the sonne of man that thou hast care ouer him? Thou madest him somewhat lower than the Angels (or than God) thou crownest him with glorie and honor, thou madest him to haue dominion ouer the workes of thy handes. Thou hast put all things in subiection vnder his feete, sheepe and oxen, and the beastes of the field, the foules of the aire, and the fishes of the sea, which walke through the pathes of the sea. O Lord our gouernor howe excellent is thy name in al the world? Psalm. 8. The same again in another place doth say, The heauens are thine, O God, & the earth is thine: thou hast laide the foundation of the round world, and all that therein is. The day is thine, and the night is thine, thou hast ordeined the light and the Sun, thou laiedst all the borders of the earth, thou hast made both sommer and winter. Howe who is so verie a lot, as that he doth not by these proofes easilte gather howe great our God is, howe great the power of God is, howe god, rich, and liberall to man, who neuer deserued any such thing at his hande, our God is, which hath created so great riches, so exquisite delightes, and such furniture as can not be sufficiently praised, for man alone, & hath made them all subiect, and will haue them all to obey man as their Worde and master?

But heer by the way in the creation of the worlde wee haue to consider the preservation and gouernement of the whole, by the same God.

For neyther doeth the worlde stand

Psal. 9.

God governeth all things.

Dauid celebrateth the creation of the worlde.

Stand and endure by any power of it owne, neither do those things moue and stirre of their owne accorde, or (as we say) at all aduentures, which are stirred or moued howsoeuer.

For the Lorde in the gospell saith: My father worketh hitherto, and I worke. And Paul saith: God by his sonne hath made the worldes, and doth rule and vphold them with the word of his power. And againe: By God we liue, and moue, & haue our being. And againe: God left not himselfe without witnes, in that he shewed his benefits from heauen, giuing vs raine and fruitfull seasons, filling our harts with foode and gladnesse. And Theodozet *De prouidentia*, saith: It is a most absurde thing to say that God hath created al things, but that hee hath no care of the things which he hath made, and that his creature as a boate destitute of a stiersman, is with contrarie windes tossed to and fro, and knockt and crackt vpon shelues and rocks. Therefore in this place we haue to saie somewhat of Gods prouidence and gouernement: which all the wicked, together with the Epicures, do at this day denie, saying in their harts: Is it likely, that he that dwelleth in heauen should regard the things on earth? And doth the almightie obserue and marke the verie smallest of words and works? He hath giuen to all creatures a certaine inclination & nature, which he hath made their owne, and so leaueth them now in the hand of their own counsell, that they of their own nature may moue, increase, perish, & do euen what they lust. With God neither knoweth nor doth greatly trouble himselfe about these toies. Thus do the wicked reason very wickedly, but the scripture doth expressely in many places pronounce

and proue, that god by his prouidence doth care for, and regarde the state of mortall men, and of al the things that hee hath made for the vse of mortall men. And therfore here it is profitable and necessarie to cite som testimonies out of the holie Scriptures for the profe of this argument. David in his Psalmes saith: The Lord shal raigne for euer, and his kingdome is a kingdome of all ages, and his dominion from generation to generation. Lo, the kingdome of God (saith he) is a kindome of all ages, and his dominion throughout all generations. Therefore God hath not onely created the world, and all things that are in the world, but doth also gouerne and preserve them at this daie, and shall gouerne and preserve them euen till the ende. For the same kingly Prophet celebrating the prouidence of GOD about man and his estate, doth saie: Thou, O Lord, knowest my downsit- ting and mine vprising, thou spiest out all my waies. For there is not a word in my tong, but thou, O Lord, dost know it altogether. Thou hast fashioned me behind and before, & laid thine hande vpon mee. And so saith as followeth in the 139. psalme, which Psalme doth wholie make to this purpose. With this doctrine of David doth the testimonie of Salomó agree, where he saith: The kings hart is in the hand of the Lord, like as the riuers of water, he may turne it whither soeuer he will. Euerie mans waie seemeth right in his owne eies, but the Lord driueth, or ruleth the hart. And in the gospell the Lorde saide: Are not two little sparrows solde for a farthing? And one of them shall not light on the grounde without your father. Yea, euen al the haire of your head are numbered.

Iohn 5.

Heb. 1.

Actes 17.

Actes 14.

Of Gods pro- uidence.

Psal. 45.

Psal. 139.

Prou. 21.

Math. 10.

There are besides these other euident testimonies also of the prouidence of God. Daniel the wisest man of all the East, and the most excellent Prophet of God doth saie: Wisedome and strength are the Lords: It is he that changeth the times and seasons: he taketh away kings, and setteth vp kings: hee giueth wisedome vnto the wise, and vnderstanding to those that vnderstand, hee reuealeth the deep and secret things: he knoweth the thing that lieth in darknesse, for the light dwelleth in him. **Dozerouer,** Ethan the Gyrathite saith: Thou Lorde rulest the raging of the sea, thou stillest the waues thereof when they arise. Thou hast an almightie arme, thou strengthenest thy hand, and settest vp thy right hand. In iustice and equitie is thy roiall throne stablished, goodnes and faith doe go before thy face. **And Dauid saith:** Of the fruit of thy works, O God, shal the earth be filled. And he bringeth foorth grasse for cattell, and herbe for the vse of man, and bread to strengthen the hart of man, and wine to make him merry. **And immediately after in the same psalme:** All things doe wait vpon thee, that thou maiest giue them their meate in due season. When thou giuest it, they gather it: and when thou openest thy hande they are filled with good. If thou hidest thy face they are troubled, and if thou takest awaie their breath, they die, and are turned into their dust.

Againe: The Lord vpholdeth all such as fall, and listeth vp all those that be down. The Lord looseth men from their fetters: the Lorde giueth sight vnto the blinde. The Lord keepeth the stranger, he defendeth the fatherlesse & widow, and the way of

the wicked he turneth vpside down. Great is our Lorde and great is his power, and of his wisedome there is none end. He telleth the number of the stars, and calleth them al by their names. Hee couereth the heauens with clouds, and prepareth raine for the earth. He giueth fodder vnto the cattel, and meate to the yong rauens that call vpon him. He giueth snowe as wool, and scattereth the hore frost like ashes. He casteth foorth his ise like morsels: who shall abide before the face of his cold? He shal send out his worde and melt them, hee shall blowe with his wind and the waters shall flow. **And againe:** I knowe that the Lord is great, & that he is aboue al gods. What pleased him, that hath he done in heauen and earth, and in the sea, and in all deepe places. Hee listeth vp the cloudes from the ends of the world, and turneth lightening vnto raine, and bringeth the windes out of their treasuries.

There are manie testimonies like to these to be seene in the 38. and 39. chapter of the booke of Job, and risely in the Psalmes and bookes of the holie Prophets: but those, that hitherto I haue recited, are sufficient inough, testifieng abundantly, that God by his prouidence doth gouerne this world, and all things that are therein, and especially man himselse the possessor of the worlde, for whome all thinges were made.

We doe here attribute nothing to destinie, either Stoicall, or Astrologicall, neither haue we any thing to doe with that ethnicke fortune either good or ill. We doe vtterly detest Philosophical disputations in this case, which are contrarie to the truth of the Prophets writings, and doctrine of the Apostles. We content our selues in the onely

Daniel 2.

Psal. 89.

Psal. 104.

Psal. 135.

Psal. 104.

Psal. 147.

Against Genulisme.

onely word of God, and doe therefore simply beleue and teach that God by his prouidence doth govern al things, and that so according to his own good wil, iust iudgement, and comely order, by means most iust and equal: which meanes whosoever despiseth, and maketh his boast onely on the bare name of Gods prouidence, it cannot be that he should rightly vnderstand the effect of Gods prouidence. They make this obiection: Because all things in the worlde are done by Gods prouidence, therefore we need not to put in our oze: we may sleepe idly and take our ease: it is sufficient for vs to expect the working or impelling of God. For if hee neede our aide, he wil whether we wil or no euen impell vs to the worke, which he wil haue to be wrought by vs. But the saints in the scripture are laide befoze vs, and shewed to haue thought, spoken, and iudged moze sincerely of Gods prouidence. The Angel doth in expresse words say to Lot: Hasten thee to Zoar and saue thy selfe there: for I can doe nothing vntill thou art come thither. Loe here by Gods prouidence Lot with his are saued, the citizens of Sodom are destroyed, and of all the cities thereabout. And yet euen in the verie worke of his preservation, Lots labour is required, and he bidden to doe his good will to saue himselfe. Pea, I cannot, saith the Lord, doe any thing til thou art come into Zoar. The king and Prophet Dauid doth plainly saie: I haue hoped in thee, O Lorde, I haue said thou art my God: my daies are in thy hande. And yet euen he which did wholly befaile himselfe to the prouidence of God, did earnestly consider with himselfe, how with his diligence and industrie he might deceiue and escape from the layings in waite of

Saule his father in lawe. Neither doth he despise the aide and gifts of his wife Michol. He doth not replie to hir againe and saie: All things are don by the prouidence of god, therefore there needes no wiles to be wrought. The almightie is able to take me out of the hands of our fathers soldiers, or otherwise to saue me by some miraculous meanes: let vs content our selues, and suffer God to worke his will in vs. He did not argue thus, but did vnderstande that as Gods prouidence doth proceed in a certaine order by middle means, so that it is his part to apply himselfe to means in the feare of God, and by all assaies to do his best for his owne defence. S. Paule doth heare the Lord flatly, saying: As thou

1.Sam.19.

Actes 23.

Actes 27.

The faintes
do not neg-
lect good
meanes.

Gen.16.

Psal.31.

thee all them that saile with thee. Wherefore, sirs, be of good cheare. For I belecue god, that it shalbe eué as it was told me. But a while after when the mariners went about to leaue the ship, the same Paule said to the Centurion, and to the souldiours: Vnlesse these abide in the shippe yee can not be saued. Therfoze meanes do belong to the pꝛouidence of God by which he woꝛketh: and therfoze are they not to be neglected. Truly it is by Gods gouernement oꝝ pꝛouidence, that we haue all these *impressions of what soꝛt soeuer, either fierie, oꝝ airie, oꝝ waterie. For by the power of God, and not by any power of their owne, doth the aire make the earth fruitfull, the water flowe and ebbe againe, and the earth doth bring foꝛth hir increase. And although the Saintes thinke verily that none of all this is done foꝝ any sake of theirs bicause the Sauiour himselte in the Gospell saith, The father sendeth raine vpon the iust and vniust: yet soꝛ all that they do neuer foꝛget the woꝛds of the Pꝛophet when he saith: If ye will be willing and obedient ye shall eate the good of the land: but if ye be obstinate and rebellious yee shall be deuoured with the sword: For the mouth of the Lord hath spoken it.

For the great Pꝛophet Moses long befoꝛe Esaié, had saide: If thou shalt hearken diligently vnto the voice of the Lord thy God, to obserue and do all his commandements, all these blessinges shall come vpon thee. Thou shalt be blessed in the city, and blessed in the field. Blessed shall the fruite of thy bodie be, and blessed shall the fruite of the ground be. The Lord shall open heauen vnto thee, & giue raine to thy land in due season. But if thou wilt not hearken vnto

the voice of the Lord thy god to obserue and doe his commandements, then all these curses shall come vpon thee. Cursed shalt thou be in the city, and cursed in the field. The heauen aboute thy head shall be brasse, & the Lord shall smite thee with manie plagues, &c. And historics beare record that all these things happened to the people of God, euen as they are here soꝛetold, and that to, not without the pꝛouidence of the Lord their God. All god succeses & prosperitie are the god blessinges of God, and on the other side al calamities & aduersities are the curses of God. Therfoze here vpon the Saints do gather that mens affaires and state are wholly gouerned by Gods pꝛouidence, so yet that they must not therfoꝛe sit (as we say) with their hands in their bosomes idely, and neglect god meanes, but rather watchfully and diligently walke by the grace of G O D in the waies and means, oꝝ pꝛecepts and oꝛdinances of the Lord. For the pꝛouidence of God doth not distribute the oꝛder of things, it doth not abrogate the offices of life, noꝛ labour and industrie, it doth not take a iust dispensation and obedience, but by these things it woꝛketh the health of those men, which do through the help of God religiously apply them selues to the decrees, purpose, oꝝ woꝛking of the Loꝛde: to whom they doe rightly ascribe what god soeuer doth chaunce oꝝ beside them, imputing to mans coꝛruption, to our owne vnskillfulnesse, and to our sinnes, what euill soeuer doth happen vnto vs. Therfoꝛe the saints acknowledge, that although warres, plagues, and diuers other calamities do by God his pꝛouidence afflict mortall men, yet notwithstanding that the causes thereof doe arise of nothing els than of the sinnes of

man.

Meteores, impressions or appearances which sometimes for their rarenes and strangenesse, make men to maruell.

March. 5.

Esaié 1.

Deut. 28.

man. For God is good, which wisheth vs rather well than euill. Yea, oftentimes hee of his godnesse, turneth our euill purposes vnto good endes, as is to be seene by the histoꝛie of Joseph, in the booke of Genesis.

Truely vpon the earnest consideration of Gods pꝛouidence all the godly soꝛt do gather, that their good God wisheth all well vnto man. For he hath a great care ouer vs not in great things onely, but also in the smallest. Hee knoweth the number of the daies of our life. In his sight are all our members, as well within as without. For the Loyde in the Gospel saith, that all the haire of our head are numbred. Hee by his pꝛouidence defendeth vs from all manner diseases, and imminent perils. Hee feedeth, refresheth, and preferueth vs. For as hee made all creatures for mans helth and behoufe, so doth hee preferue and applie them to mans good and commoditie.

The doctrine of the foreknowledge and pꝛedestination of god, which hath a certaine likenesse with his pꝛouidence, doth no lesse comfort the godly worshippers of God. They call foreknowledge that knowledge in God, wherby he knoweth all things befoze they come to passe, and seeth euen pꝛesent all thinges that are, haue bene and shall bee. For to the knowledge of God all things are pꝛesent, nothing is past, nothing is to come.

And the pꝛedestination of God, is the eternall decree of God, wherby hee hath ordeined, either to saue or destroy men, a most certaine ende of life and death being appointed vnto them. Wherupon also it is else where called a foreappointment. Touching these pointes, some haue diuersly disputed, and many verily, curioully & contentiously enough, and in such soꝛt surely

that not onely the saluation of soules, but the glozie of God also with the simple soꝛt is indaungered. The religious searchers or interpreters of the scriptures, confesse, that here nothing is to be permitted to mans wit, but that we must simply and wholly hang vpon whatsoeuer the scripture hath pꝛonounced.

And therefore these woꝛdes of S. Paul, are continually befoze our eyes, and in their mindes: O the depth of Rom.ii. the riches of the wisdome & knowledge of God? how vnsearchable (or incomprehensible) are his iudgements, & his waies past finding out? For who hath knowne the minde of the Lord? or who was his counsellor? Or who hath giuen vnto him first, & hee shal be recompenced. They neuer forget the admonitiõ of the most wise man Iesus Syrach, saieing: Seeke not out the things that are too hard for thee: neither search after thinges which are too mighty for thee. But what God hath commaunded thee, thinke thou alwaies therevpon, and be not too curious in many of his workes, for it is not needfull for thee to see with thine eyes the thinges that be secret. In the mean time truly, they do not contemne, neither yet neglect those thinges, which it hath pleased God, by the open scriptures to reueale to his seruantes touching this matter. If gods foreknowledge, there are many testimonies, especially in the prophetic of Cay, chap. 41. & in the chapters following, wherby also the Loyd doth declare that hee is the true God. Furthermoze, God, by his eternall and unchangeable counsell, hath foreappointed, who are to bee saued & who are to bee condemned. Howe the ende or the decree of life and death is hoꝛt, and manifest to all the godly,

The

Gods good will is learned by his pꝛouidence.

Of Gods pꝛedestination, or fore-appointment.

The ende of predestination or foreappointment, is Christ, the Sonne of God the Father. For God hath ordeined and decreed to saue all, how many soeuer haue communion and fellowship with Christ his onely begotten son: & to destroy or condemne all, how many soeuer haue no part in the communion or fellowship of Christ his onely Sonne. Now the faithfull verily haue fellowship with Christ, and the unfaithfull are strangers from Christ. For Paul in his Epistle to the Ephesians, saith: God hath chosen vs in Christ, before the foundations of the worlde were laide, that wee should be holie, and without blame before him through loue: who hath predestinate vs into his Sonnes, through Iesus Christ into himselfe, according to the good pleasure of his will, that the glory of his grace may be praised, wherwith he is pleased with vs in his beloued. Lo, God hath chosen vs, and he hath chosen vs before the foundations of the worlde were laid, yea, he hath chosen vs, that we should be without blame, that is, to be heires of eternal life: howbeit, in Christ, by and through Christ hath hee chosen vs. And yet againe more plainly, he hath predestinate vs, saith he, to adopt vs into his sonnes, but by Christ, and that too hath he done freely, to the intent that to his diuine grace, glory might be giuen.

Therefore whosoever are in Christ, are chosen and elected: For John the Apostle saith: Who so hath the sonne hath life: who so hath not the sonne of God, hath not life. With the doctrine of the Apostles agreeth that also of the Gospell. For in the Gospell the Lorde saith: This is the will of him that sent me, the father: that euerie one which seeth the sonne,

and beleueth in him, should haue euerlasting life: and I will raise him vpe in the laste daie. Noe, this is the will or eternall decree of God, saith he, that in the sonne by faith wee shoulde be saued.

Againe, on the contrarie part, touching those that are predestinate to death, the Lorde saith: Hee that beleueth not, is condemned already, because hee hath not beleued in the name of the onelie begotten sonne of GOD. And this is the condemnation, that light is come into the worlde, and men haue loued darknesse more then light. Therefore if thou aske me, whether thou art elected to life, or predestinate to death, that is, whether thou art of the number of them that are to be damned, or that are to be saued, I answer simply out of the scripture, both of the euangelists and the apostles: If thou hast communion or fellowship with Christ, thou art predestinate to life, and thou art of the number of the elect and chosen: but if thou be a stranger from Christ, howe soeuer other wise thou seeme to flourish in vertues, thou art predestinate to death, and foreknownedged, as they saye, to damnation.

Higher and deeper I will not craepe into the seate of Gods counsell. And here I rehearse againe the former testimonies of Scripture: God hath predestinate vs, to adopt vs into his sonnes through Iesus Christ. This is the will of God, that who so beleueth in the sonne shoulde liue: and who so beleueth not shoulde die.

Faith therefore is a most assured signe that thou art elected, and whiles thou art called to the communion of Christ, and art taught faith, the most louing God declareth towards thee his electi-

John 3.

Who is elected and predestinate to life.

Ephes. 1.

John 3.

John 6.

on and god will.

The simpler sort verily are greatly tempted and exceedingly troubled with the question of election. For the diuell goeth about to throw into their minds the hate of God, as though he enuied vs our saluation, and had appointed and ordained vs to death. That he may y^e more easily perswade this vnto vs, he laboureth both and naile wickedly to infæble and ouerthrow our faith, as though our saluation were doubtfull, which leaneth and is stayed vpon the certaine election of God.

Against these fierie weapons the seruants of **G D D** do arme their hartes with cogitations and comforts of this sorte fetched out of the Scripture.

Gods predestination is not staid or stirred with any worthines or unworthines of ours: but of the mere grace and mercy of God the father, it respecteth Christ alone.

And bicause our saluation doth stay onely vpon him, it can not but be most certaine. For they are wrong that think those that are to be saued to life, are predestinate of God for the merits sake or god works which **G D D** did foreshew in them.

For notably saith the Apostle Paul: He hath chosen vs in Christ, into himself, according to the good pleasure of his will, that the glory of his grace might be praised. And againe, It is not in him that willeth, nor in him that runneth, but in God that sheweth mercy.

Againe: God hath saued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpose and grace, which was giuen vnto vs through Christ Iesus, before the world was,

but is now made manifest, by the appearing of our Lord Iesus Christ. Fræly therefore of his mere mercy, not for our desertes, but for Christs sake, and not but in Christ hath he chosen vs, and for Christs sake doth embrace vs: bicause he is our father, and a louer of men.

Of whom also speaketh the Prophet Dauid, The Lorde is full of compassion and mercy, slowe to anger, and of great kindnesse. And as a father

hath compassion on his children, so hath the Lorde compassion on them that feare him: for he knoweth whereof we be made, & remembreth that we are but dust. Moreover in the prophet Isaie we read: Can a womã forget hir childe, & not haue compassion on the sonne of hir wombe?

Though she shuld forget, yet will not I forget thee. Truly in Christ the onely begotten sonne of God exhibited vnto vs, God the father hath declared what great love he setteth by vs. Thereupon doth the Apostle gather, Who spared not his son, but gaue him for vs all, how can it be that he should not also with him giue vs all thinges?

What thing therefore should we not reckon vpon, and promise our selues from so beneficiall a father? For thou canst not complaine that he will not giue vnto thee his sonne, or that he is not thine, who as the Apostle saith was giuen for vs all.

Moreover, the Lord him selfe, crying out in the Gospell, saith: Come vnto mee all yee that labour, and are heauy loaden, and I will refresh you.

And againe to his Disciples: Goe yee into all the worlde, and preach the Gospell to euerie creature. He that shall beleue and bee baptised, shall

A fore temptation in this case

Psal. 103.

Isaie 51.

Rom. 8.

Rom. 9.

2. Tim. 1.

Matth. 11.

Marke 16.

shall bee saued. Whereuppon also Paule saith: God our Saviour will that all men shal be saued, and come vnto the knowledge of the truth.

In olde times long ago, it was said to Abraham: In thy seede shall al the tribes (or nations) of the earth bee blessed. And Iocell saith: And it shall be, that whosoever shall cal vpon the name of the Lord, shall be saued. The which Peter also hath repeated in the Actes, chapter 2. and Paule to the Romanes, chapter 10. Clay also saith: We haue all gone astray like sheepe: we haue turned euerie one to his owne way: & the Lord hath laid vpon him the iniquities of vs all. And therefore durst S. Paule say: As by the offence of one, the fault came on all men to condemnation: Euen so also by the iustification of one, the benefite abounded towards all men, to the iustification of life. Therefore the Lord is read in the gospell, to haue receiued sinners & publicans with outstretched armes and embracing, adding moze or ner these words: I came to seeke that which was lost. Neither came I to cal the righteous, but sinners to repentance. All which sayings doe hitherto belong, that being moze narrowlie weighed, they might confirme & establish vs of Gods good wil towards vs, who in Christ hath chosen vs to saluation: which saluation, trulpe, cannot but be most certain, and by all meanes vndouted: especially for that the Lord himself in the gospell saith: My sheepe heare my voice, and I knowe them, and they follow me: and I giue vnto them eternal life, and they shal neuer perish, neither shall any plucke them out of my hand, &c.

I know what hee again doth sting and graue the minds of many.

The chosen sheepe, saie they, of

Christ, doe know Christ his voice, and being indued with a stedfast faith stick in Christ inseparablie, since they haue felt that drawing, whereof the Lord speaketh in the gospell: No man cometh to me, vnlesse my father drawe him: as for me, as I feele no such manner of drawing, so do I not with a full and perfect faith sticke in the sonne of God. First of all verily, true faith is required of the elect. For the elect are called, and being called, they receiue their calling by faith, and frame themselves like him that called them.

He that beleueeth not is alreadie condemned. Whereuppon also Paule saith: God is the saviour of all men, specially of the faithfull. Furthermore, vnlesse we be drawn of the heauenly father we cannot beleeue.

And we must be very carefull, leaſt we conceiuing vaine opinions of that diuine drawing, neglect the drawing it selfe.

God verily drew Paule violently, but he doth not drawe all vnto him by the haire. There are also other waies of drawing, by which God draweth man vnto him, but he doth not drawe him like a stock or a blocke. The Apostle Paule saith: Faith commeth by hearing, and hearing by the word of God. God therefore doth then drawe thee, when he preacheth vnto thee the gospell by his seruants, when he toucheth thy hart, when he stirreth thee to prayer, wherby thou maist cal and crie for his grace and assistance, his enlightening and drawing. When thou seest these things in thy mind, I would not wish thee to looke for any other drawing, despise not thou grace offered, but vse it whiles time present serueth, and for the increase of grace.

For to greater and perfecter things thou aspirest godliely after wards, in
meane

Of the drawing of those that are predestinate to life.

Iohn 6.

1. Tim. 4.

Actes 9.

Rom. 10.

Gen. 22.

Iocel. 2.

I say 53.

Rom. 5.

Matth. 9.
Luke 19.

Iohn 10.

meane space there is no cause why thou shouldst despise the lesser. In the Gospell of Saint Matthew they receiue large riches, who hauing receyued but a few talents, occupied the same faithfully. But he that despised the talent wherewith he was put in credite, and cloaked his slothfulnesse with I wot not what care, is greatly accused, yea, he is spoiled of the money which was once giuen him, and is throwne into euerlasting tormentes, being bounde with bondes of condemnation. For the Lorde pronounceth generally, Who so euer hath, to him shall be giuen, & he shall haue abundance. But who so euer hath not, from him shall be taken away, euen that which hee hath. Hee hath, who acknowledgeth, magnifieth, and reuerenceth the grace of god. To this heape of graces moze is added, so that it is made moze abundant. He hath not, which doth not acknowledge the gifts of God, and imagineth other, I can not tell of what kinde, in the meane time, he doth not put in vze the grace receiued & which is present. And these are wont to vse excuses, that that drawing came not to them as yet: and that it is a matter very dangerous, to vse occupieng, or to make marchandize of the gifts of God. But S. Paule iudging far otherwise, saith: So we as workers together beseech you, that yee receiue not the grace of God in vaine. And to Timothy, I put thee in remembrance that thou stir vp the gift of God which is in thee. Not that without God we are able to do any thing of our selues, but that the Lorde requireth our endeour, which notwithstanding, is not without his assistance, and grace.

For truely saide the selfesame Apostle: God worketh in vs both to will

and to doe euen of his good pleasure. Againe, Not that we are sufficient of our selues to thinke any thing of our selues: but all our sufficiencie is of God.

Furthermoze, I will not any man to despaire, if by and by he seele and try not in his minde a most ripe and perfect faith. The Gospell saith: Of hir owne accord doth the earth bring forth fruite: first the blade, then the eare, and afterwards full corne in the eare. For so likewise hath faith hir increasings, and therfore did the very Apostles of the Lorde pray: Lorde increase our faith. Furthermoze in Marke truelie a wofull man cryeth vnto our Saviour: If thou canst doe anie thing Lorde, haue compassion vpon vs and helpe vs: but hee hearde the Lorde straight waies saing vnto him: If thou canst beleue it. All thinges are possible to him that beleueeth. And this sillie soule cryed out: I beleue Lord, helpe mine vnbeleefe. Noe this wofull wretch beleued, feeling in his minde faith giuen him of god, which notwithstanding he perceiued to be so weake, that he stood in neede of Gods helpe and aide. Hee praieeth therefore: helpe mine vnbeleefe, that is, my faith, which, if it be compared with an absolute and perfect faith, may seme but vnbeleefe.

But heare (I beseech you) what this faith, how little soeuer it was wrought and brought to passe, what an humble minde, and hanging vpon the onely mercie of God, was able to doe. For straight waies he healed the childe of the wofull father, and being restored vnto health, and as it were raised vpye from the deade, giueth him a gaine to his faithful father. If anie therfore doth seele faith in his minde, let them not despaire, although hee

Faith hath
hir increasings.

Mark. 4.

Luke. 11.

Marke. 9.

knowe

Matth. 25.

Matth. 13.

2. Cor. 6.

1. Tim. 2.

Phil. 2.

knowe that it is weake enough, God wot, and feeble : let him cast him selfe wholly vpon Gods mercy, let him presume verie little, or nothing at all, of his owne merites, let him pray incessantly for the increase of faith. In which purpose verily the words of our Saviour verily full of comfort out of the Gospel, may confirme and strengthen any man most wholesomly: Aske and it shall be giuen you : seeke, and yee shall finde: knocke and it shal be opened vnto you . For whosoever asketh, receiueth : and whosoever seeketh, findeth : and to him that knocketh, it shall be opened. Is there any man among you , who if his sonne aske him bread, will giue him a stone ? or if he aske fish, will giue him a serpent? If you therefore which are euill, can giue good giftes vnto your children, how much more shall your heavenly father giue good things, euen the holy Ghost it selfe, if you shall aske of him ? These and such like sayings, set forth vnto vs in the holy Gospell for our consolation, ought moze to moue and establiish our mindes, of the god, yea, the right god will of God towards vs, than the exginges of the diuel, wherewith he goeth about not onely to ouerwhelm the hope of our election, but to make vs suspect and doubt of God as though he had his creature in hatred, whom hee had rather haue destroyed than saued.

Gene. 3.

But he is well enough knowne to the saints by his subtilties and trains. For so he deceyued our first parents. Let vs keepe it deeply printed in our breastes, that God hath chosen vs in Christ, and for Christ his sake predestinate vs to life, and that therefore he giueth and increaseth faith to Christward in them that alke it, and that it

is he that puts it in our hearts. For all thinges that tende to our saluation, come from the grace of God, nothing is ours but reproch & shame. These things (brethren) thus farre haue I laide befoze you, concerning the maruellous and wonderfull work of the creation wrought by the eternall, true, and liuing God, without anie trouble (doubtlesse) or paines taking. For he spake the word, and they were made. Hee commanded and they were created. A little wee haue added touching the most wise and excellent gouerning of all thinges by Gods diuine prouidence, which is alwaies iust and most righteous: Likewise of Gods god will towards vs, of Predestination, and certaine other pointes vnto these belonging.

All these thinges truly haue wee rehearsed, to beautifie the glozie and knowledge of God our Creator. To whom both the perpetual and vniuersall course of nature, as well of things inuisible, as also visible, beareth witness. Whom the angels worship, the stars wonder at, the seas blesse, the earth reuerenceth, and all infernall things beholde. Whom the minde of euery man seeleth, albeit it doth not expresse him. At whose beck all things are moued, the springs cast forth their streames, riuers decrease, the waues arise aloft, all things bying forth their increase, the winds are forced to blow, showers to fall, seas to rage, all things in all places to deliuer abzoade their fruitfulnessse, who planted a peculiar Garden of felicitie for our first parents, gaue them a commaundement, and pronounced sentence against their sinne : delivered righteous Noe from the daungers of the Deluge, translated Enoch into the fellowship of his friends.

friendship, did chose Abraham to himselfe, defended Isaac, increased Jacob, appointed Moses the captain ouer his people, set free from the yoke of bondage, the groaning children of Israel, wrote a law, brought the offspring of the fathers into the lande of promise, instructed his prophets with his spirit, and by all these promised his onely begotten son againe, and at the same instant that he had promised to giue him hath sent him, through whom also hee would be acquainted and come in knowledge with vs, and hath poured forth vpon vs all his heauenly graces.

And because of himselfe he is liberal and bountifull, least this whole world, being turned away from the riuers of his grace, should waie drie, he would haue Apostles to be sent by his Son as teachers throughout the whole world, that the state of mankinde might acknowledge their maker, and if they followed him, might haue in steade of a God, one whom in their petitions & praies, they might call father, whose prouidence hath not onely extended it selfe and is now extended, not onely se-

uerally vnto men, but also vnto verie towne and cities, the endes of which hee foretolde by the voyces of his Prophetes, yea throughout the whole world. Whose ends, plagues, decays, and punishmentes for their unbeliefe he hath described.

And least any should thinke, that this insatigable prouidence of God extended not to euerie thing, though neuer so small, the Lozde saith, Of two sparrows, the one of them falleth not to the ground without the will of the father. And, the haire of your head are all numbred. Whose care also and prouidence suffred not the garments of the Israelites to waie olde, nor their simple shoes on their feete to be woone and tozne.

And not without god reason. For if this God comprehendeth that which containeth all thinges, and all thinges and the whol doth consist of parts and particulars, than shall his care reach consequently, euen to euery part and particular, whose prouidence hath reached alreadie to the very whole whatsoeuer it is. To this God be all glorie.

Of adoring (or worshipping,) Of inuocating (or calling vpon) and of seruing the onely, liuing, true, and eueralasting God.

Also of true and false religion.

The fift Sermon.



Touching God, what hee is in person, what in qualitie, and what in substance, I haue told you already, not as I ought, but as I was able.

I haue likewise shadowed out how

god and readie his will is towarde man, whome he hath ordeined to life eueralasting, in his onely begotten son, whom also he hath made Lozde of all thinges in this present world: all thinges being brought in subiection vnto him.

Now that man should not be ignorant what hee oweth to so mightie a God, & to a father so louing & liberall

I will anon ioyne a disputafation touching this liuing, true, & euerlasting God, of man to be adoꝛed, called vpon, and worſhipped. For man is neither created noꝛ boꝛne, to behold and gaze vpon the ſtarres, as the Philoſopher doted, but that he ſhould be the image and temple of God, in whom God might dwell and raigne, and that he ſhould therfoꝛe acknowledge God, reuerence, adoꝛe, call vpon, and worſhip, and alſo be ioyned vnto God, and liue with him eternally. And firſt of all, I will ſpeake of adoꝛing God, next of calling vpon God, and laſtly of ſeruing God.

Whereupon we ſhal perceiue without any trouble at al, which is the true religion, oꝛ which is the falſe. The places truly expounded are very plentiful, but in few words I will comprehend what the ſcripture doth teach vs concerning them, howbeit not euerie one particularly, but the chiefeſt, and ſo much as ſeemeth ſufficient foꝛ our ſaluation and ſound knowledge.

To adoꝛe oꝛ worſhip, in the holy ſcriptures doth ſignifie, foꝛ honoꝛs ſake to vncouer the head, to bend the body, to encline oꝛ bowe the knees, oꝛ with the whole body to lie proſtrate vpon the ground, to fall flat on the face at ones ſeate, after the faſhion of ſuppliants oꝛ petitioners, in token of humilitie, ſubmiſſion, and obedience: and it is referred chiefly to the geſture oꝛ habite of the body. The Hebrizians uſe one onely word Schahah, which all interpreters haue expounded by this word Adorare, to adoꝛe, bend, bow, and lie along with the face downeward. The Grecians haue expounded it by the word προσκυνησις, that is, I bow the knees, I vncouer oꝛ make bare the head, I humble beſeech oꝛ adoꝛe. And προσκυνησις, Ado-

ration, is ſo called, either of kiſſing, oꝛ of mouing the hat. For, κυνησις ſignifieth I kiſſe. And that a kiſſe was ſometimes a ſigne of worſhipping, reuerencing, oꝛ adoꝛing, it is to be gathered out of the 31, of Job.

What, and is it not a faſhion very much bleſſed euen at this day, foꝛ honoꝛ and reuerence ſake, to kiſſe the hand? Againe, κυνησις ſignifieth a hat, a bonnet, oꝛ a cap, ſo that to adoꝛe, is to make bare & vncouer the head foꝛ reuerence ſake. The Latiniſts alſo peraduenture had an eye to the habite of the body. For Orare, to pray ſignifieth both as well to craue as to ſpeake a thing.

He therfoꝛe doth adoꝛe, that caſting his countenance vpon a man, doth craue ſomething ſuppliantly. Likely it is that the Germanes alſo had a reſpect hercunto. For they turne Adorare to adoꝛe, by this word Anbatten. Which might moꝛeouer haue bene turned Zufuſſen fallen. In the ninth of Mattheu thou doſt read: Behold a certaine ruler came to Ieſus and worſhipped (oꝛ adoꝛed) him. But Marke writing in the ſame hiſtoꝛie, And behold, ſaith hee, there came one of the Princes of the Sinagogue, whoſe name was Iairus, and when he ſaw him, hee fell downe at his feete, and beſought him inſtantly (or much:) thus expounding to vs what to adoꝛe is, to wit, to fall downe at ones ſeate, and to ſubmit and beſeech like a ſuppliant. For ſo we read in the old teſtament of Jacob Iſrael our father: And hee going before them, bowed him ſeife to the ground ſeuē times, vntill his brother Eſau approached and drewe neare. Of Dauid and Abigael thus wee reade in Samuell: When Abigael ſaw Dauid, ſhe haſted, and lighted of hir Aſſe, and fell before Dauid on hir face, and worſhipped

To adore
and worſhip
what it is.

Gen. 23.

1. Sam. 2:

ground, and she fell at his feete, saying: Let that iniquitie bee counted mine, my Lorde, &c. Likewise of **Pa-** than the prophet it is read thus writ- ten: And when hee was come in, to the king he worshipped (or made or beifance) vpon his face on the ground. **Foꝛ** God communicating this honoꝛ, doth allowe the same vnto men, eith- er foꝛ their olde age, their authori- tie, or woꝛthinnesse sake. **Foꝛ**, man is the liuely image of God. And it plea- seth God himselfe to call men that ex- cell other in authoritie, Gods. **Wher-** vpon the Apostles of **Christ**, **Peter** and **Paule** instructing the people of **God** taught them, **Be** verily, **Feare** God, honor the king: and **This**, the Magistrate is Gods minister: **Giue** therefore to al men, honor to whom honour belongeth: feare, to whome feare is due. **In** the lawe the **Lorde** saith: **In** presence of a hoare heade rise vp: **And** Honor thy Parents.

In consideration of this commande- ment of **God**, the godlie do reuerence the aged, their **Parentes**, and magi- strates, & please **God** also with faith- full obedience. **But** to adoze, woꝛ- ship, or honoꝛ images, what represen- tation or likenesse so euer they beare, the **Lord** doth no where like or allow. **Foꝛ** he saith in the **Lawe**: **Thou** shalt not bowe downe nor worship them. **And** by his **Prophet** **Isaie**, **None** (saith he) considereth with himselfe of this matter, and saith: **One** peece of the wood I haue burnt in the fire, I haue baked bread with the coales therof, I haue roasted flesh therewithall, and eaten it, and should I now of the resi- due make an abominable idol, and fall downe and worshippe a rotten peece of woode? **In** the same **Pro-** phet thou readeſt with much indigna- tion pronounced: **Their** lande is full

of vaine gods (or idols:) before the works of their handes haue they bowed themselues & adored it, yea, euen before the thing that their own fingers haue made. **There** kneeleth the man, there falleth the man downe (before them:) therefore forgiue them not. **Wherefoꝛe** that auncient **wri- ter** **Lactantius** inspired with a **prophecicall** Spirit, disputing against the **Gentiles**, hath thus left it writ- ten: **The** images themselues which are woꝛshipped, are representations or counterfeites of dead men. **And** it is a peruerse and an absurde thing, that the image of a man, shoulde bee woꝛshipped of the image of **God**, to wit man. **Foꝛ** he woꝛshippeth the thing that is woꝛser and weaker. **Be-** sides that, the very images of **Saints**, which most vaine men doe serue, are voide of all sense and feeling, bicause they bee earth. **And** where is he that vnderstandeth not, that it is a wicked and sinnefull act foꝛ an vpright and straight creature to bee bowed downe and to adoze and woꝛshippe earth? **Which** to that ende is vnder our feet, that it shoulde bee troden vpon, and not adozed of vs, who therefore are made to go vpright and looke vpward, that we shoulde not lie grouelyng downeward, that we should not cast this heauenlic countenance to the earth, but thither looke and direct our eyes, whether the condition of their nature hath guided them.

Whesoeuer therefore endeuoureth to maintaine the mysterie of mans creation, and to holde the reason of his nature, let him raise vp himselfe from the grounde, and with a raised minde bende his eyes vnto heauen: **Let** him not sake a **God** vnder his feete, nor digge from vnder his foote-stoppes that which hee may adoze or woꝛship. **Wi-**

3, Reg. 3.

To adore or worship men

Psal. 82.

1. Pet. 2. 1.

Rom. 13.

Exod. 20.

Isai. 44.

Isai. 2.

In his second booke & 18. chapter.

Chap. 19.

cause, whatsoeuer lieth vnder oꝝ is subiect to man, the same must needes be inferiour vnto man. But let him seeke alofte, let him seeke in the highest place: because, nothing can be greater than man, but that which is aboue man. But God is greater than man, hee is therefore aboue, not beneath, neither is he rather to be sought in the lowest, but in the highest region oꝝ rorne. Wherefoze there is no doubt, but that wheresoeuer an Image is, there is no religion. For if religion consist in diuine things, and that no thing is diuine, vlesse it be among heauenly things, then doo Images lacke religion. Because in that which is made of earth, there can be no heauenly thing. Which matter, euen by the very name it selfe, may appere & be manifest to a wise man. For, whatsoeuer is counterfeite, that must needes be false: neither can that which hath a representatiõ oꝝ glose of truth, at any time take vnto it the name of truth. If then not euery representatiõ oꝝ counterfeit, be not a thing in earnest but as it were a toy & a sport, religion is not in Images, but there is lesse religion where they be. That which is true therefore, is to be preferred before all things that are false. Earthly thinges must be troden vnder foote, that we may get oꝝ obtaine heauenly thinges. These words, not vnauidibly, haue we cited hitherto out of Lactantius. We returne now to our purpose.

But because the outward gesture oꝝ habite of the body is commonly framed according to the inward qualitie of the minde, and the outward habite of his body which adoꝝeth, submitte, yeldeth, and maketh subiect him that worshippeth to him which is worshipped, therefore adozation

is translated likewise to the inner man, so that to adoze, is to reuerence & respect God, to bequeath our selues wholly vnto him, and to cleave inseparably vnto him, vpon him onely and alone to hang in al things and to haue recourse vnto him in all our necessities whatsoeuer.

Furthermore, the outward adozation doth immediatly, when it is needfull, and abilitie graunted, followe a minde rightly indued with true faith and holy feare of God. For adozation is two-folde, oꝝ of two sortes, one of the minde oꝝ spirit, which is inward, sound, sincere and true: another of the bodie, which is outward, vnsound, counterfeite, and false, which may proceede from him, in whom there is no sparkle of religion. True adozation is the fruite of true faith and holy feare of God, namely a lowly oꝝ suppliant yelding and humble consecrating, whereby we bequeath our selues, yelde and submit our selues vnto our God, whom as we vnderstand to be our best and most mercifull father, so to be our most high and Almighty God: vpon him therefore alone we do wholly depend, and to him onely we haue respecte: which also forthwith so sone as occasion is ministered vnto vs, we expresse and testify by outward adozation. All this we shall the better vnderstand by these testimonies of Scripture following. Dauid saith: O come let vs sing vnto the Lord, let vs hartily reioice in God our saluation. Let vs come before his presence with thanks-giuing, and shew our selues ioyfull in him with Psalmes. For the Lord is a great God, and a great king aboue all Gods: because in his hand are the corners of the earth, and the height of the hilles are his. For the sea is his

Adoration or worshipping is of two sorts

Psal. 94.

and

and he made it, and his hands fastened the drie land. O come let vs adore (or worship) and fall downe, and kneele before the Lord that hath made vs. Bicause he is the Lord our God, & we are the people of his pasture, and the sheepe of his hands.

Thou perceiuest therefore, that we must adoze or worship God, and that we must cleave vnto him, and sing praises to his name, bicause he is the most mightie **G D D**, creator of all things, yea, our creator, our Father, and our Sheepeheard. Likewise in the Gospell according to Matthewe, adoration doth followe faith, and both as it were growe out of it, and by it is nourished. For, after that the disciples being taught by miracle beleued that Iesus was Christ, they came (saith Matthewe) and adozed (or worshipped) him, saying: Thou art truely the sonne of God.

Matth. 14.

John. 9.

Againe, thou readest in Ihon, that the lord asked the blind man that was excommunicate or cast out of the Synagogue, whom he restored to his sight, saying: Dost thou beleue in the sonne of God? And that the blind man answered: Who is the Lord, that I might beleue in him. And that Iesus answered: and said, Thou hast both seene him, and he it is that talketh with thee. Hozeouer vpon this by and by followeth in the historie, But he said: I beleue Lord, and he worshipped him.

Hitherto now belongeth that which the Lord said to the Samaritane in the Gospell. The true worshippers shall worshippinge the Father in spirite and in trueth. For the Lord doth allowe spirituall and inwarde adoration or worshipping, not that outward counterfeite, or hypocriticall worshipping, but that which proceedeth from

a minde regenerated by faith through the holy Ghost, and that tendeth sincerely towards one God.

For we read in the historie of the old Testament, that those Princes worshipped in truth, which consecrated and made holy them selues vnto one God, with their whole hart, and on him onelie depended: againe that they worshipped not the Lord with their whole hart, which being destitute and void of sincere faith depended also vpon creatures.

In the historie of the kings.

Now a reason of this adoration or worshipping, the Lord adioyneth in the Gospell. Worship (saith he) ought in all pointes to agree with him that is worshipped. But God that is worshipped is spirite and truth, and is delighted with spirituall worship and vnfeigned faith: in spirite and trueth, therefore he must be worshipped.

Wherefore the Saintes haue a speciall care and regarde, that the inward worship of the mind be sound, and that first of all they worship in hart and truely, with a sincere faith and a reuerence of Gods Maicstie: and whyles they are inwardly so occupied, they do no lesse outwardly, falling on their faces with humilitie, & doe worship in Gods presence. For the outward worship is a companion of the inward, and followeth it.

Truely to adore & worship God what it is.

Hypocrites also worship God in body suppliantly and lowly enough, but bicause their mindes goe a wolgathering, and neither with faith nor reuerence cleave vnto the Lord they heare this spoken of the Lord by the Prophete: This people honoureth me with their lippes, but their heart is farre from mee: but in vaine do they worship me, teaching doctrines preceptes of men. And this verily is

Isai. 29.
Matth. 23.

the counterfet and false worshipping. And that worshipping also is false, nay, it is most wicked and abhominable, wherewith the creatures are worshipped, either with **G D D**, or for God, or without God. And to saie sooth, they doe not worship God at all, which neither feare God, neither beleue in God, noz yet depende or hang onely vpon God.

All men truly confesse that **G D D** must be worshipped, but euerie one doth not surely acknowledge and confesse that God onely and alone is to be worshipped. It remaineth therefore to be declared, that God only and alone is to be worshipped of men. Adoration or worshipping is ioined with true faith, and perfect or sincere reuerence of Gods maiestie, which seeing they are due to God alone, it followeth that God alone is to be worshipped: and therefore is this saying so often cited and beaten vpon in the Lawe and the Prophets: Thou shalt worship the Lorde thy God, and a strange god thou shalt not worship. Nowe, a strange god is whatsoeuer without and beside the onely, liuing, true, and euerlasting God, thou choicest vnto thy selfe to be worshipped: the onely and alone true, liuing, and euerlasting God therfore is to be worshipped.

In the historie of the gospell wee read, that the diuell tempted our Lord Christ, and hauing led him vpp into an high mountaine, shewed him from thence all the kingdomes of the world and the glorie of them, and saide: All these will I giue thee, if thou falling downe wilt worship mee: and that the Lord made answer: Anoidesathan, for it is written: Thou shalt worship the Lord thy God, and him onely shalt thou serue. And surelie

worshipping and seruing are linked mutually the one with the other, that they cannot be senered or put a sunder. Whereuppon it followeth, that seeing the Lord requireth onely and alone to be serued, hee will doubtlesse in like maner onely and alone be worshipped. And Helie the great Prophet of God, teaching that God can in no case abide to haue one ioyned vnto him in worship, crieth out vnto the people worshipping God, add with him their god Baal, How long (saith he) do you halt on both parts? If the Lord be God follow him: If Baal be God, go after him. As if he shoulde haue said: You cannot worship God and Baal at once. No man can serue two maisters. For the Lord our God requireth, not a peece, but our whole hart, our whole mind and soule: Hee leaueth nothing therefore for vs to bestowe vpon any other. In the Epistle to the Hebrewes Paule sheweth, that Christ is more excellent than angels, bicause that angels adore or worship Christ, but they againe are not worshipped. If then the angels are not worshipped, whome shall wee grant, beside the liuing, true, and euerlasting God, that deserueth to be worshipped: God therfore onely and alone is to be worshipped.

For in the Reuelation of Iesus Christ, made vnto the blessed Apostle and Euangelist John, thus wee reade written: And I sawe another Angell flying through the middest of heauen, hauing the euerlasting Gospell to preach vnto them that dwel vpon the earth, and to al nations and kindreds, and toongs, and people, saying with a lowde voice: Feare God and giue him honour, bicause the hower of his iudgement is come, and worship him that hath made heauen and earth,

3.Reg.18.

Math.6.

Deut.6.
Hcb.1.

Apoc.4.

That God onely and alone is to be worshipped.

Math.4.

earth, the sea, and fountaines of waters. And againe in the same booke we read, And I fell down before the feet of the Angell to worship him. And he saide vnto me: See thou doest it not, I am thy fellowe seruant and of thy brethren, hauing the testimonie of Iesu, worship God. Againe, in the ende of the same booke thou dost read: And after I had heard and scene, I fel downe to worship before the feet of the Angell, which shewed mee these thinges. And he saide vnto mee: See thou dost it not, for I am thy fellowe seruant, & of thy brethren, the prophetes, and of them that keepe the words of this booke. With this thing the saieng and doing of Saint Peter doth not greatly disagree, at whose feet when Cornelius the Centurion fell downe, and worshipped, Peter saide: Arise, I also my selfe am a man, and therewithall laieing his hande on him which lay a long, did lift him vp, and set him on his feete. Right religiouslie therefore wrote Augustine touching true religion, saieng: Let not religion be vnto vs the worshipping of mans handy worke.

For better are the workmen themselves, which make such, whome notwithstanding wee ought not to worship. Let not religion be to vs the worshipping of mortal men: because if they haue liued godlike, they are not to be esteemed, as those that would seeke such honours: but their will it is, that hee shoulde be worshipped of vs, who in lightning them, they reioyce that we are made fellow partakers of his merite. They are to be honoured therefore for imitation or following sake, not to be worshipped for religions sake. And if they haue liued ill, they are not to be worshipped, where soeuer they be.

The same Augustin in his first booke *De consensu Euangelistarum*, of the consent of the Euangelistes, and eighth Chap. reasoning, why the Romanes neuer receiued both the God and the worship of the God of the Hebrewes, considering that they receiued the gods almost of all the Gentiles to be worshipped. And he answereth, that that came to passe by none other occasion, than because the God of the Hebrewes would onely and alone be worshipped without a mate or partner. If any require his words, they are these: There resteth nothing for them to say why they haue not receiued the holy rites and worship of this God, saue onely because he would be worshipped alone: & hath forbidden them to worshippinge the gods of the Gentiles whom neuertheless these people did worship. For the sentence or opinion of Socrates (who as by Oracle it was ratified, was the wisest of all men) is, that euery god ought in such sort to be worshipped, as he himselfe hath giuen comendement he would be worshipped. Therefore were the Romanes of very necessitie forced not to worshippinge the God of the Hebrewes. Because, if they would worship him after another fashion, than he himselfe said he would be worshipped, they shoulde not then worshippinge him, but that which they themselves had deuised and made.

And if they would in that manner worship him, as he himselfe prescribed, than they saw that they were debarred from worshippinge other gods, whom hee forbade to be worshipped. And vpon this they refused the worship of the onely true God, to the intent they might not offende manie counterfeite and false gods: thinking that the anger of them would rather be more to their dispoite, than the good will of him to

Why the Romanes neuer receiued the God of the Iewes to be worshipped.

Apoc. 19.

Apoc. 22.

Actes. 10.

In his booke intituled *De vera religione*, cap. 55.

their benefite. Thus saith Augulline. diuerly taken in the Scriptures.

And although these thinges are wrytten concerning the worship and seruice of God, and that we dispute of adoring Gods maiestie, yet notwithstanding they are not impertinent or beside our purpose. For the worshipping and seruing of **G D** are inseparably linked and knit together. Of this seruing of **G D** we will speake moze hereafter.

But by the wordes cited before we doe gather, that onely and alone the true, liuing, and euerlasting God is to be worshipped, according to that commonly-knowne sentence of the lawe: Thou shalt worshippe the Lord thy God, him shalt thou feare, and him onely shalt thou serue: To him shalt thou cleaue, and in his name shalt thou sweare.

Furthermoze, God from the beginning hath promised and performed, yea, and will performe whiles this world standeth, great rewards to his true worshippers.

Contrariwise, we beleue that great mischieses or punishments, are prepared for those, which either doe not at all worship God, or els in stead of the true God doe worship strange Gods. The Lord in his Revelation shewed to John the Apostle, saith: The fearefull and vnbeleeuing, and the abhominable and murderers, and whoremongers, and forcerers, and Idolaters & all lyers, shall haue their part in the lake that burneth with fire & brimstone, which is the second death.

These thinges haue wee hitherto spoken of worshipping **G D**, we will now speake in the second place of invocating or calling vpon God, of which point we promised to speake.

To call vpon, and calling vpon, is

For it signifieth to bring forth as a witness, or a calling to witness.

So Moses calleth heauen and earth to witness against the children of Israel, by the figure Prosopopoeie.

Again, the name of any one to be called vpon ouer an other, is to be called by, or after his name. Let my name, (saith Jacob) be called vpon them, that is vpon Ephzaim, and Manasseh, that is, let the be named by my name, as if they were my children, and let them be called, not the sonnes of Joseph, but the sonnes of Jacob Israel. So say the wiues to their husbandes: Let thy name be called vpon vs, that is, suffer, or giue leaue, that we may be named by thy name, and that we may be made thy wiues.

For those women through the knot of wedlocke, take vnto them their husbandes names.

After the same manner doe we oftentimes read in the prophets and holy historie of the Bible: The house vpon which thy name is called, that is, the house which is called after thy name, and is named the Lords house.

Likewise Joab, generall of the kings armie, saith vnto Dauid: Take thou the citie (Rabbah, the chiefe citie, or seate royall of the Ammonites) least I take it, and my name be called vpon it, that is, least I be called the conqueror of Rabbah. How ignorant therefore and unskillful are they of the scriptures, and the phrases of speech used in the scripture, which cite that saying of Jacob, which euen now we declared, in defence and maintenance of the invocation of Saints. As though Jacob would haue his name to be called vpon of his posteritie and offspring.

In Daniel thou dost read: A people vpon whom the name of God is

Deut. 10.

Rewards and punishments for them that do and do not worship God.

Apoc. 21.

To inuocate or call vpon, what it is.

Deut. 32.

Gen. 48.

Isaie. 4.

2. Sam. 12.

Dan. 9.

is called: Which signifieth nothing else then, A people that is called Gods people. Here is no mention of inuocating wherby we aske of desire any thing.

Furthermore, inuocation or calling vpon, is taken for religion. For Luke saith in the Actes: Saul had power (or authoritie) to binde all those that called vpon the name of the Lord. And Paul saith: Let every one that calleth vpon the name of the Lord, depart from iniquitie. Also, seeke after peace with all them that call vpon the name of the Lord, that is, which are of the true Christian religion. Lastly to inuocate or call vpon signifieth, to cry or call for help, and with continuall outcries to craue somewhat.

That inuocation therefore, or calling vpon God, whereof at this time we intreate, is a lifting vp of mans mind to God in great necessitie, or in some desire, and a most ardent craving of counsell and assistance by faith, and also a bequeathing or committing of our selues into the protection of God, and as it were a betaking of our selues to his Sanctuarie and onely safeguard.

In inuocation therefore, (true inuocation I meane) a faithfull minde is first of all required, which doeth acknowledge God to be the author and onely giuer of all god giftes, who is willing to heare them that call vpon him, and is able to graunt vs all our requestes and desires whatsoeuer. An vncessaunt and ardent petition or beseeching is also required. But of these pointes moze shall be said, when God shall giue vs leaue, in our Sermon of the prayer of the faithfull. For inuocation is a kind of prayer.

Now verilie I will shewe, that in all our desires, God is to be called vpon, yea, onelie and alone to be called vpon. Surely there are expresse commaundementes of God, charging vs to call vpon the name of the Lord, who promiseth that for the good will and loue which he beareth vs, he will heare our requestes and suites, and largely giue vnto vs, thinges tending to our health and benefite. Of many I will cite one or two testimonies. Sa-

That God is to be called vpon.

3.Reg.8.

The same argument doth Salomons father, that most holy king Dauid, handle throughout the whol hundredeth and seuenth Psalm. Hee reckoneth by therefore the diuers casualties, chaunces, and miseries of men, their affliction or oppression, their wanderings and daungers in their journey, their bondes and imprisonments, their diseases, and the feare of death, which sometimes is moze terrible and hideous, then death it selfe, their ieopardies on the Sea and rough waters, barrenesse, scarcitie, calamities, contempt, shame and ignominie.

These crosses, saith hee, if they light on any man, let him not ascribe them either to his God to whose defence he hath committed him selfe, or to fortune, or to his constellation and destinie, but to that God that knoweth all things, and can do al things, & vpon that god let him call earnestly by faith. For often doth the Prophet repeate these wordes: And when they cried vnto the Lorde in their tribulation, hee deliuered them out of their

Actes.9.

1.Tim.2.

Inuocation
or calling vpon
God what
it is.

distresse. And for that cause doth he so often reiterate those words, to the ende that we hauing conceiued a perfect trust in our hartes and sure beliefe might learne in al chaunces to call vpon the name of the Lord. For Salomon in his Proverbes yet againe saith : The name of the Lorde is a most strong tower, vnto it doth the righteous man runne, and he shall be aduanced, or he shall be sef free from danger. Asaph also in his holy songes saith : Sacrifice vnto the Lord, a sacrifice of praise, and pay thy vowes vnto the most highest. And Call vpon mee in the day of trouble, and I will deliuer thee, and thou shalt glorifie mee. And he bringeth in the Lord him selfe speaking and requiring sacrifices, not of beasts, not of golde, or siluer, but of praise and inuocation. Therewithall he promiseth help, and witnesseth, that by inuocating and praying he is honozed, (or glorified :) whereupon Dauid saide : In my trouble I will call vpon the Lord, and I will crie vnto my God, and he shall heare my voice out of his holie temple, and my cry shall enter into his eares. Joel also said : Euery one that calleth vpon the name of the Lord shall be safe. And the Lord by the Prophet Ieremie saith : Ye shall call vpon me, and ye shall liue : ye shall pray vnto me, and I will heare you : ye shall seeke mee, and ye shall finde me : if with your whole hart ye seeke me.

Furthermoze, we do not read that our holy and blessed fathers, in their petitions & requestes, were they small or were they great, called vpon any other than that God, who liueth euerlastingly world without end. For the Lord himselfe by Asaph saith : In thine extremities and troubles (O Israell)

thou calledst vpon me, and I deliuered thee. Also Dauid saith, Our fathers hoped in thee : and thou deliueredst them. Vnto thee they cryed, and were deliuered. In thee they trusted, and were not confounded. Now adde vnto all these the commandement of Christ our Lord : When you pray, say : Our Father. &c. Adde also the words which follow in Luke 11. and Mattheu 7. Aske and it shall be giuen you. And so forth. We conclude therefore, that the true, liuing, & euerlasting god, ought of all men, in al their necessities to be called vpon. But to no purpose peradventure I take paines in this point, seeing that there are but a few, or none at all, which deny that God is to be called vpon. This seemeth to require a moze diligent declaration, that God onely and alone is to be called vpon. For many doubtlesse do call vpon G O D, but together with God or for God, certaine chosen patrones, whereupon insueth that they call not vpon G O D onely and alone.

Now, that he alone is to be called vpon, in this sorte we declare. By inuocation or calling vpon we require helpe or succour, either that good things may be giuen to vs, or that euil things may be turned away from vs. Which needeth no further profe, seeing it cannot be denied of any that is ruled by his right wits. Now, God onely and alone is our helper, who onely giueth good things, and taketh away euil things. For the Lord saith in the Gospell : There is none good but one, to wit, God, where One is taken for onely and alone. Againe in the law, by the mouth of Moses, the Lord saith : Behold that I am God alone, and that there is none other God beside me.

Psal. 22.

That God onely and alone is to be called vpon.

Matth. 18.

Deut. 32.

And

Pro. 18.

Psal. 50.

Psal. 7.

Ioel. 2.

Iere. 29.

Psal. 52.

Isay. 45.

And againe by Isaiē : Am not I, the Lord ? and there is none other God beside me: a iust God and a sauior, there is none other beside me. And Dauid, Who (saith he) is God besides the Lord? and who is mighty (or a rocke) saue our God? In very euill part therofore did the worshippers of God take it, so often as men asked of them those things, which are in the Lords handes onelie to giue. Rahel said to Jacob: Giue me children or else I die. But the scripture by and by addeth, And Iacob being angry said: Am I in Gods stead, which hath denied thee (or withholden from thee) the fruiet of the wombe ? So when the king of Syria desired and besought Hazam the king of Israell (a king I wis not so godly) that he would heale Naaman, who was infected with the leprosie, Hazam saith : Am I a God, that I should be able to kill and to giue life ? For he sendeth to me, that I should heale a man from his leprosie. Wherefore most certaine it is, that to God onely it belongeth to giue good things, and to turne away euill thinges. Whereupon it doth consequently follow, that God onely and alone must be called vpon. For if those patrones, whom they call vpon as their helpers and succourers that do not call vpon the onely God, be able either to giue those things that are good or to turne away those thinges that are euill, then certainly there is not one onely God. For those should likewise be Gods. But Gods they are not, because there is but one God, who onely and alone giueth (or bestoweth) good thinges, and taketh away (or remoueth) euill thinges: God onely and alone therefore is to be called vpon : Patrones are not to be called vpon, in so much as they are able to

Psal. 18.

Gen. 30.

4. Reg. 5.

do vs neither good nor harme. As touching that which of their owne heades some do here object, that Patrones do vs good and harme, not of them selues, but of God, it is doubtfull, yea it is most false. For the Lord him selfe by the Prophet saith : I am the Lord, (This or Being) is my name, and my glory I will not giue to an other, neither my praise to a grauen Image. So that all glorie belongeth to God, because he is onely and alone, not onely the wel springe of all good graces which is neuer drawne dry, but also a most iust and equal distributor of the same, and for that cause he is called vpon, worshipped, and serued of men. Psalme. 50.

Isay 47.

Furthermore, in so much as we ought to sacrifice vnto none but to one God, certaine it is, that we must worship but one onely God. The Lord crieth in the law : He that offereth vnto other Gods, than to the onely God, let him be rooted out.

And therefore Paul and Barnabas, when the people of Lystra were preparing sacrifices to offer vnto the Apostles, they rent their clothes thereat, as at intollerable blasphemie. For in the law of the Lord we read againe : Who so euer shall make for him selfe a composition (or perfume) of incense, to smell thereto, he shall be cut off from among his people. But the sacrifices of the godly are prayers, thanksgivings, and invocations on Gods name. For Dauid saith : Vnto thee wil I sacrifice a sacrifice of praise and I will call vpon the name of the Lord. And againe : Let my prayer be directed in thy sight, as incense : and the lifting vp of my handes as an euening sacrifice. Paule likewise saith : By Christ we offer the sacrifice of praise alwaies vnto God, that

Actes 14.

Exod. 30.

Psal. 115.

Psal. 141.

Heb. 13. is, the fruite of lips which confesse
 Osee. 14. his name. For the Prophet Dā bid-
 deth vs offer the calves of our lippes.
 For so much therefore as one onely
 God is to be sacrificed vnto, therefore
 onely God is to be called vpon. Yet
 whether is it possible, that they whom such
 as call not vpon the onely God name
 heavenly patrones, woulde if they bee
 Saintes, require of men such manner
 of inuocations: Saie rather, both a-
 gainst God, and against the Saintes
 do they offend, ascribing that to such,
 which no blessed Spirites do acknow-
 ledge. S. Augustine saith, that they
 are not the angels of the god God, but
 wicked diuels, which will haue, not
 the onely and most high god, but them-
 selues, to bee worshipped, and serued
 with sacrifices. Besides that the bles-
 sed Spirites (or saints) during the time
 that they liued in their mortall bodies,
 prayed: Thy will bee done, as in
 heaven, so in earth: therefore being
 nowe deliuered and set free from all
 corruption, they doe much more fully,
 yea, most perfectly agree vnto the will
 of G D D, which commaundeth all
 men to worship and cal vpon the one-
 lie God.

Againe, hee that loketh into and
 seeth the heartes of them that call vpon
 him, heareth their petitions or re-
 quests, and is able to fulfill the desires
 of all men liuing, he (I say) is lawfully
 and fruitfully called vpon. And
 surely, it is requisite and necessaric,
 that hee know all things, that he be al-
 mightie, and the searcher of heartes.
 Wherefore seeing the onely God is he,
 the onely God without further questi-
 on ought to be called vpon. For that
 God onely is the searcher of heartes,
 comprehended in no place, but present
 euerie where and omnipotent, Sa-
 lomom in these woordes doth testifie,

Behold, the heauens, and the heauen
 of heauens are not able to containe
 thee, how much more vnable then is
 this house that I haue built? Thou
 therefore shalt heare in heaven, in
 the place of thy habitation (or in thy
 dwelling place) and shalt haue mercy.
 For thou onely knowest the hearts of
 the sons of men. Thou shalt do (and
 giue) to euery one according to all
 his waies, which knowest his verie
 hart. As for the heauenly patrones, as
 these men call them, they doe neither
 know the thoughts of men, neither is
 their power spreade throughout the
 heauen, the earth and the seas, neither
 do they know all thynges, or yet are e-
 uery where present, or be omnipotent.
 For if it were so with them, they
 should be transformed & changed into
 a diuine nature, and shoulde cease a-
 ny more to be creatures: but although
 by Christ they enjoy euerlasting bles-
 sednesse, yet notwithstanding they re-
 maine creatures still, neither doe they
 know all thynges, neither are almightie,
 therefore are they at no hand to be
 called vpon. In one picke & moment
 of time truly, innumerable thoulands
 of mortall men offer vpon their volues,
 and make their petitions: so that hee
 verily, which heareth, must at a pinch,
 and in a verie moment, not at sundry
 seasons or degrees of time knowe and
 be able to doe all thynges, yea and in a
 moment also reache out his helping
 hande vnto all. Which, as no crea-
 ture though neuer so excellent can do,
 so the onely God that knoweth al, and
 is omnipotent, can do all thynges, and
 therefore only and alone is to be called
 vpon. I wot well what the defenders
 of heauenly patrones (or Saintes) ob-
 iect against that which I haue spoken,
 to wit, that they of their owne nature
 doe neither see, nor yet heare, what is
 done

done of vs bypon the earth : but in the face of **G D**, as in a most lightsome looking glasse, do see all thinges what soeuer **God** vouchsafeth to reueale to them, and that so they haue an vnder-knowledge of all our affaires, and also helpe vs. But this imagination or forgerie in all pointes doubtfull, can be proued by no authoritie out of the holie Scriptures. But touching the celestiall Saints, the Scripture doth rather affirme the flat contrarie. For in **Isaie** the people of **God** crie out: Thou **O God** art our father: though **Abraham** bee ignoraunt of vs, and **Israell** know vs not, yet thou **O Lord**, art our Father, and our redeemer. If than the patriarkes so studious & careful for their people, knew not what they did, which of the saints (**I pray you**) shall we graunt or point out, that knoweth what we doe, & that intermedleth with the affaires of the liuing? True doubtlesse is that that the holie **Psalme** soundeth. Bicause my father and my mother haue left (or forsaken) me, the Lord hath taken me vppe. If our parents forsake and leaue vs, howe (**I pray you**) can they sell, or do they care how it fareth with vs? Let that suffice vs wherewith **Dauid** helde himselfe throughly content, saieing: The Lorde hath taken charge ouer me. We read that **Josias** was translated out of this life into another, to the ende he should not see the mischiefes (or plagues and punishments) which the Lorde determined to bring bypon the **Israellitish** people, for their most wicked and naughtie life. The blessed soules therfore, enjoy the sight of **God**, and thereby participe light, and endles ioy or gladnesse, they knowe none of our affaires, neither is it needfull they shoulde knowe them, considering that the Lord alone

hath all things in his gouernment.

Nowe is that also most certaine, that inuocation springeth from faith, as the fruite from the root. For **Paule** vsing that saieing of the prophet: Who soeuer calleth vpon the name of the Lord, shall be safe, doth by and by adde: But how shall they call vpon him, in whom they haue not beleueed? See how the **Apostle** bringeth in one vpon another: He is not called vpon, who is not beleueed.

Wherefore in whom we beleue, vpon him we do also call. But in **God** onely and alone we do beleue, therefore on him onely doe we call. For wheresoeuer true faith is, there likewise is the gift of the holie **Ghost**.

For the **Apostle** saith, If anie haue not the spirite of **Christ**, this man is none of his. And againe, you haue not receiued againe the spirit of bondage, vnto feare: but you haue receiued the spirit of adoption, by which we crie, **Abba** father. They therefore that are indued with a true beleefe in **God**, call vpon **God**, whom they do acknowledge and confesse to be the onely father of al. Neither might so much as the least part in that solemn form and order of inuocation, deliuered vnto vs by the son of **God**, be attributed by any means vnto patrons or saints. The onely **God** therefore is to be called vpon.

The heart of sinful man trembleth and quaketh, to approach nere vnto so great a maiesty. For who may seem worthy in himselfe, to appere and come before the presence of the most holie, the most iust, and the most terrible **God**? Here therefore some supply and make by the matter with the patronship or intercession of celestiall Saints, by whose mediation and making waite before vs, passage lyeth open

Rom. 10.

Rom. 8.

Matth. 6.

Of the intercession with God.

Isai. 63.

Psal. 27.

open for vs vnto God. But this they bring forth without the warrant of the Scripture.

The scripture hath laide befoze vs, a law as it were, of calling vpon God, and therevnto hath annexed most ample or large promises: so the commandement doth set forth vnto vs, by and through whome we should call vpon God, adding therevnto a most excellent promise, and opening vnto vs through Christ Iesus onely, a readie way to the father. For in the Gospell the Lorde saith: Verily, verily I saie vnto you, whatsoeuer yee shall aske the father in my name, he shal giue it you. Hitherto you haue not asked any thing in my name. Aske & ye shal receiue, that your ioy may be perfect (or full.) And whatsoeuer ye shall aske in my name, I wil do it, that the father may be glorified by the sonne. If you shall aske any thing in my name, I will do it.

What coulde be spoken moze fullie and clearely, than these words: Christ biddeth vs by (or in) his name to call vpon God the father, & promiseth that hee will giue the faithfull, whatsoeuer they aske in Christ his name. Who doubteth nowe any whit at all of the truth and constancy of him which promiseth: what need we therfoze henceforth the intercession of Saintes? Of calling vpon them, or of comming to God by their mediation, we haue no testimonie of Scripture, we haue no promise. Wherevnto I adde, that hee contemneeth the commandement and precept of God, who soeuer seeketh by any other, than by Christ, and his intercession, to come to the father.

Hee that obiecth the commaundement of Christ, and in his name maketh inuocation, the same needeth not at all the mediation of Saintes. Hath

not he al things plentifully in Christ?

We say therfoze, and affirme, that onely Christ is the mediator, intercessour, and aduocate with the father in heauen, of all men which are in earth, and in such sort the onely mediator, &c. that after him it is needlesse to haue other aduocates.

Danie doe grant, that Christ is giuen vnto vs an intercessour with God, but bicause they ioine with him many other, they doe not surely send al vnto him alone, neither yet doe they preach one onely mediator. They imagine that Christ is the mediator of redemption, yea, and the onely mediator, howbeit, not the onely mediator of intercession, but together with him manie moze. But the scripture setteth forth vnto vs Christ, as the onely mediator of redemption, so also of intercession. The office of a mediator, touching redemption, and intercession, is one and the selfe same.

A mediator putteth himselfe in the midst betwæne them that are at variance or disagreement, and hee is ioyned to each in disposition and nature. An intercessour putteth himselfe in the midst, betwæen them that are at strife and dissention, and vnlesse he be indifferent for either side, he cannot bee an intercessour. On both parts reconciliation (or attonement) is required and looked for. There must needs therfoze be a certaine cause of discorde, which being taken away, the discorde or debate doth also cease.

The cause of discorde is sinne. It is the duetic therfoze of a mediator or intercessour quite to raze out sin, that disagreement may no longer remain.

For this there is no amendes or satisfaction made with words or with prayers, but with blode and death. Heberwes the 9. Wherebypon we do neede

Christ alone is the intercessour and aduocate with the father.

A mediator of redemption and intercession.

Iohn.16.

Iohn.14.

necessarily gather, that onely Christ is the mediatur or intercessour with the father. For principally Christ may set him selfe in the middell betwene god and men: bycause he onely is partaker of both natures. The Saints participate but onely one. For they are men. But Christ is both God and man. Furthermore, he that is an intercessour, must also be a reconciliatur or an attonement maker. For the end wherat he that maketh intercession doth shew, is reconciliation. But Christ is the onely reconciliatur of men, therefore also the onely intercessour. For it belongeth to an intercessour, to dissolue the cause of contention and discorde, that is to say, to abolish and take away sinne. But Christ alone, and no creature, taketh away sinne. It remaineth therefore, that Christ is the onely intercessour. Whertoe do now pertaine the testimonies of scripture. Paule saith: There is one God, & one reconciler (or mediator) of God and men, the man Christ Iesus, who gaue him selfe the price (or ransome) for the redemption of all. And although the Apostle speake expressly of redemption, yet notwithstanding, these wordes are placed in the middell betwene the disputation of the inuocation vpon God, which is done by Christ, who is the onely mediatur of redemption and intercessor. For as he alone redeemed vs, so doth he alone euen now commend vs, being redeemed, vnto the Father. Touching this, let the Apostle be heard once againe, saying to the Romans: Christ, when as yet we were sinners, died for vs: much more therefore now being iustified (or made righteous) by his blood, we shall be saued from wrath thorough him. And yet againe some what play

ner, For if when we were enemies, we were reconciled to god, by the death of his sonne, much more being reconciled, we shall be saued by his life.

For in an other place, the same Apostle saith: Christ euer lieth, so this ende, to make intercession for vs? And againe: It is God that iustificeth, who is he that can condemn? Christ is he that died, yea, that is raised vp, who also is at the right hand of God, and maketh intercession for vs. The same Christ openeth the way (or maketh access) for vs vnto the Father. Heb. 4. Chapter, and Ephe. 2. chapter. For the Lord Iesus him selfe in the gospell, doth not shew vnto vs many doores, but one onely doore. I am (saith he) the doore. And againe: I am (saith he) the way, the truth, and the life. None commeth to the father but by me. Doth not he, which saith, I am the way, the truth, and the life, yea, and such away, that there is access to the father, by none other than by me, that is, by me onely and alone, exclude all other meanes, all other waies, and all other patrones or aduocates whatsoever? Also in an other place of the Gospell, least anye thorough shamefastnesse, knowledge of their owne vnworthynesse, and guiltynesse of sinnes, or the Haiekie and glozy of Christ the sonne of God, should be hindered from calling vpon God in the name of Christ, and committing them selues to Christ his defence, he in his owne person, plainly and louingly calling all vnto him, & to the benefite of his defence, crieth: Come vnto me all you that labor, & are heauie loaden, and I will giue you rest. Out of y epistle to the Hebrewes, no lesse euident testimonies the these, and that god stoze, may be gathered. Amongst other, this one is excellent: Christ

Heb. 7.
Rom. 8.

John 10.

John 14.

1. Tim. 2.

Rom. 5.

Matth. 11.

Heb. 7. 7.

Christ, for that hee endureth for euer, saith the apostle, hath an euerlasting priesthood. Wherefore he is able perfectly to saue them that com vnto God by him : seeing he euer liueth (for this end) to make intercession for them. For such an high Priest it became vs to haue, (which is) holy, harmlesse, vndefiled, separated from sinners, and made higher than the heauens, &c. Marke (I praise you) howe manie argumentes in this testimonie of Paule, we haue to proue that Christ is the onely intercessour of the faithfull, in heauen with the father. The proper or peculiar office of the Priest is, to make intercession : But onely Christ is Priest in the presence of God : He therefore is the onely intercessour. Howe also the priesthood of Christ is euerlasting, or vntouchable. Therefore, not by once offering vp hath hee redæmed vs, being made the onely and alone mediator of redemption, but the euerlasting and perpetuall mediator also of intercession, making intercession for vs euen till the ende of the worlde. For albeit our Lorde be a Judge, yet notwithstanding he is a iudge of the vnfaithfull, a defender and vpholder of the faithfull, and at the length when the worlde is at an end, a iudge of all. And if so hee haue an euerlasting priesthood and (*ἀνακλησίτοι*) not conueyable, I saie, or remouable, which cannot either by succession, resignation, or part taking, passe ouer to anie other, then certainly Christ onely and alone remaineth intercessour of the faithfull.

Moreouer, there is no cause, why we should chose and take to our selues, either after Christ, or with Christ, other intercessours. For he is able himselfe alone, to worke our

saluation at the full : leauing vnto others nothing at all whereabout to busie themselues. Let vs also first of all note that, which expressely he doth adde: That come vnto God by him : by him I saie, that is our Mediatour, Priest, and Intercessour Christ. For by him onely and alone, the waie lyeth open for vs, to goe to the Father. Vnto which also is annexed, that hee liueth, and (for this end) he liueth, to make intercession for vs. The heauenly Saints also do liue in the kingdom of God, with Christ : but they liue for themselues (or for their owne benefite) not for vs (or our aduantage.) Christ liueth for vs, and maketh intercession for vs : therefore hee alone maketh intercession. Saintes doe not make intercession. These reasons doe proue vnto vs most manifestly, I thinke, that the Apostle speaketh of the mediation of intercession, not of redemption. Last of all, hee requireth in an intercessour such manner of marks, (or properties) as a man can not finde in anie, saue in Christ the Lorde onely and alone. For although the Angels be innocent and harmlesse, yet notwithstanding they are not higher than the heauens. The heauenly Saintes, although they be nowe purged and made cleane from sinnes, yet for all that by nature they are not separated from sinners, neither are they made higher than the heauens, as being Lordes ouer angels and ouer euerie creature. Onely the Son is such a one, & for him this glorie is reserved and kept: he alone therefore is the intercessour of the faithfull with the Father.

Vnto these testimonies of Paule, we will yet ioine one of Saint Peter, and another of the most blessed Apostle and Euangelist John. Saint Peter

1. Pet. 1.

ter

ter doth teach, that the Saints, that is, we which are faithfull in this worlde, are laide as liuely stones, by faith vpon Christ the liuely stone, and that we are made a spiritual building (or house) and an holie Priesthood, to offer spirituall sacrifices acceptable to God by Iesus Christ.

No, we are laide, not vpon Saints, but vpon Christ the liuely stone: by whom we are both quickned and preserved in the building. We are made a spiritual house, & an holy priesthod, for this ende, that we should offer, not sacrifices of beasts, but spiritual sacrifices, to wit, our owne selues, and our prayers vnto God, by Iesus Christ, not by Saintes. For they also are the spirituall house with vs, the liuelie stones, layde vpon Christ, and liuing through Christ.

Furtherfoze, John writeth: My babes, these things write I vnto you, that ye sin not: & if any man sin, we haue an aduocate with the father, Iesus Christ the iust: (or the righteous.) And he is the propitiation (or reconciliation) for our sins: and not for ours onely, but also (for the sins) of the whole world. I doe not thinke that any thing coulde bee deuised or spoken moze agreeable to our purpose, moze euident, moze strong, or better than this.

We heare that Christ is appointed and made vnto vs of God, not onely a mediatur of redemption, once to redeeme, but to be an euerlasting mediator, yea, of intercession, who so often standeth an aduocate before God the Father, how often sinfull man offendeth, and hath need of his helpe and defence: vnto whom also the guiltie may boldly haue accesse, and commit vnto him their cause to bee pleaded before God. If any man sin, saith John, wee

haue an aduocate with the Father. Loe, John calleth him an aduocate, whom the defenders (or maintainers) of the patroneship of Saints, do call a mediatur of intercession. For Aduocatus, *advocatus*, an aduocate, signifieth a tustoz, a defender, a fauourer, a comforter, a patrone, or a proctour, which pleadeth, or hath a cause in handling. But marke whom he desiñeth and setteth forth to be our aduocate: not the holie virgine, not Peter or Paule, not himself or Stephan, but Iesus Christ. If hee had thought or belæued, that the Patroneship of heauenlie Saints had bene ouer and besides necessarie and wholesome for men, then woulde hee haue ioined them with Christ the Lorde, now hee setteth forth vnto vs Christ alone. Hee addeth The iust, (or the righteous.) As if he had saide: There is no cause why any should distrust or stand in doubt of his Patronshippe, or thinke him a Patrone not in his Fathers fauour and loue. He is the Sonne, He is Christ, He is the iust or righteous, therfoze he is highly in his Fathers fauour, and most acceptable: who in the presence of the most iust God, may appere for vs that are vniust.

Such righteousnesse is not founde in anie one of Adams children. But it is required in an intercessour. In deede he doth communicate his righteousnesse to the Saintes, by faith, but that righteousnesse is imputed to the Saintes, and it is imputatiue: In Christ righteousnesse is naturall, and as it were bozne in him, yea it is properlie his owne. For Christ Iesus, hee is the onely righteous in heauen, and in earth, who needeth not first for his owne sinnes, and then for the offences of the people; either to pray or to offer sacrifice.

For he onely hath no signe, and hee is the righteousnesse of all: He therefore maketh intercession with the father, because none naturally and properly is righteous, but Christ alone. And it is not amisse in this place first of all to marke, that Christ is called a propitiation, or satisfaction, not for sinners or people of one or two ages, but for all sinners & all faithfull people, throughout the whole world.

One Christ therefore is sufficient for all: one intercessour with the father is set forth vnto all. For howe often thou sinnest, so often thou hast ready a righteous intercessor with the father. Not that we shoulde imagine in heauen as in a Court, the father vpon his throne to sit as a iudge, and the sonne our patron, so often to fall downe on his knees, and to pleade or intreate for vs, as we sinne and offend: but we vnderstand with the Apostle, that Christ is the aduocate, & the vniuersal Priest of the church, and that he onely appeareth in the presence of the Father: because as the power & force of his death, (albeit he die not daile) so the vertue of his intercession is alwaies effectfull. Let vs therefore drawe nere and come to God by Christ, the onely mediator of our redemption and intercession, our onely intercessour and aduocate. We can not but be acceptable vnto God the father, if we be commended vnto him by his onely begotten Sonne.

Furthermoze, weake are the arguments, wherewith the maintainers of the heauenlie Patronnes goe about to establishe their patronship or intercession. The Spirit, saie they, maketh intercession for vs, according to the doctrine of the Apostle, therefore Christ alone doth not make intercession. I answer that Paule

speaketh not of another intercessour in heauen, but of the spirit of man, praeling in this world, which being inlightened and kindled with the spirit of God, groneth and maketh intercession for the Saints. The wordes of the Apostle are plaine. These men do yet adde, We read in Scripture of the prayers of Angels, and that they offer the prayers of the faithfull in Gods presence: therefore not Christ alone praieth or maketh intercession for vs in Heauen, but also the Saints.

We denie that this followeth: because the Scripture teacheth that angels are ministring spirits: and according to their office, offer prayers onely as ministers in the presence of God, but not to make intercession, or that men are hard for angels sake, but for Christs sake who maketh intercession, & for whole sake the prayer which is brought and offered vnto God, is acceptable vnto him. Howe if so be they will bring forth the like also touching the blessed soules of the Saints, & reason A simili, from that that is like, let them first teach that soules are appointed and made ministring spirits. But they can not: and if they coulde, yet had they not proued, that the heauenly Saintes are intercessours. For not the angels themselves doubtlesse, are therefore intercessours, because they offer the prayers of men vnto God. They agree (say they) and are knit vnto vs in the same knot of charitie and loue, and for because the spirites of the blessed which liue in heauen, do loue vs here in earth; therefore, according to the nature and disposition of this loue, they also praye for vs. We answer, that they gather this without warrant of Scripture. For, that wee may without wrong

What maner
of intercessi-
on Christ is.

Prayer of
Angels.
Heb. I.

An answer
to certaine
arguments or
reasons of
the aduersa-
ries.
Rom. 8.

Wrangling, graunt them this, that the Saints in heauen are not without the loue of their neighbour: yet notwithstanding we adde, that this loue in the heauenly Saints hath not now that nature, or disposition, and those offices, which in times past it had in earth. Otherwise, we should attribute many moe absurdities to the Saints, as though they either did, or suffered those things, which they neither do nor yet suffer.

Whilist they liued in earth, according to the disposition and nature of loue, they were soerie, and they were glad, and they praied with vs, yea, they also made intercession for vs: but now that they haue put off this corruption, and haue left vs, leading their liues in heauen with the Lord, they neither know our affaires, neither are moued with any earthly affections. They vnderstand that it is passing wel with vs, without their helpe. They vnderstand likewise, that the worke of our saluation is alreadie wrought and accomplished, so that they may acquiet them selues, and rest from their laboures, and reioice in Christ, who is doubtlesse the onely intercessour with the father of all men liuing in their misery, because he knoweth all, and can do all, neither is he moued at, neither wearied or tyed with, or yet is ignozant of any thing: but taketh vpon him most absolutely & dispatcheth all things whatsoeuer are incident or belong to an intercessour.

They vnderstand that this glorie agreeth vnto the onely sonne of God: and therfore they goe not busily about it, that they in Christs trade might appoint or make them selues intercessours. For here the loue that they beare to God, surpasseth the loue of their neighbour. But these men obiect,

that the saints pray not in heauen after the rite & fashion of that onely intercessour, but after the samemaner that they praied for their fellow-brethren in earth. Euen now we said that it did not follow, This they did in earth, therfore they do the same in heauen. Neither can it be proued by manifest scriptures, that the Saints in heauen pray for vs. Why then do they set forth vnto vs doubtfull opinions for certaine? For, that we may grant them, that the Saints pray in heauen, which thing not a few of the Fathers haue written, it doth not therfore followe, that the Saintes are to be called vpon. For that sentence of S. Augustine is very well knowen, which is read written in his Booke *De ciuitate Dei*. 22. Chap. 10. The Gentiles did both build temples, made alters, ordained Priests, and offered sacrifices vnto their Gods. But we do not erect temples to our martyrs, as vnto Gods, but remembrances as vnto dead men, whose spirits liue with God. Neither do we there set vp altars, vpon which we might sacrifice vnto martyrs, but wee sacrifice to one God, who is the sacrifice both of the martyrs and also our sacrifice: according to which sacrifice as men of God, that haue ouercome the world in the confession of him, they are named in their place and order. Howbeit, they are not called vpon of the Priest that sacrificeth, Bicause he is Gods Priest, and not theirs. Now the sacrifice it selfe is the bodie of Christ, which is not offered vnto them: bicause they also themselues are the same. Thus saith he. Testifieng plainly ynough, that the Saints are not called vpon, or to be called vpon, bicause Sacrifice belongeth vnto God, and not to the Saints. Wherefore, when the aduer-

The Church
calling vpon
Saints.

laries adde, That the Church many yeres called vpon the Saintes, that the Church erred not, and therefore they that call vpon the Saints do not erre. We answere, that the Church doth not erre, when she heareth the voice of hir bzidegrome & shepheard: but that she doth erre, when neglecting the voice of hir shepheard, she folloiweth hir owne decrees. The whole Church of Israel erred, togither with their high priest Aaron and the elders of the people, when transgressing the law of God, they worshipped God represented by an image with singings and dancings, otherwise than he himselfe had appointed.

Neither are the Israelites absolved from error and sinne, for that many yeres they put not downe their high places. They adde againe, The saints haue helped when they haue been called vpon, therefore they are to be called vpon. Oftentimes that falleth out well, which is instituted against the word of God. But who can thereupon gather that that is god, which is instituted against the worde of God? As though the innocent and harmelesse were therefore to be spoiled with war, bicause we see that by warre mercilesse souldiers ware rich. The gods of the Gentils likewise seemed to heare the petitions of their suppliants, but are the gods of the Gentils therefore to be called vpon? But we meane not to answere to euery one of their arguments, bicause we haue done that already else where, according to our talent. We conclude therefore, that the worde of truth, vttered out of the mouth of God, doth teach vs inuocation of Gods name by the mediation of Iesus Christ: neither do we read, that anie holie man either in the old or the new testament (of whome

the scripture vndoubtedly hath made mention) called vpon any, though neuer so excellent a patriarke or prophet departed this life, or vpon any Apostle or Apostles disciple, otherwise than by the name of Iesus Christ. Let vs therefore hold fast that that doctrine is most perfect and most safe, which biddeth vs all to cal vpon God alone by his onely sonne, and that God himselfe requireth this of euery one of vs: and that when we obey, we please God.

The last place touching the seruing of God, doth remaine behinde. This word *Colere*, is in Latin of large signification. For we say, *Colere amicitiam*, to maintaine friendship, *Colere literarum studia*, to loue learning, *Colere arua*, to till or husband our landes, and *Colere senes*, to reuerence old men. We in this place vse *Colere* for *Seruire*, that is, in al points like a seruant to be dutifull, and to shew himselfe obedient to reuerence, or haue in veneration, & to doe worship. The Hebzitians vse their word *Abad*, which the Latin interpreter or translatheth, *Seruivit, coluit, or sacrificauit*, that is, he serued, worshipped, or sacrificed. In the book of Kings thou dost reade: And Achab serued Baal, and worshipped him. The Grecians call this seruice, either *καταξια*, or *δοξια*. The one is taken for the other: though indæde *Seruire* to serue, be moze than *Colere* to worship. For thou canst abide without any adoe to worship some man, but to serue the same, thou canst not so well awaye withall. We say therefore that the seruice of God is a seruice, whereby men submitte themselues reuerently vnto God, and obey him, and according to his will worship him. They therefore serue God which serue him earnestly, behaue themselues duefully: in obeying him, seruing him inwardly

To serue,
what it is.

3. Reg. 16.

The seruice
of God.

wardly and outwardly, as he hath appointed.

For the seruice of God is two-fold, of two sorts. The true and the false. The true is called true Religion, true faith, and godlinesse. The false is called superstition, idolatrie, and ungodlinesse. For that is the true seruice of God, which springeth from the true feare of God, from a sincere faith, which submitteth it selfe in all things to the will of God. The false seruice consisteth in the contrary. Touching the which we will saye more, when wee come to speake of Superstition.

The true seruice of God is diuided againe, for perspicuitie or plainnesse sake, into the inward seruice of God, & the outward. The inward seruice is known to God alone, who is the searcher of hearts. For it is occupied in the feare of God, and perfect obedience, in faith, hope, and charitie, from whence do spring the worshipping of God, the calling vpon him, thanksgiving, patience, perseuerance, chastitie, innocencie, well doing, and the rest of the fruits of the spirit. For with these gifts of God and spiritual things, God, who is a spirit, is truly serued. Without these no seruice is allowed of God, howsoeuer in the sight of men it seeme gay, glorious, and pure.

This seruice of God hath testimonies both diuine & humane, but first of all of the Lawe, the Prophets, and the Apostles. For in the lawe Moses saith: And now Israell, what doth the Lorde thy God require of thee? but that thou shouldest feare the Lorde thy God, and walke in all his waies, that thou shouldest loue him, and that thou shouldest serue the Lord thy God, with all thy hart, and with al thy soule, that thou shouldest

keepe the commandements of the Lorde, and his ordinances, which I comand thee this day for thy wealth.

As the Prophet bringeth in one asking questions concerning the true seruice of God, in what things the same consisteth, & he maketh answer:

I will shewe thee (O man) what is good, and what the Lorde doth require of thee, surely to doe iustly (or iudgement) to loue mercie, and to humble thy selfe, to walke with thy God.

S. Paul the Apostle saith: I beseech you (brethren) by the mercies of God, that ye giue vp your bodies a liuing sacrifice, holy, acceptable vnto God (which is) your reasonable seruing of God. And fashion not your selues like vnto this world, but be yee changed by the renewing of your mind, that ye may prooue what is the will of God, and what is good, and acceptable & perfect. The same Apostle comprehending in few words the true seruice of God to be a turning from idols vnto GOD, and the faith of Iesus Christ, saith: They of Macedonia and other nations, (or quarters)

shew of you, how you are turned to GOD from idols, that yee might serue the liuing and true God and looke for his sonne from heauen, whom he raised from the dead, euen Iesus, who deliuereth vs from the wrath to come. Moreover, Saint James the Apostle saith: Pure religion and vndefiled before God the father, is this, to visit the fatherlesse (or Orphanes) and widowes in their aduersitie, and to keepe himselfe vnsported in the worlde. These diuine and euident testimonies of holy scripture, declare plentifully ynough (darely beloued) which is the true inward seruice of God. Humane testimonies notwithstanding, nothing disagreeing

Mich.3.

Rom.12.

I.The.1.

Iames.1.

The seruice of God is two-folde, or of two sorts.

The inward seruice of God.

Deut.10.

from diuine, there are many and euery where found in Ecclesiastical writers. *Lactant lib. Institut. 6. cap. 9.* saith, Therefore the knowledge of God, & his seruice is al in al: In this consisteth all the hope & saluation of man: this is the first step (or degræ) of wisdom, that wee shoulde knowe who is our true father, that we shoulde reuerence him alone with due godlinesse, that wee shoulde obey him, and most deuoutly serue him: and to obtaine his fauour, let all labour, care, and industrie be bestowed. Of this kinde the

same Authoz citeth other testimonies also largely in the tenth chapter of the same booke, and in the first Chapter of his booke *De vero Dei cultu*, hæ giueth vs manifest. But in steede of many, we like well the citing of that one testimony, touching the true seruice of God, freely vttered by the mouth of a Romane marty, befoze Judge Asclepiades, at the Romane Consistorie. For after hæ had both couragionlie and religiouslie tolde, what God was in person, and what in substance, hæ addeth.

The testimonie of a Romane martir, concerning the true seruice of God.

Thou knowest God : now vnderstand as well
The forme and maner how he serued is,
What kind of Church it is where he doth dwell,
What gistes to giue he thought it not amisse,
What vowes he askes : whom he (beside all this)
Will haue his Priests, and in the Church likewise,
What he commands to bring for sacrifice.

Gods Temple or church.

Vnto him selfe, euen in the minde of man
A Church he hath vouchsafed vp to reare,
A liuely, feeling, breathing Church, which can
Not sundred be, faire, beautifull, and cleare,
And neuer like destructions dinte to feare,
With loftie top and painted pleasantlie
With colours fresh of great diuersitie.

Gods Priest.

At th'holy porch a Priest is standing there,
And keepe the doores before the Church which beene,
Faith is hir name, a virgine chaste and cleare,
Hir haire tied vp, with fillets like a Queene,
For sacrifices simple, pure, and cleene
And which she knowes are pleasing bids the Priest
Offer to God, and to his deare sonne Christ.

Gods Sacrifices.

A shamefast looke, a meeke and harmelesse hart,
The rest of peace, a bodie pure and chaste,
The feare of God, which sinners doth conuert :
The rule likewise of knowledge truely plaste,
A sober fast from all excessiue waste
Of Gluttonie, an hope which doth not faint,
A liberall hand which giues without restraint.

From

From these oblations a vapour doth arise,
Which saouours sweete by vertues force compels,
It doth ascend and pearce the azure skies,
The scent of Baulme, and Saffron it excels.
Yea Frankincense, and Persian spices smels:
From earth to heauen it mounteth vp aloft,
And pleaseth God therewith delighted oft.

And so forth as followeth to this purpose. These things I thinke sufficient, concerning the inward service of God: wherin I confesse in the mean while to be somewhat, which may be referred also to the outward service of God.

The outward
service of
God.

The outward service of God springeth from the inward, neither is it knowne to God alone, as this other, but is open to the iudgement of man, and it is a keeping or executing of the rites instituted of God himself, whereby we do both testify vnto men the inward service, and practise them to the glorie of God and our profite. Of this kind were, among the ancient people, the temple, the priesthood, & all the ceremonies instituted of God, which are verie often called the service of God.

And this service had his appointed limits. For it was not lawfull for euery one to feigne a service of God after their owne pleasure: as is shewed at large in the lawe and in the holie historie.

Nowe that outward service serued to the glorie of God, and the profite of the faithfull. Which thing I haue declared, when I was in hand with the Jewish ceremonies. Furthermoze, as Christ abrogated those olde rites, so in their stead he placed againe a verie few. For he instituted an holie assembly: wherin his will is, that his word should be preached and expounded out of the holy scripture, to his own glorie, and to our profite: common praier to be

made, and the sacraments to be ministered and receued. To which things a conuenient place is necessary, fit time, due order, and holy instruments.

Where againe, the godly do in nothing follow their own wils. For from the worde of that God, whome they serue, they fetch the whole maner and order of seruing him. Whereof some what is spoken in the fourth commandment of the first table, and shall be spoken moze at large in due place and order.

To be short, they serue God with outward service, who by faith and obedience, gather themselves into the holie assemblee at limited times, who keepe the ecclesiasticall discipline deriued out of the word of God, who heare the word of God, or the holie exposition of the sacred Scriptures, who pray publikely with the Church, who religiously participate the Sacraments, and obserue other lawfull and wholesome rites or ceremonies.

By this their service they glorifie God among men, and receiue of God no small reward, namely, his blessing, and increase of heauenly gifts: There is no neede, I thinke, in this place, of testimonies of the Scriptures to confirme these things that we haue hitherto spoken touching the outward service of God. For euery where in the historie of the Gospell, in the Actes and Epistles of the Apostles, verie many are to be founde. For the Lord Jesus doth

euery where gather together holie assemblies, to whome hee preacheth the Gospell, and commendeth prayer. Of Marie sitting at his feet, and hearing his preaching, hee saith : This one thing is necessarie, Marie hath chosen the good part, which shall not be taken from hir.

And in another place : Blessed are they, saith he, which heare the worde of God, and keep it. Surely the Lord himselfe instituted and put in vse the sacraments. For to John, not consenting to baptise him at his asking, and saying: I haue need to be baptised of thee, and comest thou to mee? He answered, Let it be so now. For so it becometh vs to fulfil al righteousness. Whereupon the Apostle Paule likewise diligently commending Ecclesiastical discipline to the Churches, ordained most decently holye assemblies. The places are very wel known vnto al, 6. Coz. 11. 14. 16. Likewise 1. Tim. 2. and elsewhere.

But before I conclude this place, I will shewe that onelie God is to be serued. And surely the seruice it selfe wherof we haue hitherto intreated, cannot be bestowed vpon any creature neither Angels nor celestiall Saints, to God alone it agreeth.

Wherefore there is none so blind, but may see, that God alone must be serued with these. And when God requireth of vs his seruice or dutie, he requireth our whole hart, nothing therefore is left vs to bestowe vpon other. Moses full of the spirite of God saith in his lawe: Ye shall walke after the Lorde your God, and feare him, his commandements shall ye keepe, and yee shall harken vnto his voice, and ye shal serue him, and cleaue vnto him. Neither makes it any matter that here the worde, Alone is not ad-

ded, seeing that the wordes are vttered with an Emphasis or force.

For when he saith: Him shall yee serue, & to him ye shall cleaue, what other thing do we vnderstand, than to him, and not to any other, therefore to him alone. Furthermore, in the first chapter of Deuteronomie, thou doest not read: Thou shalt feare the Lorde thy God, and him alone shalt thou serue, and thou shalt sweare by his name: But, thou shalt feare the Lord thy God, & him (Emphatically) shalt thou serue, and thou shalt sweare by his name. Furthermore, the Lord in the Gospell bringing these words of the lawe against the tempter, and making the Emphasis plaine: It is written (saith he) Thou shalt worship the Lord thy God, and him onelie shalt thou serue. Which testimonie doubtlesse being most effectual and pitie, is onely sufficient for our demonstration, that God alone is to be serued.

I will moreouer adde heerunto the testimony of a man, howbeit establisshed by diuine authoritie, which we also elsewhere set downe in our booke. S. Augustine, *De quantitate anime*, doth shew, that God alone is to be serued, in this sort: Whatsoeuer the soule doth serue as God, needfull it is that she thinke the same better than hir selfe. But we must beleue, that neither the earth, nor the sea, nor the stars, nor the moone, nor the sunne, nor any thing at all that may be felt, or seene with the eies: to bee short, not heauen it selfe, which cannot be seene of vs, is better than the nature of the soule: yea rather that all these are farre worse than is any soule, assured reason doth conuince.

And again: If therefore there bee any other thing or those that God hath created, something is worse, some-

Luke 11.

Math. 4.

That onelie
God is to be
serued.

Deut. 13.

something is as good : worse, as the soule of a beast: equal, as the Angels: but nothing is better. And if happily something of these better, this commeth to passe by sin, and not by nature. By which sinne notwithstanding, it becōmeth not so ill, that the soule of a beast is either to be preferred before it, or to be cōpared with it. God therefore alone is to be worshipped of it, who alone is the author of it. And as for another man, thogh he be most wise and most perfect, or any soule indued with reason, and most blessed, they are onely to be loved and followed, and according to desert and order, that is to be exhibited vnto them, which agreeth and is fit for them. For it is written: Thou shalt worship the Lord thy God, and him onelie shalt thou serue. These be Saint Augustines wordes. And thus far haue we intreated of one onely, liuing, true, and euerlasting God to be serued.

Howeouer, who soeuer cleaue vnto God, with a sincere faith, and worship, call vpon, and serue one GOD lawfully, they are rightly named religious: their studie and action is true religion. Some will haue Religion, to bee deriued à *Relinquendo*; because thereby we leaue or forlake false gods, all errors, and earthlie desires, and seeke after the true God, after truth, and heavenly things. Massurius Sabinus saith: That is religious, which for some holinesse sake, wee put by, and seuerally set aside. The worde, Religion hath his name à *Relinquendo*, as *Ceremonia à Carendo*. But M. Cicero supposeth that *Religio* is so called à *Religendo* (of selecting or putting apart) because they that bee religious, doe carefully choose all things, which seem to belong to the seruice

of the gods. But he is confuted in many wordes of Lactantius Firmianus, an ancient writer of the Church, *Lib. Instit. 4. cap. 28.* where among other things he saith: On this condition we are borne, that being born, we might doe to God iust and due seruice, that wee should knowe him alone, and that him wee should followe. With this bonde of godlinesse we are straightly bound and tied vnto God, whereupon religion it selfe tooke hir name.

And anon after: Wee saide that the name of religion was deriued from the bonde of godlinesse, because GOD hath tied and bounde man vnto himselfe in godlinesse: for that it is needefull that we serue him, as a Lorde: and obey him as a father.

Other Ecclesiasticall writers also following him, as Hierome and Augustine, deriued Religion à *Religando*, of tying or binding. For Hierome in his Commentarie vpon the ninth chapter of Amos, saith: This bundle tied vp with the religion of the Lord which is one. Religion therfore toke hir name à *Religando*, of tying together, and binding into the Lords bundle. And Augustine in his booke *De quantitate anime*, Chapter 36. saith: True religion is, wherby the soule tieth hir selfe through reconciliation to one God, from whome through sin she had, as it were, broken awaie. The same Augustine in his booke *De vera religione*, & last chapter saith: Let religion ty vs vnto one God almightie, whereof it is beleued to be named religion. We say therfore, that true religion is none other thing, than a friendship, a knitting, and an vnitie (or league) with the true, liuing, and euerlasting God, vnto whome we be

How saints
are to be
worshipped.

Of true re-
ligion.

What true
religion is.

ing linked by a true faith, do worship, call vpon, and serue him alone, vpon whome we doe wholly depend, liuing in all thinges according to his will, or according to the prescript rule and Lawe of his worde. Therefore most rightly is the whole matter of saluation and faith comprised in this one worde Religion: which elsewhere is called in scripture a league or couenant, and elsewhere againe, marriage or wedlocke. For as they which be confederate, are vnited and made one by a league: so God and man are knit together by religion. And as by marriage the husbande and the wife are made one body, so by religion we are knit into a spirituall bodie with God, as with our husbände, and with the very sonne of God, as with our bzidegrome and our heade. Hitherto therefoze doth belong whatsoever thinges are vttered in the scriptures, touching the keeping of the league or couenant, and the faith of the marriage. Trucebreakers are they, disloyall, and infamous thzough they adulterye, whosoener being not knit to one God by faith, worshippe him alone, call vpon him thzough Chzist, and serue him also as hee him selfe hath saide in his worde hee woulde be serued. The very same are also called superstitious.

For superstition is false Religion which doth not serue God, but some what else for God, or not God alone, or not rightly or lawfully. This word superstition stretcheth it selfe euen to olde wiues tales and dotting errorrs. For in Dutch we call superstition, Aberglouben, misgrouben, vnd misbrijch. But Laetantius reasoning most exactly of this word, in his fourth booke of Institutions, and 28. Chap. writeth in this sozte. Religion is the

seruice of the true God: superstition of the false. They are saide to be superstitious, not that wish their children to out liue them: for that wee doe all wish: but either they that reuerence the memorie remaining of the dead: or els they, that while their parents were aliuē, worshipped their images within their houses, like householde Gods. For those which did take vnto themselues newe rites, to the intent they might, in steade of Gods, honour the dead, whom they thought were taken from among men, & receiued into heauen, those (I say) they called superstitious: but those that worshipped and serued publike and ancient Gods, they named religious. Wherevpon saith Virgill.

Vaine superstition ignorant

Of th'old and ancient Gods.

But seeing wee doe finde that our ancients, haue beene in semblable maner consecrated Gods after their death, they therfore which serue many and false Gods are superstitious, but we are religious, which pray and make our supplications to one God, being the true God, &c.

Superstition consisteth chieflie in these pointes, either when the Lorde is not serued, but other Gods in his steade, the onely one, true, and liuing God being left and so: taken: Or else when the Lorde is serued, but not alone, but other together with him: or else when hee is serued, but not with his lawfull seruice. In the first kinde of superstition did the Gentiles in a manner offende, who knewe not the true God, in so much, that they in steade of the true God, worshipped false, feined, or straunge Gods. And that the Israelites also Gods people, were sicke of the same madnesse, the holie

To leaue, or forsake the true God & to serue strange Gods.

holie Prophet Ieremie is a witnesse, who expostulating and reasoning the matter with the people, saith: Heare yee the word of the Lord, O house of Jacob, & al the families of the house of Israell. Thus saith the Lord: What iniquitie haue your fathers found in me, that they are gone far from mee and haue walked after vanitie, and are becom vaine? For they saide not, Where is the Lorde that brought vs out of the lande of Ægypt: that led vs through the wildernesse, through a desart and waste lande, through a drie lande, and by the shadowe of death, by a lande that no man passed through, and where no man dwelt? And I brought you into a plentifull countrie to eate the fruite thereof, and the commodities of the same: but when ye entered yee defiled my land, & made mine heritage an abominatiō. The priests said not, wher is the Lord? and they that should minister the lawe, knewe me not: the pastours also offended against mee, and the Prophetes prophecied in Baal, and went after things that did not profit (or followed Idols.) Wherefore I will yet pleade with you saith the Lord, and I wil pleade with your childrens children. For go ye to the Isles of Chittim, and behold, & send vnto Kedar, and take diligent heede & see whether there be such things. Hath any natiō changed their gods, which yet are no gods? But my people haue chaunged their glorie for that which doth not profite (or for an idoll.) O yee heauens be astonied at this, be affraide, and vtterlie confounded, saith the Lorde. For my people haue committed two euils: they haue forsaken mee the fountaine of liuing waters, to dig them pits, euen broken pittes, that can

holde no water.

Thou dost heare, that the people of Israell by an heynous offence, and for the which no amendes might be made, forsooke God the liuely Spring, and digged vnto them selues broken pittes. The waters doe signifie the perfit god, where with the desire both of the soule and the bodie may be satisfied. Such a plentifull Spring is God alone, the highest, excellentest, and perfittest god. This being forsaken, they digged, that is, with very great paines and costes, they prouided for them selues pittes, that is, they turned them selues to creatures, to them that are no gods, neither yet are able to satisfie their desires. This mischiese enen at this day also is common, whiles manie hauing forsaken God, are turned vnto celestiall saints of whom they desire that which was to be desired of God, neither can be giuen but of God alone. Where hath idolatrie a place, that is the worshipping of images. For they not onelie are superstitious, which feine vnto themselues false Gods, hauing forsaken the true God, or that put their trust in things of nothing, but they also which worshippe and reuerence the images either of God, or of Gods, are also superstitious. For Images or counterfeites are set vp, either to the true God himself, or else to false gods, to creatures (I say) themselues. But it is not lawefull by any image or counterfeite to represent the excedding great, euerlasting, & liuing God without ende: neither is it lawfull to worshipping or serue him being expressed by an image or likenesse: much lesse therefore is it lawfull to consecrate vnto creatures, images, or counterfeites, to worshipping and serue them. There are very many testimonies of

scrip-

scripture extant against idolatry, as in Exodus 20. Iſaie 40. 44. Plal. 113. 1. Corinthians 5. 10. Romanes 1. Galathians 5. 1. Theſſalonians 1. 1. Peter 4. 1. John 5. Ieremie 10. &c.

Furthermoze, I do hère diligently adimonish the simpler ſozte, that they ſuffer not them ſelues to be deceyued. For none can auoid the name of an idolater, that doth woꝛſhip, reuerence, and feare images, that putteth ſome part of his confidence in them, that lieth along befoze them, that offereth them giſtes, that keepeth them in a place of ſolemnitie and honour, that ſticketh by tapers & burneth incenſe vnto them that loueth, beautifieth, maintaineth, enricheth, and ſerueth them with any kind of ſacrifice oꝛ holie ſeruite whatſoener. But concerning idolatrie we haue ſpoken verie largely elſe where.

Furthermoze, they ſerued (who doubtles it) the God of Iſrael, howbeit if not alone, but with the true God oꝛ other Gods alſo, of whoſe we read in the hiftoꝛie of the kings. And yet they ſerued (oꝛ feared) the Lord: and they appointed out prieſtes (euen of the baſeſt) vnto themſelues for the high places, who prepared for them ſacrifices in the houſes of the high places. And whē they ſerued the Lord, they ſerued their owne Gods alſo, after the manner of the nations from whence they were brought into Samaria. And againe, So theſe nations feared the Lorde, and ſerued their images alſo, ſo did their children, and their childrens children: as did their fathers, ſo doe they vnto this day.

This miſchiefe, in like manner, is altogether common at this day. For a man may finde woꝛſhippers and ſeruers of God, who will at no hande be

perſwaded that God alone is to be ſerued, yea, boldly affirming that it is flat and damnable herelie to deny, that together with God Saintes are both to be woꝛſhipped, called vpon, and ſerued. Against whom we haue elſewhere and in this our preſent Sermon alſo, ſufficiently diſputed.

Hère likewiſe commeth nexte to hand to be marked the diuers maner, and ſundzie faſhion of ſeruing God ſuperſtitioſly. For either doth he onely & alone ſerue God ſuperſtitioſly, who indeed firſt ſeigneth oꝛ imagineth in his minde a God, and then afterwards expreſſeth the ſame God by an image oꝛ counterſeite, wher vnto, by and by vpon that he offereth ſacrifices and incenſe, and lieng proſtrate vpon the grounde woꝛſhippeth in preſence of the ſame, and ſuppliantly ſerueth it with all reuerence: but hē principally ſerueth God ſuperſtitioſly. who doth communicate the incommunicable properties of God to creatures, albeit hē expreſſe God by no representation, likeneſſe oꝛ counterſeite: oꝛ hē which thinketh that the giſtes which hē hath receiued from heauen at the handes of God, are giuen and beſtowed vpon him of celeſtiall Saintes.

Furthermoze, the incommunicable properties of God, are able to doe all thinges, to knowe all thinges, to hē preſent in euery place, to heare all thinges, to helpe, ſuccour, oꝛ aſſiſt, to be louing, bountifull, iuſt, righteous, and mercifull. Verilie, Iſaie the beſt learned of the Prophets, and of ſingular authoritie, proueth & conuinceth by theſe moſt ſtrong and ſubſtantiall arguments oꝛ reaſons, that the Gods of the Babilonians and Gentiles are no Gods: Bicauſe they can not foretel or know things that are to come heerafter.

Not to worſhip God alone but to worſhip oꝛ other Gods alſo together with the true God.

The properties of God are, in no caſe, to be attributed vnto ſtrange gods.

Iſaie 41. 42. &c.

hereafter: neyther yet can do good or euill.

Wherefoze, able to inrich and floze with all manner of benefites, and to chastise with due deserued punishments: so also, to knowe all thinges, and to be of powler to compasse and do all thinges, they are the properties of God alone, communicable to no creature: he therefore is superstitious which attributeth these properties to celestiall saints, and for that cause doth serue & call vpon them. Osee the Prophet doth verve soze inueigh against the Iewes, who gaue and attributed to strange Gods, the giffes of God, in so much that he nameth the Sinaogogue of such, a strumpet or harlot. I will haue no pitie (saith he) vpon hir children, for they be the children of fornications. For their mother hath plaied the harlot: she that conceived them hath done shamefully.

For the saide, I will goe after my louers that giue me my bread, & my water, my wooll, and my flaxe, mine oyle, and my drinke. And anon after, Nowe she did not know that I gaue hir corne, and wync, and oyle, and multiplied (or gaue hir much) hir siluer and gold, which they bestowed euen vpon Baal. And it is a thing much vsed at this day, to ascribe vnto celestiall Saints, and not to the onelie God, the increase of the earth, and the temperate or sharpe seasons of the yere, as though they came from them. But that is superstition, not godlines or religion.

Furthermoze, God is superstitiously serued, when indeed he is serued alone, howbeit not after a lawefull manner.

Unlawfull seruice proceedeth from the will and imagination of men, and it is contrarie to the woerde and ordi-

naunce of **G O D**. For God is then lawfully serued, when he is serued according to his owne will and woerde. In the Law thus hath the Lord commanded: Beware that thou seek not after the gods of the Gentils, saieng: Howe did these nations serue their gods, that I may do so likewise? Thou shalt not doe so vnto the Lorde thy God, &c. (Therefore) whatsoeuer I command you, take heede you do it: Thou shalt put nothing therto, nor take ought there from. Nadab and Abihu offer strange fire vnto the lord: therefore are they burned by in the presence of the Lorde with fire from heauen. Oza also perished, because he handled the Arke of God, otherwise than the Lorde had commaunded in his Lawe.

Micha in the booke of Judges instituted vnto the true God, whose name is Iehouah, an image, an altar, a chappell, and a seruice.

But it is reprobued in the sacred scripture: because it was not onely not fetched out of the holy scripture, but was in all respects quite contrarie and vtterly against the law of God. Ieroboam also ordeined passing sumptuous seruice, hee instituted cathedrall churches, and set by golden images, al to the God of Israel: but for that they were not agreeable to the woord of the Lorde, they are all, one with another, vtterly condemned for execrable and accursed sacrileges.

Yea, what wee may thinke in general of all the seruices which are neither instituted of **G O D**, nor agreeing with the woerde of **G O D**, but feigned vpon a god, intent and meaning of our owne, that onely testimony of the most excellēt prophet Samuel doth declare to vs, which he pronounced against Saul, and his sacrifices

Deur. 12.

Leuit. 10.

2. Reg. 6.

Iudg. 17.

3. Re. 12. 13.

Gods giffes
are not to be
attributed
to strang
Gods.
Osee. 2.

To serue
God, but not
lawfully.

1. Reg. 15.

sices in these words: Hath the Lorde as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? Behold, to obey is better than sacrifice, and to harken (is better) than the fat of rams. For, rebellion is as the sin of witchcraft: and transgression is wickednesse and idolatrie. Herunto maketh that which we read in Isaie: He that killeth a bullocke, is as if hee slew a man. He that sacrificeth a sheepe, as if he cut off a dogs necke. Hee that offereth an oblation, as if he offered swines blood. He that remembreth incense, as if he blessed an idoll. All these things haue they chosen in

Isaie 66.

their owne waies, and their soule is delighted in their owne abominations. Vaine therfoze and abominable are those seruices, which are not reduced and framed to the pure word of God. For the same prophet saith: In vaine doe they serue me, teaching doctrines of men.

Isaie 29.
Matth. 15.

The liuing, true, and euerallasting GOD, who will and ought onely and alon to be worshipped, to be called by on, and to be serued, giue vnto al men true religion, and deliuer them from all vaine superstition: through Iesus Christ our Lord, Amen.
A. F.

That the Sonne of God is vnspcakably begotten of the Father, that he is consubstantial with the Father, and therefore true God. That the selfesame Sonne is true man, consubstantiall with vs, and therefore true God and man, abiding in two vnconfounded natures, and in one vndiuided person.

The sixt Sermon.



The things themselves and their order doe require, that after I haue spoken generallye of God, of his Unitie, and of his Trinitie, I further intreate particularly of the persons of the reuerende Trinitie, and first of all of our Lorde Iesus Christ true God and man, then of the holie Ghost: wherewith if our mindes be indued, all things whatsoever we speake and heare, shall tende to the glorie of Gods name, and to the saluation of our soules. Let vs therfoze pray, &c.

The euerallasting father the origi-

nall and authoꝝ of all thinges, begot the sonne by an euerallasting and vnspcakeable begetting. For the whole scripture with ons agreement doth call GOD, a father, yea truly, an eternall oꝝ euerallasting father. But none is a father of his owne selfe, but a father of his sonne: and for bicause he is the euerallasting father, he must therfoze necessarily haue an euerallasting sonne, equall vnto himselfe in all respects, coeternall, and consubstantiall with him. Saint Paule vndoubtedly for the confirmation of this catholike verity, alledgeth out of the old testament two testimonies. Vnto which, saith hee, of his Angels saide God at any time, Thou art my sonne, this day haue I begotten thee? And againe: I will

The sonne is begotten of the Father, vnspcakeably from euerallasting.

will be his father, and he shall be my son: all which words he applyeth vnto Christ Iesus the Sonne of God. Of whom also Nicheas beareth witnesse saieing: And thou Beth-lehem Ephrata art little to bee among the thousands of Iudah, yet out of thee shall he come foorth vnto me, that shall be the ruler in Israel: whose goinges foorth (or speadinges abzoade) haue beene from the beginning and from euerlasting. Wherevpon the sonne of God himself, in the Gospel after John saith: Verilie I saye vnto you before Abraham was I am. And John saith: In the beginning was the word, and the worde was with God, and God was the worde. But he doth vnderstande by The worde, not the worde which is spoken and so vanisheth, not the counsell of God, but the person of the Sonne. For by and by he addeth: And the worde became (or was made) flesh. And we doe knowe that the Sonne of God, not the determination or purpose of God (as heretikes doe vaineilie imagine) was incarnate. But he which in time was incarnate, was with the father from euerlasting and befoze all beginnings, and therefore also true God with the true God. For, The worde (saith he) was with God, & God was the word: because in the beginning, namelie from euerlasting, he was with God. These simple & plaine testimonies deliuered vnto vs out of the Scriptures, and therefore most true, concerning the euerlasting begetting of the Son by the Father, are sufficient, I thinke, for them that are not curious. For the scripture doth not here fulfill the vaine desires of curious men, neither yet reasoneth of these pointes subtilly, but rather deliuereth and setteth downe but a fewe things, in which it is our partes

to believe. But that which the scripture either doth not set downe, or else in fewe wordes shadoweth out, either we are ignorant of to our health, or else sticking to that that is set downe, we seeke not further for more. The holy father Cyrill expounding that saieing of the Euangelist John, In the beginning was the word saith: Let vs not seeke things infinite and which can not be contained within boundes, busie our braines about a consideration that can not be expressed, and neuer can haue an ende. For neither will we graunt a beginning of beginning, neither yet wil we yeld that the Sonne was begotten of the Father in time: but we will confesse that he is with the Father from euerlasting. For if he was in the beginning, what minde may be able at any time to clime beyond that WAS? Or when shall we so comprehend in our minde that WAS, that it goe not befoze, or out-reache our thoughts? Upon god reasons therefore and worthelie, the Prophet Isaie being astonished, cryeth out: And who shall declare * his generation? For hee passing al capacitie of mindes, & being far above and beyonde all reason of man, is unspeakeable. And anon after hee saith: Because the Sonne is befoze all worldes, hee can not be begotten in time: but he is euermore in the father as in a fountaine: as he saith of himself, I went out & came from the Father. For we do vnderstand the father as a fountaine: in whom the word is his wisdom, his power, the ingrauen forme of his person, his brightnes, and his image. Wherefore, if there neuer were any time, wherein the father was without his wisdom, his power, the ingrauen forme of his person, his brightnesse, and finally his

*Or age, as other translate it.

image, we must of necessitie and force confesse, that the Sonne also is coeternall and euerlasting with him, since hee is the wisdome, power, &c. of the Father euerlasting. For how is he the ingrauen forme of his fathers person, or how is he the most perfect image of his Father, vnlesse he haue perfectly obtained & possesse the beauty of him, whose image he is? And it is not absurd that we saide, the son is to be vnderstood in the father as in a fountain. For the name of fountaine doth signifie nothing else than as from whence: And the son is in the Father and from the father, not flowing abroad, but either as brightnesse from the sunne, or as heate from the fire, where with it is indued. For in these examples wee see one from one to be brought forth, and both to be so coeuerlasting, that y^e one can neither be without the other, nor yet keep & retaine the qualitie of their nature. For how shall it be the sunne if it be deprived of his brightnesse, or how shall brightnesse be vnlesse there be a sunne from whence it doth come? And how shall that be fire that wanteth heate? Or from whence shoulde heate come, but from the fire, or else from somewhat else peraduenture, not far distant from the substantiall qualitie of fire: As therefore the qualities which proceede from these bodies, are togither with them frō whence they do proceed, and euermore declare from whence they do come: so is it to be vnderstood in the onely begotten. For, hee is vnderstood to be of the father, but he is belueued to be likewise in the father: not differing from the nature of his father, neither yet nexte his father second in nature: but alwaies in the father himselfe, and with him, and from him, according to the manner of his vspeakable begetting. Thus

farre Cyril. And these pointes surelie concerning the Father, and the vspeakable begetting of the son of God, are stedfastly to be belueued according to the Scriptures.

Furthermore, touching the Sonne of God, let vs firmly hold and vndoubtedly belue, that he is consubstantiall (or, of the same substance) with his Father, and therefore true God: that the selfe same Sonne being incarnate for vs, and made man, subsisteth in either nature, as wel of God, as also of man: howbeit so, that these natures are neither confounded betwix them selues, nor yet diuided. For we do belue, one and the selfe-same our Lord Iesus Christ to be true God and true man. All & euery one of which points throughout their parts we will plainlie and according to the measure of grace that God shall giue vs, declare vnto you.

About the word Homoousius, which the Latinistes agreeably haue translated Consubstantialle, consubstantiall, the Ecclesiasticall historie doth testify, that there hath bene long and much altercation among the auncient writers. What it signifieth, and howe it was taken of that most famous and solempn synode of Nice, the most learned and godly Eusebius Pamphili bishop of Caesarea, briefly and pithily expounded in this sorte. In that the Son is said to be consubstantiall with the father, it hath an expresse signification: for bicause the son of God hath no similitude or likeness with creatures that were made, but is resembled & likened to the Father alone, who begat him: neither is he of anie other substance, essence, or being, than of the father. And the same Eusebius anon after saith: Vnto which sentence and opinion in this maner expoun-

A confession concerning Iesus Christ the Sonne of God our Lord.

That the son is consubstantiall with the Father.

expounded, it appeereth we may wel subscribe: seing we do know that the best learned and famous bishops & interpretors among those that were auncient, reasoning of the Godhead of the Father and the Son, vsed this word Homouousius.

These be Socrates his words in the first Booke of histories and the eight Chapter. Surelie the godly Couertours of Churches, being constrained by the hypocrisie, craftines, and mallice of heretikes, did themselues vse and caused others also to vse, wordes most pithie, and as little doubtfull as might be, whereby partly they might manifestly expresse the sounde truth, & partly discouer and reprocue, yea, and also thrust out the deceits and malicious practises of heretikes. Arius confessed that the Son of God was God, but in the mean while he denied, that the Son was consubstantiall with his father: wherefoze he declared that he did not sincerely confesse the true godhead of the Son. Neither makes it any great matter though there be not expressed in the holic Scripture some apt and fit word to set out and declare the thing in so manie letters as it is witten in an other tongue, so that that be read to be manifestly expresse in the Scriptures, which by the word is signified.

Wherefoze, if we shew that the Son is of the same substance or nature with the father, and so equall with and like vnto God, and one with him, we haue then made sufficient and plentifull demonstration, that the Son is Homouousius or consubstantiall with the father. The prophet Zacharie, byning in the person of God speaking, saith: Arise, O thou sworde, vpon my shepheard, & vpon the man that is my fellow (or my coequall.) Smite the Shep-

heard and the sheep (of the flock) shall be scattered abroad. Loe God calleth the shepheard that is smitten, his fellowe or coequall. And who is that Shepheard that was smitten, the history of the Gospell doth declare, pointing out vnto vs the verie Son of God himselfe our Lord Iesus Christ. Neither doth it hinder, but further our cause, that Hierome readeth not, The man that is coequall with me, but, The man cleauing vnto me. For as he denieth not that Amith doth signifie coequall, so he setteth downe an other word no lesse effectuell. For, when he translateth it, The man cleauing vnto me, he would expresse the inward and very substantiall (that I may so term it) inherence or coequality of the Father & the Son. For he addeth in his Commentaries: And the man which cleaueth vnto God, who is it but euen he that saith: I am in the father, and the father in me.

Againe we reade in the Gospell of Iohn: The Iewes therefore sought to kill Iesus, not onely bicause hee had broken the Sabboth day, (*ἀλλ' αὐτὴν ἡμέραν ἔλεγε τὸν θεόν,*) but saide also that God was his Father, (euen his proper, or verie owne) making himselfe (*ἴσους*) equall to God. Furthermore the Grecians expounde *ἴσους*, that is to saie Equall, by this word, *ὅμοιος* that is to say Like. Neither can that equalitie any where else haue place, than in the substance. For the Iewes vnderstande that, whereof the Arians will be ignozant, that the Lorde after a certaine peculiar and speciall manner calleth **G D D** his father to wit, *ἰσὺς* his proper or verie owne father; by nature or by byth, of whom the Sonne being naturally begotten, is naturally and consubstantiall with his father.

For it followeth: Making himselfe equall to (or with) God, namely, in vertue or power, in euerlastingnes & Essence. For the same Lord saith in the same Euangelist: I proceeded & came from God. He did not say onely I came, but, I proceeded. He proceeded from the father such a one in substance as the father is, surely Light of light, Verie God of verie God. For he saith againe to the Jewes: Verilie I saie vnto you, before Abraham was I am. He doth not say, I haue beene, or, I will be, but, I am, alluding to the name of the Lord Iehouah, and declaring, that the substance of his Godhead is the very same with the substance of the father, and that hee is therefore consubstantiall with the father. For yet againe he saith more plainly: I and the father are one. One, I say, not in concord or agreement, but in selfesame-nesse and Being. For in that place the power and maiestie of God are handled. And when the Jewes would, without further staie, stone the Lord to death, hauing spoken these wordes, they declared plainly enough, after what sort they vnderstood his wordes. For they stoned blasphemers to death, who with reuilings either impaired Gods glorie, or else vsurped and toke the same vnto themselves.

Hitherto belongeth that which Paule speaketh concerning the sonne of God, saient: Who is the Image of the inuisible God, the first borne of all creatures, because all things were created by him. For if he be the image of the inuisible God, he must needs be fellowe (or coequall) with God. For in another place Paule calleth the same Christ, The ingrauen forme of God, and his expresse image, and answerable in all respects most truly to his

paterne or first figure. An image verily and likenesse is of things that are not vnequall or unlike, but of things equall and like. And he is called The first borne, because he is Prince and Lord, not that he is reckoned among creatures. For all things that were made, by him they were made: therefore he is no creature, but true God, to wit, of the nature and substance of God, one with the father.

The same Apostle saith to the Whilippians, that the sonne is in the form (or shape) of God. But to be in the forme (or shape) of God, is nothing else, than in all respects to be fellowe (or equal) with God, to be consubstantiall with him, and so indede G O D himselfe. For, what it is to be in the forme or shape of God, is by the contrarie clause very manifestly declared. For it followeth: He tooke vpon him the forme of a seruant. Which is againe expounded by that which followeth: Being made in the likenesse of men, that is to say, being made verie man, unlike in nothing to all other men sinne excepted: which in another place is plainly expressed. And here he addeth againe: And found in figure as a man. Therefore, to be in the forme of God, to be coequall and consubstantiall with God. For he addeth: Hee thought it no robberie to be equall with God. For, robberie is the taking away of that which another doth owe, for it is possessed by iniurie.

The sonne therefore is coequal with the father, and true God, by nature and after the most proper maner. And this is the meaning of Saint Paule his wordes: Albeit the son were of the same glorie and maiestie with the father, and coulde haue remained in his glorie, without humiliation or debasement, yet had hee rather abase himselfe

* Identitate & essentia.

selfe, that is to say, take vnto him the nature of a man, and cast himselfe into dangers, yea euen into death it self. For otherwise according to his Gods head he suffered no change.

For God is vncchangable, and without variableness. Since the case so standeth, godly is the saying of Saint Ambrose in his booke *De fide*, against the Arians, and sixt chapter: Seeing therefore thou dost know this vnitie of substance in the father and the sonne, not onely by the authoritie of the prophets but also of the Gospel, how saist thou that Homouousius, consubstantiall, is not found in the sacred Scriptures? as though Homouousius, were somewhat else, than that he saith: I went out from God the father. And: I and the father are one, &c. The scholler Saint Augustine, following his maister Ambrose, in his controuerse had with Pascentius, confirmeth Homouousius by places of scripture, and declareth that this is holily vsed in our faith and religion.

The same doth he also in his thirde booke against Maximinus bishop of the Arians, and 14. chapter. But what needeth heaping vp of more words?

For I trust it is plainely ynough declared by euident places of holie Scripture, that the sonne is consubstantiall with the father, and that so it must be beleued. We hope also that in the treatise following, this selfesame point shall not a little be made manifest by testimonies of Scriptures.

Arius with his complices denied that the sonne of God our Lord Iesus Christ is true God. But the most true Scripture doth so euidently proue and confirm it, that none which loueth the truth from his hart can doubt anie thing at all thereof.

We will presently cite some testimonies and arguments that are most plaine and apparent, wherby through the assistance of the holie Ghost, our faith may be established, and the catholike and sound truth it selfe made manifest.

In the third chapter of Matthew, the heauens are opened to our Lord as he was baptised by John Baptist, and the holy Ghost came down in the likeness of a Doue, and alighted vpon the head of our Lord Iesus Christ, and forthwith was a voice heard out of the cloudes, pronounced by the glorious God in this sort: This is my beloued sonne in whom my soule is wel pleased. And John saith in his Gospell: I sawe the spirit descending from heauen, in the likenes of a Doue, and it abode vpon him: and I knewe him not, but hee that sent me to baptise with water, he said vnto mee: Vpon whom thou shalt see the spirite descending and abiding vpon him, this is hee which doth baptise with the holie Ghost. And I saw and bare witness that this is the sonne of God.

Hereunto belongeth that which Peter being asked of the Lord: But whom doe ye saie that I am? answered in the name of all the disciples: Thou art that Christ the sonne of the liuing God.

And againe, the Lorde obiecting this: Will you also be gone? Peter againe made answer in the name of them all: Lorde, vnto whome shall wee goe? Thou hast the words of euertasting life, and wee beleuee and haue knowne that thou art Christ the sonne of the liuing God. We also verily are called the sonnnes of God, holobest by adoption: But Christ not by adoption, neither by impu-

Matt. 18.

Iohn. 1.

Matt. 16.

Iohn. 6.

Christ is the naturall son of God.

chapter of Marke, the high priest saith vnto our Lord: Art thou Christ the sonne of the blessed? In Matthew also the same high priest saith: I adiuire (or charge) thee by the liuing God, that thou tell vs whether thou be the sonne of the liuing God: Iesus answered: I am, for ye shall see the Son of man sitting at the right hand of power, and coming in the clouds of heauen. Which appereth to be repeated out of the seuenth chapter of Daniel. Furthermore, they bring this confession of the Lord before Pilate, as blasphemous, & not to be satisfied but with death, crying: Wee haue a lawe, and according to our lawe hee ought to die: bicause he made himselfe the sonne of God.

John. 19.

But they themselues in the historie of the Gospel thunder out these words against the Lord: We are not borne of fornication, we haue one father, euen God.

Leu. 14, 23.

John. 8.

It is certaine therefore, that the Jewes accused our Saviour for none other cause of high treason committed against Gods maiestie, than for that he named himselfe the naturall, not the adopted sonne of God. For the first did not deserue death, but the last was worthis of death.

For we read also in the first of John: Therefore the Jewes sought the more to kill him, not onely bicause he had broken the sabbath day, but also for that he said that God was his father, making himselfe equall with God (or Gods selow.) No, thou hast the maner how he called himselfe the son of God, not by adoption, or reputation, but by nature and substance.

For yet again the Lord himselfe obiecteth this to them that would haue stoned him: Many good works haue I shewed you fro my father, for which

John. 10.

of these good works do ye stone me? The Jewes answered againe, saying: For thy good works (or well doing) we doe not stone thee, but for blasphemie, namely, bicause thou being a man, makest thy selfe God. No what could be spoken moze plainely? Thou makest thy selfe God. And what (I pray you) had he spoken, whereof they gathered these things? I giue vnto my sheepe euerlasting life, neither shall they perish for euer, neither shall any plucke them out of my hand. My father which gaue them me, is greater than all: and none can pull them out of my fathers hand. I and the father are one.

To giue life euerlasting doth belong to the power of God: to pferue, and so to pferue that none may be able to plucke them out of his hands, belongeth to the same power.

Now the Lord proueth this saying with this argument or reason. None is able to pull the sheepe out of my fathers hands: therefore none can pull them out of my hands.

The profe of his antecedent: bicause the father is greater than all: that is to say, is the greatest of all: whose diuine power is aboue all. The profe of his consequent, bicause I and my father are one, to wit, not in will and agreement onely, but in maiestie also and power, whereof we do at this present intreate, not of con corde or agreement, but of power to make aliuie and to pferue.

Touching which the Lord himselfe most plentifully discourseth through out the whole fifth chapter of Saint Johns Gospell, shewing that he forgiveth sinnes, that by his power he maketh aliuie, and raiseth vp from the dead, euen as his father doth: therefore that he is of one and the same diuine

uine power and maiestie with **G O D** the father.

These thinges are so euident, plaine, and manifest, that albeit we had none other testimonie, yet these may abundantly suffice to proue the assertion of the true Diuinitie or verie Godhead of the sonne of God, that the sonne indeede is true and very God.

Againe, the selfesame our Loyde and Sauour, with great libertie of speech, and plainnesse of words, without any manner of riddle, darke sentence, and obscuritie of words, openly and expyessely saith to his disciples: Let not your hart bee troubled (or vered.) You beleue in God, beleue also in me. I am the way, the truth, and the life. Hee that hath seene me, hath seene the father. Doe yee not beleue that I am in the father, and the father in me? And certaine it is, that Christ our Loyde is the heauenly doctoꝝ or teacher, the most constant defender of the truth, who neither hath seduced, neither yet could seduce and leade out of the way, no, not so much as one. But biddeth vs beleue in him, as true and verie God. Therefore our Loyde and Sauour is true and very God. For in another place he saith most plainely: I am the liuelie bread (or the bread of life) that came downe from heauen: He that beleueth in me hath life euerlasting.

He againe in the Gospell plainely pronounceth and saith: Father, the hower is come, glorifie thy sonne, that thy sonne may also glorifie thee. As thou hast giuen him power of all flesh, that so manie as thou hast giuen him, he might giue them life euerlasting. And this is euerlasting life; that they shoulde knowe thee

onely true **G O D**, and whom thou hast sent Iesus Christ. By which words he hath expyessely proued both the vnitie of **G O D** (that is to say, that there is but one God) against the Ethnikes, who worshipped many Gods, and notably touched the distinction of the persons, in the meane while likewise declaring himselfe to be verie **G O D** with the father. For by and by he addeth: Glorifie thou mee, O father, with thine owne selfe, with the glorie which I had with thee before this worlde was.

Here I think must not be ouerslipped of me the argument of Tertullian, which I will recite vnto you (dearly beloued) of this booke *De Trinitate*, wherein he doth gather together verie manie most sounde and strong reasons of Christ his diuinity or Gods head.

If (saith he) Christ be onely man, why hath he appointed & set vs downe such a rule, to beleue, wherein hee should say: And this is life euerlasting that they might knowe thæ the onely true (or very) God, & whom thou hast sent Iesus Christ: If also he would not be knowne to be God, why doth he adde: And whom thou hast sent Iesus Christ, but for that he would be taken also for God: Because, if he would not be knowne to be God, he would haue added: And whom thou hast sent the man Iesus Christ: but now Christ neither hath added, neither yet hath deliuered vnto vs in doctrine that hee is man onely, but hath ioined himselfe to **G O D**: so the ende hee would be known by this coniunction or ioining together, that he also is **G O D**, as indeede he is. We must therefore beleue, according to the prescript rule, in one Loyde true and verie God, and

Iohn.14.

Iohn.6.

Iohn.17.

consequently, in him whome he hath sent Iesus Christ: who had at no hand (as we haue sayde) ioyned himselfe to the Father, vnlesse he would be knowne to God also. For he would haue separated himselfe from the Father, if he would not haue been known to be **G D D**. For he would haue placed him selfe among men onely, if he had knowne that he was man onely: neither would he haue ioined himselfe with God, if he had not also knowne himselfe to be God: now also touching as he is man he saith nothing, because no man doubteth that he is man: and he ioyneth himselfe to God not without god cause, that he might set downe a forme of his diuinitie or Godhead to them that should beleue. If Christ be onely man, how is it that he saith? And nowe glorifie mee with the glorie which I had with thee before the world was. If before the worlde was, he had glorie with God, and possessed glozy with the father, then was he before the world. Neither had he had glorie, if he had not bene afoze, that he might possesse glorie. For none can haue a thing, vnlesse he which possesseth the thing be afoze.

But Christ had glorie before the creation of the worlde, therefore he was before the creation of the world. For if he had not bene before the creation of the worlde, he could not haue had glozy before the creation of the world, when he himself was not. But he coule not as a man haue glozy before the creation of the worlde, who then was, when the Lord was made: but Christ had glozy, he was therfoze before the worlde was made: he was not therfoze man onely, who was before the world was made. Therfoze he is god because he was before the world

was made, and possessed glozy before the worlde was made. After these wordes Tertullian doth shewe, that these things are not meant of the predestination but of the substance of Christ. But thus far of this.

Saint Paul the Apostle in his Epistle to the Romans declareth in plain wordes not once or twyce, that our Lord Iesus Christ is true and verie God. For he speaking of Christ in his 9. Chapter saith: Which is God Rom. 5. in all things to be prayd for ever. The wordes are verie well knowne, which the same apostle writeth in his first Epistle to the Corinthians, and eight chapter. S. Iohn the apostle and Euangelist doth so manifestly declare the diuinitie or Godhead of the sonne in his Canonick Epistle, that he which seeth and perceiueth it not, is blinde both of body and minde. In the end of the Epistle he saith: We know that the sonne of God is come, and hath giuen vs a mind, that we should know him, who is true: and we are in him that is true, in his sonne Iesus Christ. This same is true (or verie) God, and eternal (or euerlasting) life. I. Iohn. 5.

Howe it is God by whome we liue moue, and haue our being, as Paule witnesseth: but by Christ our Lord we liue, moue, and haue our being, (as he him selfe hath expresse taught in the Gospell after Iohn:) Christ therefore is true and verie God. Actes. 17.

In the 43. and 45. chapters of Esaie the Lord saith: I am, I am the Lord, and there is no sauour without me. A iust God and a sauour, there is none beside me.

But Ieremie in his 23. chapter calleth Christ the sonne of David, Iehouah, and our righteousnesse. Likewise in Esaie, the Father speaking of his sonne, Iere. 23.

sonne, saith : I haue giuen (or made) thee the light of the Gentiles, that thou maiest bee my health vnto the ende of the worlde. Moreover, seeing there is none other God but one, none other saluation and righteousnesse saue that diuine righteousnesse only, it followeth consequently doubtlesse, that Christ is true and verie God, in all respects coequall with his father.

In the same I saie the Lord saith : I haue sworne by mine owne selfe, the worde of righteousnesse shall go out of my mouth, and it shall not be drawen backe againe : bicause euerie knee shall bow vnto mee, and all toongs shall sweare (by my name.) And Paule saith : There is a name giuen vnto Christ which is aboue all names, that in the name of Iesus, euerie thing should bow, of things in heauen, of things in earth, and of things vnder the earth, and that euerie toong should confesse that the Lord is Iesus Christ, to the glorie of god the father. It must needs be therefore that Christ is true and verie God. For seeing he is worshipped and also serued, seeing we confesse him to bee Lord, that surely turneth not to the reproch and ignominie, but to the honour and glozy of God the father. For in the Gospell after John, thus saith the Lord : The father hath giuen all iudgement, (to wit, all iurisdiction, and all government, all glozie, power, and authoritie) to the sonne, that all might honour the sonne as they honour the father. He that honoureth not the sonne, honoureth not the father that sent him. Here vnto therefore belongeth that which we reade in the Prophet I saie : I the Lord, Hu (or my selfe) is my name, and my glorie I will not giue to an-

other, (or to a stranger, &c.) But hee giueth his glozie to the sonne, he therefore in his substance, according to his diuinitie or Godhead, is not a stranger, or seuered from the father, albeit he be acknowledged to be another seuerall person. What doth the Lord in the Gospell after John say : And now (O father) glorifie thou mee with thine owne selfe, with the glorie which thou gauest mee with thee, before this world was. No, but, which I had with thee ere the worlde was. I had, saith he, not, I receiued, albeit the Scripture doth oftentimes vse this worde for the mysterie of dispensation. In Dickeas the Christians saie : All people (one with another) walke in the name of their God : as for vs we will walke in the name of our God. Furthermore they walke in the name and the way of Iesus Christ saying in the Gospell : I am the waie and the doore, I am the light of the world. Hee that followeth me doth not walke in darknesse. That Christ therefore is God, who is he that can be ignozant : For the Lord saith in Ezechiel : I will feede my flocke my selfe alone. And anon he addeth : My seruant David shall feede it, meaning Christ, the sonne of David, that onely vniuersall Pastour or shepheard of the Church, and therefore true God. For the vniuersall Pastour or shepheard must be a King and a Priest, must be euerlasting, must knowe all things, must be omnipotent, must be present with all men in all places. The sonne of God therefore is true and verie God, bicause he is the Medias.

Furthermore, what is moze manifest and lesse called in controuersie, than that God onely forgiueth sinnes. It must needs be therefore, that nothing

Iohn.17.

Mich.4.

Iohn.10.
14.⁸.

Ezec.34.

I sai.49.

I sai.45.

Philip.2.

Iohn.5.

I sai.42.

is moze eident and lesse doubtfull, than that we beløue Chyist to be true and verie God, bicause He is the lamb of God that taketh away the sinnes of the world.

Againe, whereas Paule truly calleth Chyist Our hope : for Esaiæ saze, In him shall the Gentils trust : And whereas Jeremie crieth; Cursed be the man that putteth his trust in man, but blessed is the man that putteth his trust in God, we must necessarily confesse that Chyist is God. For in John he oftentimes reprateth, Verily I say vnto you, he that beleueth in me hath euerlasting life. I coulde bring innumerable examples of this kinde out of the scriptures, which witnesseth that the sonne of God our Lorde Jesus Chyist, is of one and the selfesame nature with the father, and therefore is very God of very God : but I trust that to holy hearers, and not giuen to contention, those which I haue already cited will suffice. It remaineth that we declare vnto you, that the sonne of God was incarnate for vs, and was bozne very man of the virgine Marie, consubstantiall, or of the selfesame substance with vs in all points, sinne excepted. The Lawe, the Prophets, and the Apostles shew vnto vs most manifest arguments of the true flesh or humanitie of the sonne of God.

For in the lawe the Lorde saith : The seede of the woman shall crush the Serpents head. But who knoweth not, that the head of the Serpent, is the kingdome, soze, or power of the Diuell : And that Jesus Chyist brake this power, the whole Scripture doth witnesseth : And here he is called the seede of the woman. And truly he is called seede, to verifie his true humane nature : and he is ter-

med the seede of the woman, not of the man, bicause of his conception by the holy Ghost, and his birth of the virgine Marie.

And bicause she was the daughter of Dauid, of Abraham, and Adam, it soloweth that the sonne of Marie was very man. For as we haue heard it said to Adam : The seede of the woman shall bruisse the Serpents head : so also we read that the same promise was renewed and repeated to Abraham in these words : In thy seed shall all the nations of the world be blessed. And Paule to the Galathians manifestly saith, that this seede of Abraham, wherein we haue obtained blessing, is Chyist Jesus. The same Apostle saith : For in no sort tooke he the Angels, but he tooke the seede of Abraham. By Angels doubtlesse excluding all maner of spiritual substances : by the seed of Abraham, vnderstanding the very substance if selfe of the flesh of man.

For he addeth : Wherefore in all things it became him to bee made like vnto his brethen. And bicause they be partakers of flesh and blood, he also himselfe likewise tooke part with them (of the same.) Verily the Scripture draweth the lineall descent of Chyist most diligently, frō the loins of Abraham vnto Jacob, and from him againe to Judas, and from him in like sort to Dauid. To him againe the promises of the incarnation of the sonne of God are renewed. For Nathan saith to Dauid : Thus saith the Lorde, When thy daies be fulfilled, thou shalt sleepe with thy fathers, and I will set vp thy seede after thee, which shall proceede out of thy bodie, and will stablish his kingdome : hee shall build a house for my name, and I will stablish the throne of his king-

Gen. 22.

Galat. 3.

Heb. 2.

Heb. 2.

2.Reg. 7.

Mark. 2.
Iohn. 2.1.Tim. 1.
Isaic. 11.

Iere. 17.

Of the incarnatiō or true humanitie of Chyist.

Gen. 33.

kingdome for euer.

Neither is there any cause why any mā should interpret this of Salomon. For he was bozne while his Father Dauid liued, and his kingdome quickly decayed. But Nathan speaketh of a sonne, which should be bozne to Dauid after his death, When thou shalt sleepe with thy fathers, saith he, I will set vp thy seede after thee. And what manner of seede this should be, he most evidently declareth, and saith: Which shall proceede out of thy body.

For in the 132. psalme we read, Of the fruite of thy body will I set vpon thy seate. Furthermoze, Marie the virgin descended lineally from the seed of Dauid, of whom Christ our Lord was begotten and bozne, of whom the Angell speaking, and expounding those olde and auncient Prophecies, saith vnto the Virgine, And the Lord God shall giue vnto him the seate of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kingdome there shall be none ende. Herevnto also belongeth that which Elizabeth saith to the Virgine which came out of Galilee into the hill Country of Iuda, And whence cometh this to me, that the mother of my Lord should come to mee? Blessed art thou among women, & blessed is the fruite of thy wombe. Truly Matthew and Luke drawe the lineall descent of Christ, from the loines as it were of Dauid, euen vnto the virgine Marie, which conceiueth by the holy Ghost, that is, the holy Ghost making hir fruitefull.

She, when the monethes were fulfilled, that she should be deliuered, brought forth a sonne: and he which is bozne, in all respectes appeareth to be true & very man: he is laid in a manger, wrapped in swadling cloutes, he

grew in stature, & increased in yeeres, according to the maner of mans body, he is wearied, he is refreshed, he is glad, he is sad, he is hungrie, he is thirstie, he eateth, he drinketh, he feareth, and to be short he dieth. Which the truth of the historie of the Gospell in many words declareth.

Neither is the Scripture it selfe ashamed, to call Marie the mother of our Lord, not the putatiue, or supposed, but the true and naturall mother, which of the substance of hir owne bodie gaue true flesh and substance of man, to the Sonne of God, the Angell of God so witnessing with Claie and saying: A virgine shall conceive in hir wombe, and shall bring forth a sonne. For, he saith, In hir wombe.

And againe in Matthew the selfe same Angell saith, That which is conceived in hir, is of the holy Ghost. Wherevpon the Apostle vnto the Galathians saith, that The sonne of God is made of a woman, to wit, according to mans nature. For Christ is the fruite of the body of Dauid, and of the Virgine Marie, begotten and bozne of the loines of Dauid: and John also the Apostle & Euangelist, saith, The word was made flesh, and dwelt among vs, In calling God flesh, doubtlesse he calleth him very man. For the same Apostle in another place saith: Every spirit that confesseth that Iesus Christ is come in the flesh, is of God: and euerie spirit which confesseth not, that Iesus Christ is come in the flesh, is not of God.

Therefore we freely pronounce, that Valentinus, Marcion, Apelles, and Manichæus, denying the true and very flesh of Christ, are of the diuell, and therefore that they by all meanes togither with all their disciples and

sectaries are to be auoided. This treatise of the true flesh of Christ, we knit vp with these most playne woordes of Paul: When Christ was in the form of God hee made himselfe of no reputation, taking on him the forme of a seruauant, and made in the likeness of men, and found in figure as a man. He humbled himselfe, being made obedient vnto the death, euen the death of the crosse. Wherefoze it is without doubt, that the son of God took true and humane flesh, and in the same is consubstantiall or of the selfe same substance, with vs in al points, sin excepted.

¶ Neyther did our Lorde, after he was risen again from the dead, though hee were glorified, put off, or lay aside his true bodie, which he had once taken and put on. And hys glorification doth not take away the truth of his nature. For hee saith vnto his disciples, A spirite hath not flesh and bones as ye see me haue. Wherefoze he carried that his true and very flesh into heauen with him, in his true flesh he appereth alwaies for vs in the sight of God the Father: in his true flesh he wil come to iudge the quicke and the dead, in his true flesh they shal see him which crucified him. Christ according to this nature (who in respect of his Godheade is no creature, but a creature:) is a creature. For the flesh of Christ hath beginning, and lineallie descended from Adam, who is the creature of the liuing God. And albeit these thinges be sufficiently fenced with the force of the Scriptures, yet it shall not seeme ykelome vnto you (deereke beloved) to rehearse the opinion of the blessed father Cyril, which concerning the same matter hee hath left witten in his Epistle vnto Succellus Bishop of Isauria Diocesse,

in these woordes.

Bicause I found in your aduertisement such a kind of thing, as though the holie flesh of Christ the Sauour of vs all were turned into the nature of his deity after his resurrection, so that now he should seem to be wholly & soly God, we thought good also to make answere vnto this. And a few woordes after, After the resurrection, certainly it was the selfe same body, which suffered, but yet not hauing now in it selfe mans infirmities. For we affirm not that it abideth hunger, labour, or any such like thing, but wee confesse that now it is incorruptible: and not this onely, but also that quickeneth and giueth life. For it is a bodie that both hath and giueth life, that is to say, of the onely begotten Sonne of God, & it is glorified with the most woorthy brightnesse of God, and it is knowne and taken to be the bodie of God. Wherefoze if any man saie, that that is Gods bodie, as the bodie of a man is mans bodie, hee swarueth not from allowable reason. Wherevpon I thinke that most blessed Paule also saide, Though wee haue knowne Christ after the flesh, now yet hencefoorth knowe we him no more. For being, as I saide, the proper bodie of God, it farre passeth all humane bodies. But a body made of earth coulde not abide to be tourned into the nature of the Deitie or Godheade. For this is impossible: Otherwise wee abate the Godheade, as if it were made and as if it had taken somewhat into it selfe, which according to nature doth not properly belong to it. Herby it is proued to be as much follie to saie, that the bodie is tourned into the nature of the Godhead, as that which is the woorde to be chaunged into the substance of flesh. For as this is impossible:

2. Cor. 5.

Phillip. 2.

The Lord after he was risen laid nor aside his true & very body.

possible:

possible : because it is proued to be a bodie not able to be tourned and chaunged : so also it is not possible, that anie creature can be turned into the essence or nature of the Godhead: but flesh is also created, and therefore we saie, that the bodie of Christ is diuine, because it is the bodie of God, and beautified with vspeakeable glorie, and now les vs confesse that it is incorruptible, holie, and giuing life, but that it is changed into the nature of the Godheade, neither haue any of the holie fathers so thought or taught, neither doe we so thinke. Thus farre Cyrill.

And Theodoretus Bishop of Cyprus *Dialog. 2. Eranist.* saith, I will shewe, that the bodie of the Lord, yea after the ascension, was called a body. Heare Paule therefore, sayeng, Our conuersation is in Heauen, from whence wee looke for a Saviour, the Lorde Iesus Christ: who shall change our vile bodie, that it may be fashioned like vnto his glorious bodie. Therefore it is not changed into another nature, but remaineth in deede a true and very body, replenished with diuine glory, & casting forth beams of light. But if it be changed into another nature, their bodies also shall likewise be changed. For they shall be fashioned like vnto him. But if the bodies of saints keepe the substance of their nature, the bodie of the Lorde likewise hath his substance vchangeable. Thus far Theodoret.

Furthermore, when we professe, that Christ hath true and very flesh, we do not meane flesh without soule. For we must confesse, that Christ hath a reasonable or humane soule, not void of a minde.

Arius taught, that the sonne of God toke flesh onely without soule, & that

the worde was in place of the soule. And Apollinarius did attribute vnto Christ, a soule, but hee toke away the minde, denieng that it was reasonable. The scripture doth both attribute vnto Christ a soule, and taketh not away the minde from the soule. The Lorde himselte saith in the Gospell: The Sonne of man came not to be ministred vnto, but to minister, and to giue his soule a redemption for many. The same Mattheu hath left written of him : He began to be sorrowfull & heauy, And Iesus said, My soule is heauie, euen vnto the death. And in another place the Lorde himselte saith: Now my soule is troubled. And if so be that this soul of Christ lack the minde which is the cheefest part of the soule, howe hath he a soule? How could hee be sorrowfull, and vnderstand, desire, and remember? With hartie desire (saith the Lorde) haue I desired to eate this pasceouer with you before I suffer. But this desire came not from his Godheade, neither from his flesh onely, nor from his soul wanting a minde, but from his perfect manhood of bodie and minde.

Moreouer we reade in the Gospell that the Lorde said: The sonne of man came not to destroy mens soules, but to saue them. Therefore he toke not flesh onely, but a reasonable soule also. For man had perished both soule and body, therefore that he might be saued both body and soule, our sauior Christ toke a verie mans bodie, and a reasonable soule, that is to saie, a most perfect man. Therefore blessed Athanasius teaching vs according to the scriptures the confession of true faith, said, Christ is God of the substance of his Father, begotten before all worlds, and man of the substance of his mother born in the world, perfect God,

Matth. 20.

Matth. 26.

Iohn. 12.

Luke. 22.

Luke. 9.

Philip. 3.

Christ hath a reasonable soule.

and

and perfect man, of a reasonable soule, and humane flesh subsisting. Thus farre in these wordes haue we shewed that Iesus Christ our Lord, is very God, and very man, consubstantiall of the same substance with the father according to his Godhead, and consubstantiall of the same substance with vs according to his manhood. For he hath a reasonable soule, & humane flesh in very deed. We will speake further moze of the coniunction or vnitig of these natures into one person: in which matter histories declare, that certaine ancient writers in olde time folwly erred. For Eutiches admitted one nature onely in Christ, & the same made (that is) medled or confounded together of a diuine and humane nature: from whom the Monothelites were not far beyond, acknowledging onelie one will in Christ.

Nestorius willing to auoid a colepit, fell into a lime kill. For he confessing that two natures, seemeth to affirme that there are so manie persons, teaching that the word is not vnited to the flesh into the selfe same person, but that it onely dwelleth therein: wherupon also he forbade the holie virgin to be called gods mother. Against whom the common assertion of the whol church holding opinion according to the Scripture, hath taught that two natures in Christ, & the properties of those natures, are to be confessed, which are so coupled together into one vndiuided person, that neither the diuine nature is chaunged into the humane, nor the humane into the diuine, but either of them retaine or keepe their owne nature, and both of them subsist in the vnitie of person. For Christ according to the disposition of his diuine nature is one and the selfe same, immortall: according to the disposition of his hu-

mane nature, mortall: and the selfe same immortall God and mortall man is the onely sauioz of the world.

Of which thing we will speake anon, by Gods grace, somewhat moze largely and plainly. Touching the verry coniunction or vnitig of the true Godhead and manhode in Christ, the Prophets and Apostles haue not crabbely nor craftily disputed. For they speaking simply said, God was made man. Or God tooke on him man.

For John the Apostle and Euangelist saith, The worde was made flesh, that is, God was made man, or the worde of God became flesh. S. Paule saith, God was made manifest in the flesh. And againe, The sonne of God in no sort tooke the Angels', but he tooke the seede of Abraham. Therefore we according to the doctrin of the Apostles, expounding the mysterie of the coniunction of the diuine and humane nature in Christ say, God was incarnate or made man, God tooke on him man, God appeered or was made manifest in humane flesh. Wee that will list out deeper matters than these, it is to cast himsele into great dangers.

Some there are who in expounding these points moze fully, vse the words of society or felowship, participation, and communion, or part-taking, and that not without authoritie of the scriptures, Paule saieng, Forasmuch then as the children are partakers of flesh and blood, he also himsele likewise tooke part with them.

Neuerthelesse we must heere first of al take heede that we do not meddle or confounde the two natures ioined together in one person, nor that we rob them of their properties. For God of his owne nature is euerlasting and vchangeable, God therefore remainig

Of the vnitig of Christ his Godhead & manhood.

Iohn. 1.

1.Tim.3.

Heb.2.

Heb.2.

Christ recei- neth both natures vn- medled, or vnconfound- ed together.

The heretical error and the founde truth touching the mysterie of Christs incarnation.

A prouerbial kinde of speech wherby is ment, that in auoyding a lesse error, he fell into a greater.

ning alwaies one and the selfesame, is not changed into an humane oꝝ into any other nature, but ioineth, coupleth, taketh, yea, and vniteth vnto himselfe the humane nature.

Againe, vnlesse in his humane nature he remaine a creature, and be the selfe same which he is saide to be, it is not an humane nature, this therefore remaining in it owne substance is taken of the diuine nature. Therefore two natures remain in the one person of Christ, the diuine and the humane, and either of them doth retain their owne disposition, and their owne property. Which we will now declare by some places of Scripture. Isaie in his seventh Chap. saith: A virgine shall conceiue and bring forth a sonne, & his name shall be called Immanuel.

Hee acknowledgeth both natures in Christ, for according to his diuine nature he is called Immanuel, that is to saie, God with vs; according to his humane nature hee is conceiued and bozne. The same Prophet saith, A childe is borne vnto vs, and a son is giuen vnto vs, &c. For hee is giuen who is from euerlasting; and hee is bozne, whose beginning and being is in the world. Therefore one and the selfe same retaineth both the diuine and the humane nature. For Micheas also saith: And thou Beth-lehem Ephrata art litle in deed among the thousands of Iuda. Out of thee shall he come foorth vnto me, which shall be the gouernor in Israel, whose outgoings haue been from the beginning and from euerlasting. Lo what could be spoken moze plaine? One and the selfe same hath two off-springs, for insomuch as he is God, his generation is from euerlasting, and as he is man, he is bozne in Beth-lehem. Therefore one and the selfe same Christ, is verie

God and verie man. Againe in the Gospell according to S. Mathew the Lorde asketh the Pharisies, saing: What thinke you of Christ, whose son is he? They said vnto him the son of Dauid. He saith vnto them, how then doth Dauid in spirite call him Lord? saing: The Lord said vnto my Lord, sit thou on my right hande vntill I make thine enemies thy footstool. If Dauid call him Lord, how is he then his sonne? As if he said: Since Christ without doubt is the sonne of Dauid, & he calleth him Lord, (not by humane affection, but by the holy Ghost) that is to say, verie God of the selfe same power with the Father, the sequele is that Christ is verie man and verie God. The angell Gabriell noting no lesse plainly both these natures, saith to the virgin Marie. That holy thing which shall be borne, shall be called the son of God. For of the virgin he is bozn, verie man of verie man: and this is the son of God. For Elizabeth also calleth the virgin the mother of the Lord, to wit of God. Howeuer in the Gospell of John thou maist read very many sayings of this sort, which point out as it were with the finger, both natures in the selfe same Christ. Ye beleue (saith the Lord) in God, beleue also in me. And againe, The father is greater than I. Also, I went out from the father, & came into the worlde. Again, I leaue the world, & go to the Father. And againe in another place, The poore shal ye haue alwaies with you, but me alwaies ye shal not haue. And again, Behold I am alwaies with you, euen vnto the ende of the worlde.

Which sentences truely, as if were contrarie, can not be all true at once, vnlesse we acknowledge that Christ retaineth the proprietyes of (both) natures

Matth. 22.

Psal. 110.

Luke. 1.

Iohn. 14.

Marke. 14

Matth. 28.

Isai. 7.

Isai. 9.

Mich. 5.

natures vnconfounded or vnmingled. Paule vnto the Romanes manifestly saith, that He was called to be an Apostle to preach the Gospel of God, which he had promised afore by his Prophets in the holy Scriptures, concerning his sonne which was made of the seede of Dauid according to the flesh : and declared mightily to be the sonne of God, touching the spirite of sanctification, by the resurrection from the dead. The Apostle therfore acknowledgeth both natures in Christ. For according to the flesh (saith he) Christ is the sonne of Dauid : but if we behold the power of his miracles, his resurrection from the dead, which giueth life, & that Christ sendeth the holy Ghost, and sanctifieth all the faithfull, it appereth that hee which is the sonne of Dauid after the flesh, is also the sonne of God according to his diuine power. The same Apostle in the seconde chapter to the Philippians, doth no lesse plainly and euidently affirme both natures in Christ. Vnto bicause that place hath bene already oftentimes alledged, I passe ouer to the citing of other.

Saint Augustine expounding not only the confession of his owne faith, but of the whole Church in all the world which flourished in his time, in his epistle to Dardanus 57. hath thus left written: Doubt not, that the man Christ Iesus, is there now, from whence hee shall come : and haue in readie remembrance, and faithfully hold the Christian confession : bicause he rose from the dead, ascended into heauen, sitteth at the right hand of the father, neither shall come from elsewhere, than from thence, to iudge the quicke and the dead : and in such sort shall he come, that voice of the Angell so witnessing, as hee was seene to

go into heauen, that is to say, in the selfesame shape and substance of flesh, to which indeede he gaue him immortallitie (but) toke not the nature away. According to this shape he is not to be thought euery where present. For we must beware least we so fortifie the diuinitie of man, that we take cleane away the truth of his bodie. For it doth not consequently followe, that that which is in God should be so euerie where as God. For the scripture which cannot lie, saith euen of vs, that in him we liue, moue, and haue our being, howbeit we are not euerie where as he is: but he is after another sort man in God, bicause he is also otherwise God in man, after a certaine proper and singular manner. For one person is God and man, and both of them is one Iesus Christ, euerie where in that he is God, but in heauen in that he is man.

And the same Authoz saith a little after: Take away space of places from bodies, and they shall be no where: and bicause they shall be no where, they shall be no bodies. Take the very bodies from the qualities of the bodies, and there shall be no place for them to be, and therfore it must needes be that they haue no being. And in the end of the Epistle the same Augustine saith: Doubt not that Christ our Lorde the onely begotten sonne of God, coequall with the father, being also the sonne of man, whom the father excēdeth in greatnesse, both to be present euerie where, as he is God, and also to be in the same temple of God as God dwelling there. And yet to be in some certaine place of heauen according to the maner of his true bodie.

The selfe-same thing the same Authoz as yet expoundeth moze at large in his 50. Treatise vpon Iohn. And

Contra Falicianum Ariarium Cap. 9.10.
 & 11. Also in this treatise, *De agone Christi Cap. 24.* vnto *Cap. 27.* To which we wil also ioine the testimony of the holy martir Vigilius Bishop of Trident. For hee disputing against Eutiches in the defence of both natures in Christ, saith: If the nature of the woꝛde and flesh be one, how is it that since the woꝛd is euery where, the flesh also is not founde euerie where? For when the flesh was in earth, surely it was not in heauen: and because it is nowe in heauen, surely it is not in earth: and so far is it from being in the earth, that according to flesh we doe loke for Christ to come from heauen, whom according to the woꝛde we beleeue to be with vs on earth. Therefore according to your opinion, either the woꝛde is contained with his flesh in place, or else the flesh with the woꝛd is in euerie place. Whereas one nature receyueth not into it selfe anie thing contrarie and unlike. But it is contrarie and far unlike, to be limited within a place, and to be euery where: & because the woꝛde is in euery place, but his flesh is not in euery place, it is euident that one and the selfe same Christ is of both natures: and that he is euerie where according to the nature of his Godhead, and is contained in place according to the nature of his manhode: that hee is both created, and alke without beginning: that he is subiect to death and also can not die: one of which is agreeable to him by the nature of the woꝛd, wherby he is God, the other by the nature of the fleiſhe, wherby the selfe same God is man. Therefore one and the selfesame sonne of God, being also made the sonne of man, hath a beginning by the nature of the flesh, & hath no beginning by the nature of his diuinitie: by the nature

of his flesh, hee is created: and by the nature of his diuinitie hee is not created: by the nature of his flesh hee is limited in place: and by the nature of his diuinitie hee is not contained in a place: by the nature of his flesh he is inferiour also to angels and according to his diuinitie he is equal to the Father: by the nature of his flesh he died, but by the nature of his diuinitie hee died not. This is the catholike faith, and Christian confession, which the apostles deliuered, the martires confirmed, and the faithfull euen vnto this day doe obserue and keepe.

Hitherto we haue rehearsed the woꝛds of Vigilius martire & bishop, to this ende, that the most notable agreement of the holy scripture, of the vniuersall Church, and of the most godly and learned fathers in this principle might be vnderstood, wherin we confesse, that the properties of both natures in Christ remaine vnconfounded. Againe we must by all meanes take heede, least though defending and reſeining the properties of the two natures, we diuide and pul a sunder the vnitie of the person: as though there were two Christs, wherof the one shoulde be subiect to suffering and mortall, the other not subiect to suffering and immortall. For there is but one & the same Christ, who according to his Godhead is acknowledged immortal, and mortall according to his manhode. Nestorius denied that the blessed virgin Marie was the mother of God. For hee saide God was vnchangeable, and therefore that hee could not be boꝛne, and that he had no mother. Wherebpon sprang a suspicion, that he shoulde say the Lord was bare man, and that hee shoulde maintaine the hereticall opinion of Paulus Samosatenus and Photinus. Which thing

Christ in one person remaineth vndiuided.

thing Socrates handleth at large, *Historiarum lib. 7. Cap. 32.* But Nestorius was iniurious to the Scripture, and to true faith. For Elizabeth the wife of Zachary & the mother of S. John Baptist, being full of the holie Ghost, in expresse words saluteth the holie virgine (Marie) and calleth hir the mother of the Lozde, that is, the mother of God. And albeit hir heauenly nature be without generation and corruption, yet not withstanding it is most certaine, that he whome Marie brought forth, was God in very deed. For that which is borne of hir, saith the Angell is the Sonne of God: therefore she brought forth God, and she woorthily is called the mother of God. For if she bare not God, she brought forth bare man, neither hath the Son of God coupled man vnseperably to himselfe. In like manner since God of his owne nature is immortall, truelie he can not die: but if any man for that cause shoulde absolutelic denie, that God was crucified and offred, yea and died for vs, he shoulde gaine say Paule, saieng, Had they knowne it, they woulde not haue crucified the Lord of glorie. But who is ignorant that the God of glory or glorious God can not be crucified? In the meane while since hee which according to the flesh suffered, and was nailed on the crosse, was God, not bare man onely, wee rightly say that God suffered and was nailed on the crosse for vs: though hee which suffered, suffered according to that onely, which coulde suffer. For Peter the Apostle saith, Christ hath suffered for vs in the flesh. The first Toletane councill following him, decreed in these wordes. If any shall saie or belieue, that the godhead may be born, let him be accursed. If any shall saie or beleuee, that the deitie of

may be turned, changed, or subiect to suffering, let him be accursed. If any shall say or belieue, that the nature of the Godhead & the manhoode is one in Christ, let him bee accursed. And Damasus bishop of Rome saith: If anie shall saie, that in suffering on the crosse, the son of God and God suffered paine, and not the flesh with the soule which hee put on in the forme of a seruauant, which he tooke on him as the scripture saith, let him bee accursed. Therefore whereas Paul saith, that God hath purchased to him selfe a Church with his owne blood, who is so mad to belieue, that the diuine nature hath, or ever had blode? In the meane while who is such a dozhead that hee vnderstandeth not, that the flesh which God toke hath blood, and since that God accounteth not that as an others but his owne which he toke vnto himselfe, we most truelie saie, that God with his owne blode redeemed the worlde. Whereupon Theodoretus also bishop of Cyrus *Dialog. Eran.* a little before the ende saith. If Christ bee both God and man, as both the holy scripture teacheth, & as the most blessed fathers haue alwaies preached, then as man hee suffered, but as God he was not subiect to suffering. But when wee say, the bodie or flesh or humanitie suffered, wee doe not separate the diuine nature. For as it was vnited to his humane nature, which was hungrie and thirstie, and wearie: yea and slept also, yea & was vexed with sorrow and heauinesse for the passion which he should suffer, abyding indeed none of those, but suffering that to abide the affections and passions of nature: euen so it was ioined vnto him, when he was crucified, & permitted that his passion shoulde

Actes. 20.

1. Cor. 2.

be throughly ended, that by his passion he might suffer death, not feeling grieffe truely by his passion, but making his passion agreeable and conuenient for himselfe as the passion of his temple or dwelling place, and of his flesh ioined vnto him, by the which also they that beleuee are called the members of Christ: hee himselfe is called the heade of those that beleuee. Thus far he.

This figure of speech is called of some *analogie* alteration or changing, of Iohn Damascenus *analogie* mutual giuing or an interchaunging of properties. That is wont to be called a communicating of properties, to witte, when that propertie is giuen to one nature, which is proper to another. As for example, No man hath ascended vp into heauen (saith the Lorde) but he that came downe from Heauen, euen the son of man which is in heauen. Truely his humane nature was not then in heauen, when the Lorde spake this, but in earth: yet notwithstanding bicause flesh is taken into the fellowship of his Godhead, that which is proper to this, is attributed to his manhood. And bishop Fulgentius making mention of this interpretation, in his second book to king Thrasimundus, hath thus left written: He saide this, not that the humane substance of Christ is present in every place, but bicause one & the selfe same sonne of God and Sonne of man, very God of the father, as he is very man of man, though according to his true humanitie, he was then locally in earth, yet according to his Diuinitie (which by no meanes can be contained in place) he did wholie fill Heauen and Earth. Thus saith he.

Wherefore the sentences bearing witness of Christ in the writings of

the Euangelists and Apostles are diligently to be marked. For some are peculiarly referred to his diuine nature, as are these: I and the father are one. Before Abraham was I am. In the beginning was the word, & the word was with God, and God was that worde. He is before all thinges, the image of the inuisible god, by whom all things are made.

And some are particularly referred to his humane nature: or to the misterie of his embassage or ministration: of which sort are these: The Father is greater than I. Thou madest him a little inferiour to the Angels. My soule is heauie euen to the death. Heb. 2.

Againe there are testimonies which haue respect to both natures; but to neither of them seuerally doe they sufficiently agræ. Such are these: My flesh is meat in deede, and my blood is drinke in deede. I haue power to forgiue sinnes, to raise to life whom I will, and to giue righteousnes, and holines. I am the shepherde, the doore, the light, the way, the truth, & the life. No man commeth to the Father, but by me. Iohn. 6.

For these do set forth and commend vnto vs the very substance of Christ, the person I meane of our true sauioz and mediatoz God and man. For no man forgiueth sinnes but God onely. Again, they are not forgiuen without death and shedding of blood as the apostle witnesseth in the ninth Chapter to the Hebrewes.

Again, there are testimonies, which cannot aptly be declared, but by communicating of wordes. Touching which I hope this is sufficient.

Again, he doth not diuide the person of our mediatoz God and man, who so euer for the vnities sake of natures doth

The person of Christ is not diuided.

Of communicating of properties.

Iohn. 3.

doth not so farre extend his humanitie as his diuinitie is extended. For in the Gospell after S. Mattheu, the Lorde goeth not with his body into the house of the Centurion, whereas yet notwithstanding there is no doubt, that his Godhead being present and not absent, the seruant of the Centurion was cured of his disease. And who wil say that therfoze the person is diuided by S. Mattheu, for that he hath not extended the humanity of Christ euen vnto his diuinitie: The Angels speaking to the women concerning the bodie of Christ risen from the dead, and now glorified say: He is not heer, he is risen. But we are not ignozant that his diuinity is in euery place. And yet the Angels diuided not his inseparable person, in that they did not make equall in all respects the humane body of Christ with his Godhead. The Angels themselves do not diuide the person of Christ, when his body being taken vp from the mount Diuict into heauen, they standing on the earth testified, that he shall come againe after the same maner, as they sawe him depart from them.

But who dare denie that the Lorde was then also present with them? Therefore our Lord after the maner of his very bodie, is in heauen not in earth: but according to his infinite Godhead he is euerywhere, in heauen and in earth. Man consisteth of soule and bodie, and these most contrarie in natures betwene themselves make one person, not two. And whosoeuer attributeth and defendeth that which is proper to either of them, doth not diuide the person. The bodie sleepeth, the soule sleepeth not: these properties of parts, make not two persons. Here vnto seemeth to belong that which Theodoret hath left wozitten in his 3.

Dialog, saying: We do not diuide the natural vnitie of the soule and the bodie, neither separate we the soules from their own proper bodies: but consider those things which properly belong to their natures. Therefore when the scripture saith: And deuout men carried Steeuen to his buriall, and made great lamentation ouer him, wilt thou say that his soule was buried with his body? I think not. And when thou shalt heare Jacob the patriarke, saicng: Burie ye me with my fathers, thou dost vnderstand that to be spoken of his bodie, not of his soule.

Againe thou dost read, There they buried Abraham and Sara his wife, &c. In which speech the scripture doth not make mention of the bodie, but in all points signifieth the soule and body togither. But we rightly diuide and say, that the soules are immoztall, and that the bodies onely of the patriarke are buried in the double caue. Euen so we also are wont to say: In this or that place, this or that man was buried. We doe not say: This mans body, or that mans bodie, but this man or that man. For whosoener is well in his wits knoweth we speake of the bodie. So wheras the Euangelists so oftentimes make mention of Christs bodie buried, at the length they set down the name of the person and say, that Iesus was buried and laid in the graue, &c. Thus far Theodoret.

And since it is without controuersie, that this faith and doctrine, from Christs time euen vnto our age, hath flourished in the holie Church of God, and against innumerable assaults of sathan and heretikes, hath remained most stedfast, and the selfesame is deliuered and confirmed by testimonies of Scripture, and consents of holy Councels, I exhort you (dearely beloued) that

Matth. 8.

Mark. 16.

Acts. 1.

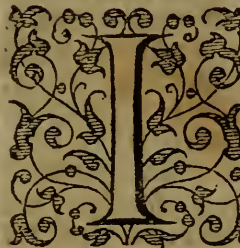
Acts. 8.

that calling on the name of Christ, you may perseuere and continue in the same doctrine, and being ioined by true faith and obedience to Christ

very God and man, you may giue continual thanks, worshipping him that raig- neth for euer.

Of Christ King and Priest, of his onely and euerlasting king-
dome and Priesthood, and of the name
of a Christian.

The seventh Sermon.



I have declared vnto you (dearly beloued) that Christe Iesus our Lord is verie God and man, which wil bring moze ple-
tiffull profite, if we vnderstand what the fruite of that thing is. Which is chiefly known by the offices of Christ our Lord. He is king and priest of the people of God, therfore he hath a king-
dome and a priesthood.

Which things if we shall somewhat moze diligently consider, they shall declare vnto vs the exceeding great benefite of the diuinitie and humanitie of Christ.

Christ Iesus is a king, therefore he is Lord of all, ruler and gouernour of all things, which are in heauen and in earth, and specially of the catholike church it selfe, which is the communion of Saints: and forsomuch as he is king and Lord, truly by his roiall or kingly office he is the deliuerer or preseruer, the reuenger and defender, and finally, the lawgiuer of his elect. For he crushed the Serpents head, that strong and most cruel enimie of Gods people, whom when he had conquered he bound and spoiled.

He deliuered the elect out of the

power of darknesse, and set them into the libertie of the sonnes of God, that we might be his peculiar people sanctified through the blood of our king, a purchased people, to serue him in righteousnes and holines. He is humble, louing, and gentle, which the history of the Gospell also out of Zacharie re-
hearseth of him, Matth. 21. He watch-
eth for vs, he defendeth & gardeth vs, he enricheth vs with al maner of good things, and furnissheth vs against our enimies with spirituall armour, and giueth vs abundantly power to resist and to ouercome.

He hath purged the temple of God, casting out the Canaanites, hee hath cancelled vnrightheous lawes, hee hath deliuered vs from them, and now hee ruleth and gouerneth vs with the scepter of his mouth, exceeding good and most iust lawes being proclaimed. For he is God and man, therfore he is the onely monarch, the king of kings, and the Lorde of Lords, for hee hath all the kings and rulers in the worlde subiect vnto him: some verily of their owne accorde through faith being obedient, and other though str-
uing and rebelling against him, made subiect by his power. And therefore saith the prophet Dauid. Be wise O ye
kings, be learned ye that are iudges of the earth, serue the Lorde with

2. Pet. 2.

Matth. 21.

Christ is a monarch.

Psal. 2.

Christ is king of all.

Gen. 3.
Luk. 11.
Colof. 1.

feare, and reioice vnto him with reuerence, kisse the sonne least he be angrie, and so yee perish from the right way. For in another place the same Prophet saith: The Lord said to my Lord, sit thou on my right hand, vntill I make thine enemies thy footstoole. The Lord will send forth the rod of his power out of Sion, be thou ruler euen in the mids among thine enemies. Esay also bringing in the Lord speaking, saith: I will lift vp my hands vnto the Gentils, and set vp my standard to the people, and they shall bring thee their sonnes vpon their shoulders, for kings shall be thy nursing fathers, and Queenes shall be thy nursing mothers. Which thing Ecclesiasticall histories declare more largely.

Of this King Christ, the Prophets prophesying said: And in mercie shall the seate be prepared, and he shall sit vpon it in truth in the tabernacle of David, iudging and seeking iudgement, and making haste vnto righteousness. And againe: Behold, the time commeth, saith the Lord, that I will raise vp the righteous branch of David, which king shall beare rule, and he shall prosper with wisdom, and shall set vp equitie and righteousness againe in the earth. In this time shall Iuda be saued, and Israell shall dwell without feare: and this is the name that they shall call him, The Lord our righteousness. And because our Lord is a king, therefore he must needs haue a kingdome. As well the realme and dominion subiect to a king is called a kingdome, as principallitie, empire, power, and maner of government it selfe. Therefore the Church, the communion or fellowship of saints being obedient and subiect to their king Christ, is called the kingdome

of God. For Micheas saith: And the Lord shall raigne ouer them in mount Sion: therefore Sion (which signifieth the Church) is the kingdome of God. And God is said to raigne, when in the Church he ruleth, governeth, keepeth, and defendeth those that be his, and indueth and maketh them fruitfull with diuers graces. For Paule saith: The kingdome of God is not meate and drinke, but righteousness, and peace, and ioie in the holie Ghost. Moreover, the kingdome of God is that eternal glorie and felicitie, which God doth communicate to his elect. For the Lord saith in the Gospell: Come ye blessed of my father, inherit the kingdome which is prepared for you from the beginning of the world. And these euen at point of death, making his prayer to the Lord who was ready to die on the crosse, and desiring to be partaker of this kingdome, saith: Lord, remember me when thou comest into thy kingdome. Againe since the gospell teacheth vs how God raigneth in vs in this worlde, in time to translate vs vnto himselfe into that other: that is, since the Gospell is that thing by which the Lord reareth by his dominion, it is not vnauidely called of Mattheu in his 13. chapter the kingdome of God. In another place for the same cause it is called the worde of the kingdome. To be short, we at this present by the kingdom of God, vnderstand the congregation of Saints it selfe, the catholike Church I meane, and the power or administration of God rainging therein, that is, preserving, governing & glorifying the same. And this kingdome of God is verily but onely one, for there is but one God only, one king Christ only, one Church and life euerslasting. But this one kingdom of God

Mich. 4.

Rom. 14.

Matt. 25.

Luk. 23.

The kingdome of God which is one, is two waies considered.

according

Psal. 110.

Esai. 49.

Esai. 16.

Ierc. 23.

Of the kingdom of God.

according to the dispensation of the same, is considered two waies. First, according to the omnipotencie of God. For he since he is the highest and omnipotent, hath and executeth ouer all creatures, visible and invisible, most iust rule and equal power: nill they or will they be obedient. Secondly, according to this spirit, wherby he raigneth in his elect. And so the kingdome of God is againe two waies considered. For either it is earthly & is called the kingdome of grace: or else it is heavenly, & is called the kingdome of glorie.

The earthly kingdome of grace, is not therefore called earthly, as though it were carnall and earthly: like the kingdome of Babylon, Persia, Alexander, or Rome: but because it is on earth. For a god part of the holie Church of God is conuersant on this earth, being partaker of flesh and blood while it liueth on the earth: though it liue not an earthly life according to the flesh. For according to the spirit wherby it is ruled, it liueth a heavenly life. Not that the partakers of the kingdome of God sinne not. For the iust man falleth & riseth seven times in a day. Whereupon it is also called the kingdome of grace. For as long as we liue in this world, our king & Lord neuer denieth his grace and mercie to vs that craue pardon. And the faithfull doe wholly hang vpon the grace of their king, they embrace continuall repentance, and endeouour themselves to things of more perfectnesse. For they frame all that they doe according to the lawes of their king and prince. For hee raigneth in his elect by the word of truth, and by the holy Ghost. By the worde of truth hee teacheth what the Saints should do, and what they should auoide. By his holie spirit he moueth their harts, and giueth

strength to fly euill, and follow that is god. For truly our king raigneth not so much for himselfe as for vs. For he maketh vs also kings, that we being deliuered from the diuell, damnation, sinne, and the curse, may be Lords ouer the diuell, damnation, sinne, and the curse, yea and ouer all things: and ioint-heires with the sonne of God himselfe. For these causes the kingdome of God is called a spiritual kingdome. For the partakers of the kingdome of God, indowed with the spirite of God, do bying forth the fruits of the spirit, not the works of the flesh, and to be shoyt, are governed with the spirite of God. Neither truly doth our Lord raigne after the maner of the kings of this world, saying to Pilat, My kingdome is not of this world. Which sentence some abuse, gathering that there is no outward government in the Church of god, vnder which name they also take away the office of a magistrate, and speake so subtilly of the kingdome of God, that a man cannot tell where the kingdome of God is, or who be partakers of this kingdome. They vnderstande not, that the meaning must be gathered vpon the occasion of that saying.

The Iewes accusing the Lord before Pilate, laide to his charge that he ambitionly sought after a kingdome. The Lord clearing himselfe of this crime, sheweth Pilate that his kingdome shall not be such an one, which after he had cast out Tiberius Caesar should be gotten and kept with armes, and be governed after the maner of this worlde, declaring that he addeth: If my kingdome were of this world, then would my seruants surely fight, that I shuld not be deliuered to the Iewes. Therefore he inferreth: But now is my kingdome not from

The spiritual
kingdome of
God.

Iohn.18.

Gods king-
dom of grace
in earth.

Prou.24.
1.Sam.7.

How Christ
raigneth on
earth in his
kingdome.

Apoc.1.

hence : and therefore they fight not for mee, to place mee in the throne of the kingdome Tiberius being cast out.

And anon he saith, For this cause was I borne, and for this cause came I into the world, that I should beare witness vnto the truth, and all that are of the truth heare my voyce. As therefore Christ by truth, (not by lying, deceites and craftie practises, like the Princes of this worlde) preparerth himselfe a kingdome, so by truth he doth both retain and gouern his kingdome : and whosoever imbrace truth are partakers of Christes kingdome, whether they be Princes or of the commonaltie : all these obey the voice of their king, and serue their highest Prince.

Here neuertheless we expressely adde, that kinges can no otherwise serue their Lord and king, then kinges, that is, in doing those thinges which kinges ought to doe, namely to execute iudgment and iustice. For albeit these be in the worlde, yet rule they not after the worlde, because they are nowe gouerned, by the spirite of their king Christ, and direct all their doings to the prescript rule of Gods words, and in all thinges yelde themselues to be guided by the spirite of God : and so farre surely their kingdome is not of this worlde.

Of these thinges I haue else where cited much out of Saint Augustine according to the Scripture. And our king Christ defendeth his Church and his ministers, sometime by the aide of Princes, sometimes hee preferreth and spreadeth abroade the same, lying open to persecutions through infirmitie and weakenesse. For it is pressed downe, but not oppressed or kept vnder still, Christ the mightiest

Prince alwaies reigning and ouercomming in those that be his.

Nowe the boundes of the earthlie kingdome of Christ reach vnto the uttermost partes of the Earth. For all the kingdomes of the worlde and all nations pertaine vnto the kingdome of Christ. Here vnto belong all the testimonies of the Prophets touching the calling of the Gentiles, whereof thou maiest fynde verie manie in Esaias and Zacharie, who excellentlie describe the kingdome of Christ in Earth. Whereupon the Iewes toke occasion to feigne, I wotte not how great and glorious thinges of the maiestie and victories of the Messias, which neuertheless long since were abundantly fulfilled in Christ, but moze spirituallie then carnallie.

But they, while they dreame of, and loke for carnall thinges, leaue spirituall, and lose both. But the faithfull through the bountifulnesse and liberalitie of Christ their king, most abundantly obtain those good thinges, which the Prophets promised, namely plentiful peace both with GOD and men, and all kinde of felicity: alwaies to be blessed, alwaies to be safe (though they fight continuallie) from all enemies as well visible as also invisible, and to inioy euerlasting saluation.

Which thinges the Prophetes in their writings haue set forth in a most large kinde of style, yet vnderstanding nothing else, then as euen nowe we haue saide, that the faithfull shall be most happie, and shall possesse in Christ all good giftes both of soule and bodie, as much in deede as is necessarie and healthfull for the Saintes. And this is that kingdome (nowe we vnderstande both, as well that

The bounds of Christes kingdome in earth.

that of grace, as this of glorie) which that Ioseph of Aramathia, iust Simeon, and Anna the Propheetisse, with other Saints awaited and looked for.

This same kingdome Phillip the Deacon preached to them of Samaria, and S. Paule the Apostle to them of Rome: which thing Luke doth testifie in the Acts of the Apostles, chapter 8. and 28.

But the seat or throne and palace of our king is heauen. For he ascended a conqueror into heauen, and sitteth at the right hand of GOD the father almighty, from thence as the Sunne of righteousnesse he shineth to all which liue in his church, or in his kingdome: yea and he chooseth the harts of the faithfull to himselfe, wherein he may dwell.

Furthermoze, that we may vnderstande our king, though not corporally present in earth, but ascended into heauen, not therefore to be absent from his kingdome, he verily in his word compareth himselfe to the head and vs to the bodie or the members. Now therefore as the bodie is neuer without the head: so the kingdome of God is not without Christ the prince. And as the vitall spirit from the hart, and the power or vertue of feeling and mouing from the head is polued into the bodie: so are we quickned or made alieue by our prince Christ: he iustificeng, preseruing, comforting, confirming, and defending vs from all euill. As all the members are ruled by the head: so all the faithfull, in the kingdome of Christ, are governed by their king Christ. Paule therefore saith: God raised Christ from the dead, and set him on his right hande in heauenlie places, farre aboue al rule, and power, and might, and euerie name that is named, not onelie in

this world, but also in the worlde to come. And hath put all things vnder his feet, and gaue him to be the head ouer all things to the Church, which is his bodie, the fulnesse of him that filleth all in all. Of which kinde there are very many other to be found in the writings of the Apostles: first of all, that Christ is the head of the church, and he it is which giueth saluation to the body, for he gaue himselfe for the Church, to sanctifie it when he had cleansed it in the fountaine of water in the worde, that he might present it vnto himselfe a glorious Church, &c. And thus much hitherto of the kingdome of Christ in earth, which is both called the kingdome of grace, and the Church militant.

Moreouer, the kingdome of God is called the kingdom of heauen and of glorie, for that occasion, because those whom our Lord and king hath sanctified on earth, and guided with his spirit, yea and also iustified, being deliuered from the flesh, and taken out of this world, he glorifieth in heauen, & receiueth them into ioy, and into the fellowship both of himselfe and of all the saints. For the soules of the faithful, euen as soone as they depart out of their bodies, are forthwith receiued into heauen, to raige with Christ the euerlasting king, & for euer to reioice with all the Saints. But in the last iudgement, wherewith we beleeue that the quick and dead shall be iudged of Christ our king, the bodies of the Saints shall be raised vp, clarified, coupled againe to their soules, and how many soeuer haue cleaued vnto Christ their king from the beginning of the world, shall liue for euer, & raige in glorie together with Christ their king and prince. Of this kingdome of the Saints, the prophets and Apostles

Eph. 5.

Gods kingdome of glorie in heauen

The seate of our king Christ.

Eph. 1.

Apoc. 22.
& 21.

The king-
dome of
Christ is an
euerlasting
kingdome.

haue spoken much, and chiefly the ap-
postle S. Iohn in his reuelation. Some
haue called this kingdome the church
triumphant.

This kingdome of God or of Christ,
is an euerlasting kingdome. For as
euen to the worldes end the Church
shall bee on earth, howsoeuer this
world, and the prince of the worlde do
rage: so the faithfull after iudgement
shall liue and raigne with Christ, hap-
py for euer both in body and soul. For
the Lord saith in the gospel, The gates
of hell shall not preuaile against the
Church. Also the last times shall be as
the daies of Noe were, wherin though
the wicked did far in number excéde
the church of the faithfull, yet Noe and
his were saued in the Arke, but the
wicked were destroyed with the flood,
in such sort surely shall iniquitie by all
meanes preuaile in the ende of the
worlde, but in the meane while those
that are elected into the kingdome of
Christ, shall be saued by Christ, whom
they shall loke for to be their Iudge,
and shall see their redémer coming
in the cloudes of heauen.

Dan. 7.

Daniel also in his Prophecie descri-
beth the rising and falling of all king-
domes, and of antichrist also, but attri-
buteth no ende to the kingdome of the
Saints, or holy people, but witnesseth
that it shall be euerlasting.

The same doth the Prophet Zacha-
rie also in his twelfth Chapter. For
the Saintes reigne on the earth by
Christ, and being translated from the
earth into Heauen, they shall reigne
together with their King Christ for
euer. And the Scripture is wonte
offentimes to speake of one of these
kingdomes onelic. Of both these king-
domes we vnderstande manie pla-
ces of Scripture, first of all that
which is spoken by our saviour. When

ye praie, saie, O our Father which
art in Heauen, hallowed bee thy
name, thy kingdome come. For
we praie that hee woulde reigne in
vs, while we liue on earth, that we
also may reigne ouer the worlde, and
the prince of the worlde, and that we
bee not ruled by Sathan, neither
that sinne reigne in vs, but rather that
we here being governed by himselfe,
may in time to come reigne with
Christ in heauen.

Matth. 6.

Matth. 16.

Matth. 24.

Contrariwise, what maner of king-
dome, the kingdome of the world is, it
appéreth by considering the heade of
the king and prince thereof, which is
the diuell, the authoꝝ of sin, of unclean-
nes, and of deatg.

The king-
dome of the
world what
maner of one
it is.

He reigneth in the world, the prince
doubtlesse of the kingdome of darknes.
Not that God and his Christ is not
king of all things: but because unfaith-
ful apostataes through their owne pro-
per malice, reuolting from God to the
diuell, do appoint him for the prince,
to whome euen of their owne accorde
they submit and yelde themselves to
be governed, liuing in all vngodlines,
wickednes, and vncleannes, framing
themselves like to their heade the di-
uell, with whom they shall be punish-
ed euerlastingly in the world, so come,
as in this world they haue suffered
themselves to be governed of him, do-
ing his will.

Iohn. 12.

This Prince of this world, else
where also called, The God of this
world, hath Christ the true King and
Monarch of the world overcome, and
hath destroyed his kingdome: not that
he should not be, as long as this world
indureth, but that he should not hurt
the elect.

2. Cor. 4.
1. Iohn. 3.

Sathan doth liue and shall liue
for euer, how be it in miserie (which
life in very déde is death) but he hath

no power against them that be redeemed by Christ the prince. He hath and shall haue a kingdome euen vnto the end of the world, but in the childzen of vnbelêse, this kingdome also in this worlde is in decayeng, and as it were momentanie and for a short time. For the world passeth away, and all worldly thinges perish, but all the electe, of God are verie straungers from this kingdome, yea they are as it were sworne enemies of this kingdome. Neither can the prince of darkenesse by his power, pull awaie the partakers of the kingdome of Christ, into his kingdome of iniquitie. Truly he goeth about this diligently and with diuers tentations bereth the elect: but those ouercome through him, which in time past vanquished that false king and prince of thênes, & taught vs, that despising this filthie Prince, and the world, & the lusts of the world, giuing our mindes to innocencie, we should yeld our selues to that good spirit to be gouerned. These thinges haue I thus far declared, as briefly as I could touching the king Christ, & his onely and euerlasting kingdome. And now Christ our Lorde is a priest, yea that chiefest, onely, and euerlasting Priest, whom the high Priestles of the old people did p̄figure and shadowe out. For Dauid in his song altogether diuine saith, The Lorde sware and will not repent him, thou art a priest for euer, after the order of Melchizedek. Which words the blessed Apostle alledging & expounding in his Epistle to the Hebrewes hath left these words wryten, The forerunner (saith he) is for vs entered into heauen, after the order of Melchizedek made a priest for euer. For this Melchizedek, king of Salem, priest of the most high god, who met Abraham cōming from the slaugh-

ter of kings, & blessed him, to whom also Abraham gaue the tenthes of all things, who first indeede is called by interpretation the king of righteousness, then also king of Salem, which is king of peace, of an vnknowne father, of an vnknowne mother, of an vnknown kin, neither hauing beginning of daies, nor ende of life: but likened to the son of God, remaineth a priest for euer. Surelie our Lord Jesus Christ, is both a righteous and peaceable king, & the righteousness and peace of the faithful: and he is that euerlasting Priest, who according to his humanitie is belæued to be borne of the birgine without seed of man, and therfore of an vnknowne father: and according to his diuinitie begotten of the father, and therfore of an vnknowne mother: and vnspeakably begotten from euerlasting, & therfore of vnknowne kin, hauing neither beginning nor ende of life. For albeit according to his humanitie hee was dead and buried, yet according to his diuinitie, he remaineth God immortall, and euerlasting. The selfe same which is a king is also acknowledged a Priest, not according to the order of Aaron, but according to order of Melchizedek. For as the Scripture remembreth this one a Priest: so one Christ remaineth priest for euer, hauing an euerlasting priesthode. But high priests in time past were called & annointed, they did not thrust themselves into such an office by force or deceite. Wherevpon the Apostle saide, No man taketh the honour to himselfe, but he that is called of God, as was Aaron: so also Christ tooke not glory to himselfe to bee made high Priest, but is made and confirmed of him who said vnto him, thou art my son this day haue I begotten thee.

Christ Iesus
the high
priest.

Psal. 110.

Heb. 6.

Heb. 7.

Gen. 14.

Heb. 5.

As he saith also in another place : Thou art a Priest for euer, after the order of Melchizedech . But thou dost no where reade that our priest was annointed with visible oile : for he was annointed with inuisible oile, namely, with the fulnesse of the holie Ghost, as the prophet witnesseth: Thy God hath annointed thee with the oile of gladnesse about thy felowes. And againe : The spirite of the Lord vpon me: for the Lord hath annointed me, and sent me to preach good tidings vnto the poore . Furthermoze, when we read that the office of Priests in times past was to serue in the Tabernacle, to teach the people, to make intercession betwene God and men, to praise for the people, and to blesse them, to sacrifice also, and to consecrate or sanctifie, and that now it is manifest that Iesus Christ is the lawfull Priest, it is certaine that he is tied to the selfesame offices, but indede to so much moze excellent than these, by how much he hath obtained a moze excellent priesthood. Those priests after the order of Aaron serued in the corruptible & figuratiue Tabernacle : but our Lord being taken vp into the true Tabernacle heauen it selfe, ministereth to all the Saints of God. For heauen and the Church of Saints is the true tabernacle and temple of our high priest. Christ our priest is the only and euerlasting teacher and maintainer of his vniuersall Church. For not onely that age hath so taught which liued in the daies of his flesh, but the spirite of Christ was in the Prophets, by whome nowe also he ruleth all the seates of his catholike Church. Christ him selfe as yet speaketh vnto vs, and will speake euen vnto the ende of the worlde, by the mouth of wri- tings of the holy Apostles and all tea-

chers preaching the doctrine of the Apostles.

And this doctrine is sufficient for the catholike Church. For it comprehendeth all those things fully, which pertaine to the holie and happie life. Christ our high priest maketh intercession for all the Saints in his owne temple. For he being the onely advocate & patron of all the faithfull, prayeth to the father for vs on the right hand of God. For he ascended vnto the right hand of God the father, that hee shoulde alwaies appaere there in the presence of God, to follow al our sutes faithfully.

Of which thing I haue spoken moze at large in my last Sermon, where I intreated of inuocation and intercession. The same our Lord onely blesseth vs. For he was made a malediction and curse for vs, that wee might bee blessed in him, according to that notable and ancient Prophecie : In thy seede shal al the nations of the world bee blessed . Moreover, Christ our Lord sacrificeth for vs. For he offereth incense when he maketh supplication for vs, and appaereth on the right hand of God. And hee offereth a sacrifice for sinnes vnto the liuing God, not a sacrifice of a beaste, but himselfe, alwaies an effectuall sacrifice, to make satisfaction for all the sinnes of the people . Whereof, since I haue intreated abundantly in the treatise of Ceremonies, heere of purpose I am the breifer.

Again, since our Lord Iesus Christ is the holie of holiest, doubtles he sanctifieth and consecrateth his catholike Church, annointing it with the oile of the holie Ghost, that wee may be made both holie, and priests to offer spirituall sacrifices to God. For we read that that holie ointment

Christ maketh intercession.

Christ blesseth.

Christ sacrificeth.

Christ sanctifieth.

Christ is annointed.

Psal. 45.

Esaï. 62.

How Christ our priest doth the offices of a priest.

Christ the teacher of the Church.

powred on Aarons head, ran downe to his beard, and euen to the skirts of his clothing. For Christ the high priest of his vniuersall Church powreth his spirite as wel vpon them that are verie farre off, as vpon them that are nere at hande. For he crieth in the Gospell: If anie man thirsteth, let him come vnto me and drinke. Hee that beleueth on mee, as the scripture hath saide, out of his bellie shall flowe riuers of water of life. And againe: For their sakes sanctifie I my selfe, that they also might be sanctified in the truth.

To be short, when we say and confesse that Iesus Christ is the priest or bishop of the faithfull people, we saie this, that Christ is our chosen and appointed teacher & maister, to gouerne and teach his vniuersall Church, to make intercession for vs, and to plead all our sutes faithfully, befoze the father in heauen, which is the onelie patron, mediator, and aduocate of the faithfull with God, who by the sacrifice of his bodie is the perpetuall and only satisfaction, absolution, and iustification of all sinners throughout the whole worlde, who consecrateth into priests those that beleaue, that they also might offer to God the father through Iesus Christ acceptable sacrifices, and might be the house and tabernacle of God.

Out of this it shall be easie to iudge what manner of priesthood Christs is, who is our high priest and Bishop. His priesthood is the verie office or verie fundion and working of the priest, whereby Christ the priest himselfe executeth all things in heauen and in the catholike Church, which belong to the priestly office. Wherefoze, it must needs be, that the priesthode of Christ our high Bishop, is

not visible and corporall, but altogether spirituall. For verie well saith Paule, Christ were no priest if hee were on the earth: Where they that are of the tribe of Levi do minister in the tabernacle or temple: where there is a temple or tabernacle with manifolde holy garments and vessels. But Christ our Lord is of the tribe of Juda, bozne, I saie, of a roiall tribe: albeit we are not ignozaunt in the meane while, that the roiall tribe, that is, the tribe of Juda, & the priestly tribe, that is, the tribe of Leuie, were mingled together. For we read that Elizabeth, which was of the daughters of Aaron, was Cousen to the virgine the mother of God, the being of the line of Dauid. Neither is our Lord read at any time to haue vscd the temple, or the holie vessels in his ministerie.

For although sometime he taught in the temple, yet he taught not onely in the same. He neuer sacrificed in the temple at the holie altars either of incense or of burnt offerings. He neuer vsd priestly garments which were figuratiue. Whereof I spake when I expounded the ceremoniall lawes.

Wherefoze, when he would sacrifice for the satisfaction of the sinnes of the whole worlde, he suffered without the gate, and offered himselfe a liuelie and most holie sacrifice: according as the shadowes, or types, propheties, and figures foreshewed in the lawe of Moses, whereof in like maner I haue intreated in the discourse of the ceremoniall lawes. And when he offered the sacrifice of his bodie, he ascended into heauen, and sitteth at the right hande of the father, that from thence he may giue light vnto his Church, and there appere alwaies for vs in the presence of God the father.

Heb.8.

Heb.13.

Iohn.7.

Iohn.17.

Of Christs
priesthood.

ther. And therefore he doth not now corporally execute his priestly office on earth, in like sort teaching vs now as in the daies of his flesh he taught the men of his age. For now he doth illuminate with his spirite the minds of his, & daply repaireth or reneweth the Euangelicall doctrine of the Apostles, and yet for all that he him selfe speaketh by the mouth of them that teach and preach the Gospell. Hee blesteth vs from heauen, that is to say, he enricheth vs with al heauenly blessing. Of him the Apostle speaking saith; And the anointing, which yee haue receiued of him, dwelleth in you: and ye neede not that any man teach you, but as the same anointing teacheth you of all things, and it is true, and not lying, and as it hath taught you ye shall abide in it. Of him the diuine Prophet speaking saith, I will power water vpon the thirstie, and floudes vpon the drie ground: I will power my spirit vpon thy seede, and my blessing vpon thy stocke (or buddes:) They shall grow together like as the grasse, and as the willowes by the waters side. By which wordes we learne that Christ our high priest hath no neede of a bishop, suffragane, or bicar, in his Church. For he him selfe is present with his Church, and guerneth it by his spirit. The selfe same Christ at the right hand of the Father in heauen, doth not so oftentimes humbly fall downe on his knees & make intercession for vs, as we doe sinne. In the daies of his flesh when he did offer vp prayers & supplications, with strong crying and teares, he was once heard in that which he feared. For now hee alwaies appeareth for vs in the presence of God. All our matters are manifested in his sight, and the father behol-

deeth the face of his Christ, for whose sake hee is pleased with all his members, hearing them, and giuing them what soeuer healthfull things they require, according to that saying of our sauiour: Verily, verily, I say vnto you, Whatsoeuer ye shall aske the Father in my name, he shall giue it you. Therefore here we must imagine no turmoiles, no molestation, no labour wherewith he should be wried, which is the intercessour, aduocate, and priest of all, before God the father in heauen. Whereof also I put you in minde in my last sermon, where I entreated of inuocation and intercession. Therefore our priest executing his office before God in heauen, hath neede of no altar or incense, no censur, no holy vessels, or garmentes: much lesse hath he neede of the altar of burnt offerings. For on the crosse, which was his altar he offered by him selfe but once for al. Neither was there any mortall man worthy to offer to the liuing God the liuing sonne of God. And that only sacrifice is alwaies effectual to make satisfaction for all the sinnes of all men in the whole world.

And though in the discourse of the ceremoniall lawes I haue alleadged manie testimonies touching these things, yet I cannot stay my self here, but must cite vnto you some that be notable. For this matter wherein the fruite of Christes diuinitie and humanitie, to be short, all our saluation consisteth, cannot worthily and digently inough be printed in mens hartes. Paul vnto the Hebrewes speaking of the priestes of the old Testament, and comparing Christ our high priest with them, yea by al means preferring him saith; And among them many were made Priestes, because they were not suffered to indure by reason of death.

1. Iohn. 2.

Esa. 44.

Heb. 5.

Iohn. 16.

death. But Christ because he indureth for euer, hath an euerlasting (or vnchangeable) priesthood, for that it doth not passe ouer to another by succession. Wherefore he is able also perfectly to saue them, that come vnto God by him, seeing he euer liueth to make intercession for them. For such an high priest it became vs to haue; (which is) holy, harmeles, vndefiled, separate from sinnes, and made higher than the heauens: which needed not daily, as those hie priests, to offer vp sacrifice, first for his own sins & then for the peoples: for that did he once, when he offered vp himselfe. And againe he saith, Christ is not entered into the holy places made with hands which are the similitudes of the true sanctuarie, but into heauē it selfe, to appeare now in the sight of God for vs. Not that he should offer himselfe often, as the high priests entered into the holy places, euery yeare in strange (or with other) blood. For then must he haue often suffered since the foundation of the world. But now in the end of the world hath he appeared once, to put away sinne by the sacrifice of himselfe. And as it is appointed vnto men that they shal once die, & after that commeth the iudgement: Euen so Christ once offered to take away the sins of many, the second time shall be seene without sinne of them, which waite for him vnto saluation.

And againe the same Paule saith, Euery priest appeareth dayly ministering, and oftentimes offereth one manner of offering, which can neuer take away sinnes: but this man after he had offered one sacrifice for sins, sitteth for euer at the right hand of God, & from henceforth carrieth til his enimies be made his footstool.

For with one offering hath he made perfect (or consecrated) for euer them that are sanctified. All these sayings hitherto are the Apostle Paules. And I think that these testimonies are not to be made manifest and agreeable to our purpose by a larger interpretation for they are all euen without any exposition of ours most eident, and very aptly agree to the matter which we haue in hand. For they do plainely set forth and lay before our eyes to behold, the whol priesthood of Christ, specially that which belongeth to the intercession and the onely and euerlasting sacrifice or satisfaction for sinnes. It belongeth also to the same priesthood to consecrate priests vnto God, all the faithfull: not that we should offer for the satisfaction of sinnes, but that we should offer our prayers, thanksgiuings, and our selues, and the duties of Godlines, as it were euery moment. For S. John the Apostle & Euangelist saith, Iesus Christ, prince of the kinges of the earth loued vs, and washed vs from our sinnes in his own blood, and made vs kinges and priests vnto God and his father.

We may finde the same sentence also in the epistle of Saine Peter. So that in these we may see what fruit riseth & floweth vnto vs, from the diuinitie and humanitie of Christ our king and high priest. For he could not be prince of kinges and high priest, vnlesse he were God and man.

Here this place requireth to speake somewhat of the name of a Christian, and of the duties of a Christian man.

We haue the name of Christians of Christ, to whom being vnseparablie knit, we are the members of that body whereof he is head. And Christ is not his proper name, (for hee is called Iesus)

Heb.9

Apoc.7.

1.Pet.2.

Of the name
of a Christi-
an.

Heb.10.

Jesus) but a name of office, deriued frō the Græke word *Χριστος*, which signifieth anointing, so Christ signifieth as much as annointed. Therfoze Terullian saith, it is not a proper name, but a name attributed. And he addeth, Annointed is no more a name than clothed, or apparelled, a thing accident to the name. But the kings and high priestes were annointed with oile, therefore Christ signifieth vnto vs him that is king, high priest, or bishop. And bicause we are named Christians, of Christ, who hath annointed vs with the holy Ghost, trully we also are kings & priestes. Where you may see how great a benefit we haue receiued of Christ God and man, for hee hath made vs kings and priestes.

We see what the dutie of Christians is, namely to maintaine this dignitie euen to the last gaspe, least it be taken from vs againe by sathan. Furthermoze, if we be kings, we are Lords ouer things and are free, ruling, not ruled or in subiection. For I say from sinne and euerlasting death, and from all vndeannesse: Lords ouer sathan, prince of this worlde, and ouer the worlde it selfe. For we rule the worlde and the flesh: we are not ruled by them. Hereunto belong those wordes of the Apostle: Let not sinne raigne in your mortall bodie, that yee should therunto obey by the lusts of it. Neither giue yee your members as instruments (or weapons) of vnrightheousnes vnto sinne: but giue your selues vnto god, as they that are alieue from the dead, & your members as instruments (or weapons) of rightheousnes vnto God. For sinne shall not haue power (or dominion) ouer you. And therfoze whē the prince of this worlde, yea and the worlde it selfe and the flesh, and sinne, the wicked affection therof,

doe what they can to dye vs againe out of freedom into bondage, we must (bicause we are kings) valiantly resist them, and continuing in conflict vanquish and ouercome them by the vertue of Christ raigning in vs. For S. John the apostle saith: Al that is born of God ouercommeth the worlde. And this is the victorie which hath ouercom the world euen your faith. Hitherto belongeth the doctrine of freedom and bondage, whereof I intreated in the former Decade.

By al these we gather that the principall dutie of Christians is alwaies to stand in battell array, and to keepe their place, to watch and endeouour by al forces and meanes, least at any time being ouercome of their enemy sathan they be spoiled of their reial or kingly dignitie, and be haled dwne into the bondage of hel. Trully if we ouercome in Christ, and with Christ, we shall raigne together with him, that is, we shall liue with him and all the saints in glorie for euer and euer. And thus are we kings in Christ. Thus are we Christians.

Againe, bicause we are Christians, that is to say, annointed, surely we are priestes also, and therfoze according to our priestly office, we teach, we admonish, we exhort, we comfort all our brethren, and all men that are committed to our charge. Where notwithstanding we doe necessarily make a difference betwē the Christian priesthood, and the ecclesiasticall ministerie. All Christians trully as well men as women are priestes, but we are not al ministers of the church.

For we cannot al one with another preach publicly, administer the sacraments, and execute other duties of pastozs, vnlesse we be lawfully called and ordained thereunto. This our priesthood

Christians
are kings &
priests.

Christians
are kings.

Rom. 6.

1. Ioh. 5.

Christians
are priestes.

priesthood common to all, is spiritual, and is occupied in common dueties of godlinesse, not in publike and lawfull ministeries of the Church. Wherevpon one may and ought to instruct and admonish an other priuately, and while he so doth, he executeth a priestly office: as when the god man of the house instructeth his childezen at home in godlines: when the godwife of the house teacheth and correcteth hir daughter: to be short, when every one of vs exhort euery neighboz of ours to the desire and studie of godlines.

For the Apostle Paule saith, Exhort yee one another dailie, while it is called to day: least any of you bee hardened through the deceitfulness of sinne. Moreouer since we bee priestes, we must offer sacrifices worthy of our God. And we haue sufficiently testified that after Christ our high and onely priest or bishop in all ages and in all the whole world, none doth offer a satisfactorie sacrifice to take away sin. For when he offered by himselfe, he offered a sacrifice but once, howbeit alwaies effectually to cleanse the sinnes of all. Therefore we offer vnto him thanksgiuing and prayse, celebrating the memorie of that one onelie sacrifice: we offer prayers: we offer our selues, that is to say our bodies, a liuely and reasonable sacrifice to God, together with all kinde of godlinesse and well doing. For Paule saith, By Christ we offer the sacrifice of prayse alwaies vnto God, that is, the fruite of lippes confessing his name. To doe good, and to distribute forget not, for with such sacrifice God is wel pleased. But touching these sacrifices, I haue spoken more in my former sermon, wherein I entreated what the true service of God is. But since all sanctification is & riseth

from one high priest Christ Iesus; we can sanctifie our selues no other wise, than with honest and pure conuersation of life, which thing is required at our handes, namely that we be holie, and that we sanctifie the name of our God with an innocent life, that it bee not euil spoken of though vs by men, but that they may see the good woorkes, of the faithfull, and glorifie the Father which is in Heauen. There is none but may see, that all the dueties of a Christian man are comprehended in these pointes, wherein vnlesse we exercise our selues earnestly, I doe not see that we are worthy of so excellent a name. That this most holy name was first giuen to the faithfull, at Antioch in Syria, Luke is witness: which yet let no man so vnderstande, as if that name afoze had bene altogether vnknewne to all men. For now it is become most comon, in time past it was the name onely of most excellent and holy men, and of such as rather were so in deede, then so accounted, though also by name they were in some manner so acknowledged. For Eusebius in his Ecclesiasticall historie maketh mention, that the ancient fathers Adam, Seth, Noe, Abraham, and other like vnto these were all Christians, and therefore al Christian religion to be the very purest, perfectest, and the ancientest. The words of Eusebius if any require are these: The nation of the Hebrewes is not new, but vnto all men in antiquities famous, and knowen to all. Their bookes and writings doe containe ancient fathers, of whom they make report before the flood, rare indeed and few in number, howbeit in godlinesse and righteousness and in all kind of vertues most excellent: & after the flood of other of the sons and nephues

The name of a Christian most ancient

Heb. 3.

Heb. 13.

nephews of Noe, as of Tharam and Abraham, of whome as their captaine and progenitor, the posteritie of the Hebrewes do boast. So that if any man shall say that all these from Abraham himselve euen to the first man being beautified with the testimony of righteousnes, through their workes, though not in name, were Christians, truly he should not stray from the truth. For a Christian signifieth a man, which excelleth other in knowledge and doctrine of Christ, with moderation of minde, & righteousness and continencie of life, and through fortitude of vertue and confession of godlinesse, toward the one and onely God of all creatures. And this name those auncient fathers did no lesse esteeme than wee doe.

Neither had they care of the corporall circumcision, as we also haue not: neither of keeping the Sabbath day, as we also haue not: nor of absteyning from meats, nor other differences? which things afterwarde Moses first of all ordeined, and figuratiuely deliuered them to bee performed: as such things also euen at this day pertaine not to Christians. But they say plainly the Christ or anointed of God. As also it is declared already before, that he both appeared vnto Abraham and gaue answer vnto Isaac, and Israell, & spake to Moses, and after him to the Prophetes. Wherby thou shalt find that these godlie men also obtained the name of Christ according to that saieing spoken of the: to wit, Touch not my Christes (or mine anointed) & do my prophets no harme. Therefore, it is manifest that this godly inuention of those men who liued holily in the time of Abraham, which

of late by the doctrine of Christ is preached to all nations, is the first, most ancient and eldest of all. Thus much Eusebius. Furthermoze if we behold our selues in this looking glasse of a Christian name, we shall see that verie fewe at this daie are worthy of this name. Truly all of vs are commonly so called, and we wil be named Christians, but fewe of vs liue a life worthy of our profession. We are named Christians of holie anointing. The holie anointing is the holie Ghost himselve. Vpon whom shall my spirite rest, saith the Lord: Euen vpon him that is poore and of a lowly troubled spirite, and standeth in awe of my words.

There are
but fewe
Christians.

Esay. 66.

But we set light by the worde of God, we haue very troublefom heads, we are corrupt with euill affections, and lewde lustes, we swell with pride, and therfore we want the ointment of holy oile, or are void of the holy ghost. Who therfore can say that we bee Christians? We are all of vs in manner ruled by wicked desires, by the flesh, the world, and the prince of this world, fewe of vs rule the world, and the flesh and those thinges which are in them. Therefore not the spirite of God, but the spirite of the world and the flesh beareth rule in vs. The diuell, the world, and the flesh haue dominion ouer vs, for in them we liue and them we doe obey, whereupon being estranged & let lose from all righteousness and holinesse, we are become slaues, seruing a most vile and filthy slauerie. For we not desiring to be deliuered, doe neither seeke a redeemer, nor being impatient of their tyranny, rise and rebell against them: but like faine-hearted cowardes we yelde our selues to be brought in subiection, and to be kept vnder their tyrannie:

rannie: nay it repenteth and irketh vs of our labours, watchings, pzaiers, and of al duties of godlines, and being carelesse, we lie lurking as in a place of voluptuousnesse. But who woulde vouchsafe such swine the most holie name of a chzistian, but he that is both excéeding foolish and wicked: No maruell then if such be thzrust downe into hel there eternally to burne, and there eternally to be poked vnto him whom they haue most wickedly chosen to themselves to follow. And nowe what one of vs is there that doth teach, admonish, and exhort those that boast and brag of this Chzistian name? I speake nothing heere concerning the doctozs, or teachers of the Church, but my talke doth touch the office and dutie of a Chzistian man. Truelie the most part of vs are slow in instructing our families and fellow bzythzen. For either it græueth vs to take the paine, or else we feare danger. Wherefoze we turne the office of admonishing and instructing vpo the publike ministers of the church, as though nothing at all of this matter were required of vs. For this cause spæches in a maner vnseemly to be spoken, are heard vttered of men: I haue not the office of a minister, I am no (Pfaff) pziest, why therfoze should I instruct: why should I admonish? And these care not how blasphemous and filthy things be spoken either at home or abroad. For they liue to themselves, and think that the glozy of God and the soules-health of their neighboz belongeth nothing vnto them.

But what sacrifices offer we wozythy of God and our name? where are pzaiers and thanke giuinges? where is the mortification of our flesh, and the denieng of this woꝛlde? where is compassion or well doing? where is an

holy and harmles life? The contrarie (if need so required) I could reckon by in a long bead-rol: but to what ende were it, to make a large discourse of those things that are manifest vnto all men? For who I pray you doth denie, that the life of this pzent age (of men, I mean, which brag and boast of their Chzistian name) is filthy, stincking, and pestilent: Which things since they be so true and euident, I haue nothing done amisse in saieng a little befoze, that at this day there are fewe Chzistians.

They that are wise, and desire to be according to their name, let them hear our Sauioz speaking in the Gospell of Matthew, Striue to enter in at the streight gate, for wide is the gate & broad is the way that leadeth to destruction and many there bee which goe in thereat. Bicause streight is the gate, & narrow is the way, which leadeth vnto life, and fewe there bee that finde it.

Matth.7.

Furthermoze they (which thing ought first of all to haue bæne spoken) do very greatly offende against religion, and Chzistian pzoession, which as they do not sincerely acknowledge the priesthood and kingdome of Chzist, so they boast themselves to bæ chiefelie praise-worthy, commendable and catholiclike, bicause they commit those things, which by al means obscure and darken the kingdom and priesthood of Chzist. Chzistians being content with this onelie title and name, do not ambitiously seeke after or admit an other name: But these men, as though the name of a Chzistian were but a light and triding name, neuer rest vntill they bæ also called by other names, as though they were Baptised into the name of Brion, Benet, Robert, or Frauncis.

Against false Christians.

Christians cleaving onely to their lawgiuer, maister, and teacher Christ, do not acknowledge the voice of strangers, neither go a strawes bredth from the diuine scriptures.

But these men charge thée with heresie, vnlesse thou receiue and worship for heauenly oracles all kind of constitutions of the Romish Church, though they be flat contrary to the wordes and teaching of Christ. Christians acknowledge themselves to haue one king, one deliuerer, one sauoz, and one head in heauen: These men worship his vicar in earth, and attribute saluation not onely to trisling things, but to very stinking and lothsome things.

Christians put al their trust in God, to whom they offer all their volues & prayers by Iesus Christ, whom they belæue to be the onely high priest, and most faithfull patrone and aduocate of al that belæue: They make their prayers to creatures, and mens imaginati- ons, and chose to themselves so many patrones and intercessors, as there do liue Saints in heauen. Christians know that the sacrifice of Christ once offered is alwaies effectuall to make satisfaction for all the sinnes of al men in the whole world, and of all men of all ages: But these men with often outcries, say, that it is flat heresie, not to confesse that Christ is daily offered of sacrificing priests, consecrated to that purpose. Therefore the name of a Christian is common to all, but the thing signified and ment by the name is common to the faithfull onely, who cleaue vnto one Christ.

Now I conclude my whole discourse of Christ, a King and a Priest,

with these wordes of Saint Augustine. The sonne of God which made vs, is made among vs, and being our king ruleth vs: & therefore we are Christians, bicause he is Christ. He is called Christ à *Chrismate*, that is to saie, of anointing. Kings also and priests were annointed, & he was annointed king and priest. Being a king, he fought for vs. Being a priest he offered himselfe for vs: When he fought for vs, he was as it were ouercom, yet by right he hath ouercome in verie deed. For he was crucified, and on his crosse wheron he was nailed he slew the diuell, and then he was our king. But wherefore is he a priest? bicause he hath offered himselfe for vs. Let a priest haue somewhat to offer. What could man find to giue? A cleane sacrifice? what sacrifice? what cleane thing can a sinner offer? O wicked sinner: O vngodly wretch: whatsoever thou shalt bring it is vnclean. Seeke within thy selfe what to offer, thou shalt find nothing. Seeke out of thy selfe what to offer, hee is not delighted in rammes or goates, or bullocks. They are all his, though thou offer them not. Hee found nothing cleane among men, which he might offer for men: therefore he offered himselfe a cleane offering, an vndefiled sacrifice. Therefore he did not offer that which wee gaue vnto him, but that which he toke of vs, & that he offered pure & cleane. He tooke flesh in the wombe of the virgin, that hee might offer pure and cleane flesh for vs that were vncleane. Hee is a king, he is a priest. In him let vs reioice. To him be glorie for euer and euer, Amen.

Of the holie Ghost the third person in Trinitie to be worshipped, and of his diuine power.

The eight Sermon.

I remaineth that after we haue expounded the mysteries of the sonn of GOD our LORD Iesus Christ, we consequently speake of the holie Ghost, and of his diuine power and operation. For vnlesse he inspire our minds, and rule our tong, we shall neuer be able worthily or profitably either to speake or heare any thing concerning him. For as no man knoweth those things which are of God, but the spirite of God: so men fetch the vnderstanding of heauenlie things, and the knowledge of the holie Ghost from no where else, than from the same spirite of God. Let vs therefore pray and beseech God the father, that by his sonne Iesus Christ he would vouchsafe to inlighten our darke and mistie minds by sending this his holie spirite into our hearts, and to direct vs in the sincere way of truth according to the holie Scriptures.

And first of al it seemeth not vnprofitable to erpound the word, spirit, because in the scripture it is diuersly taken, and very often bled, so that not seldome times he shall greatly erre, which is ignorant of the force of that word. Spirit properly is the signification of an element signifieng aire, winde, breath. In that signification we read this spoken of our Sauour. The wind bloweth where it lusteth,

and thou hearest the sound thereof, but canst not tel whence it commeth & whither it goeth. And Paule saith: If I praie with an vnknown toong, 1. Cor. 14. my spirite praieih, but my vnderstanding is made vnfruitfull. Doe the Apostle vseih spirite, for the breath or voice. For he ioineih it to the tong, and setteth it against the minde. By a Metaphor it is translated to euery bodiless substance, and is set against the bodie. Spirite therefore signifieth an Angel either good or bad. For the prophet (whose wordes Paule hath also rehearsed) saith: Which maketh his angels spirites, and his ministers a flaming fire. And again, Are they not all ministring spirites? These testimonies are vnderstood of god Angels: when the scripture speaketh of euill Angels, commonly it addeth some what, as an euill spirite, or an vncleane spirite.

We call also spirites or ghostes, which haue taken some shape that cannot well be discerned, spirites. So the Apostles not beleuing that the Lord was risen againe with his true bodie, whē they saw him, they thought they had sene a spirite. To whome shewing his feete and his hands, he saith: A spirite hath not flesh and bones as ye see me haue.

Again, spirit is taken for the breath of life, as with the Latins to breath is to liue, to leaue breathing is to die. David saith: When thou giuest it Spirit signifieth life. them, they gather it, when thou openest thy hande they are filled with good. When thou hidest thy face, Psal. 145. they 104.

K k k

they

they are troubled, when thou takest away their breath, they die, and are turned againe to their dust.

which consisteth in the spirite, not in the letter. And againe, The Lord hath made vs able ministers of the new testament, not of the letter, but of the spirite. For the letter killeth, but the spirite giueth life.

2. Cor. 3.

Spirit significth reuelatiō.
1. Iohn 4.

Gen. 6.

Spirit significth the soule of man.

Luke 23.

Iohn 19.

Actes 7.

Eccle. 12.

Spirit significth affection of mind.

Spirit significth spirituall motions.

Rom. 2.

And the Lord in Moses saith, I will destroy all flesh, wherein there is breath of life. The reasonable soule also of man is peculiarly called spirit, insomuch that spirit is verie often taken in the holy scripture for the reasonable soule of man. For in the Gospel thou dost read, Iesus when he had bowed downe his head, gaue vp the ghost (or the spirit.) And thou dost reade of the holie martyr Stephen, They stoned Stephen calling on and saying, Lord Iesu receiue my spirite. For Salomon saide befoze: The dust shall be turned againe vnto earth frō whence it came, and the spirite shall returne vnto God who gaue it.

And sometimes spirite significth the affection and motion, readinesse and prouocation of the minde. For Salomon saith, A man that refraineth not his appetite (or spirit) is like a citie which is broken downe. Thou maiest oftentimes finde in the Scriptures, the spirit of pride, anger, lust, or enuie, taken for a proud, angrie, lustfull or enuious affection. Also in Luke the 13. the verie soze disease, or soze of sicknesse, is called the spirite of infirmitie. The spirite also significth those spirituall motions, which the holie Ghost stirreth vp in the harts of the Saints, yea and the very giftes powred into the harts of men by the spirite. Which in euery place in Paul is to be seene.

Else-where spirite is opposed against the letter, the bodie, the figure, the type or shadowe, and is vsed for a moze high or mysticall meaning, and for the very pith of the thing: as when Paul saith, The circumcision of the hart, is the circumcision.

Wherefoze thou mayst find spirite to be taken for inspiration, reuelation and doctrine. For Iohn saith, Beleeue not euery spirite, but prooue the spirites whether they bee of God or not. And againe, Quench not the spirite, despise not prophecies. Last of all, God is called that vnmeeasurable and vspeakable power of the spirite, God; saith our Lord, is a spirite, & they that worship him must worship him in spirite and in truth. By this meanes the word spirite is common to all the persons of the reuerend Trinitie: howbeit it is peculiarie applied to the third person in Trinitie, of whom we make this Sermon.

Iohn. 4.

What the holy Ghost is

And albeit the holie Ghost, forso-much as he is God, can be compassed within no limits; for by his owne nature he is vspeakable, vnmeeasurable, incomprehensible, euerlasting: yet notwithstanding that I may say somewhat in a certaine order concerning him, if it will be no other wise, I will at the last shadowe out that which the scripture, the inspiration of the holie Ghost himselfe, verie largely declareth of him. The holie Ghost is the third person in Trinitie to be worshipped, very God, proceeding from the father & the sonne, which inlighteneth, regenerateth, sanctifieth, and fulfilleth the faithfull with al god graces. But that the holie Ghost is the third person in the holie Trinitie, I thinke it is sufficiently at large declared in the thirde Sermon of this Decade.

Surely this onely sentence of our Sauti

Sauour, Baptise them in the name of the father, and of the sonne, & of the holie Ghost, doth abundantly confirme to godlie minds, that the holie Ghost is the third person in Trinitie. Moreover, that he is verie God, of the same power, glozie, maiestie, and being with the father and the sonne, that especially proueth, because he is the third person in the holie Trinitie. Neither must we thinke that he is lesser than they, because he is reckoned in the thirde place. For though the blessed Trinitie be remembred of vs in order, yet notwithstanding there is no degree, no time, no place, or number in the blessed Trinitie. For blessed Athanasius made his confession according to the Scripture and saide: The Catholike faith is this, that we worship one God in Trinitie, and Trinitie in vnitie, neither confounding the persons, nor diuiding the substance. For there is one person of the Father, another of the Sonne, and another of the holie Ghost. But the Godhead of the Father, of the Sonne, and of the holie Ghost is one: the glorie equal, the maiestie coeternall. Such as the Father is, such is the Sonne; and such is the holie Ghost: The Father vncreate, the Sonne vncreate, and the holie Ghost vncreate. The Father incomprehensible, the Sonne incomprehensible, and the holie Ghost incomprehensible. The Father eternall, the Sonne eternall, and the holie Ghost eternall, and yet they are not three eternals, but one eternall, &c.

And Augustine also in his 15. booke *De Trinitate*, cap. 26. saith: In that high Trinitie, which is God, there are no distances of times, wherby it may be shewed or at least demanded, whether the Sonne were first borne of the Fa-

ther, and afterward the holie Ghost to proceed from them both, &c.

Truly we confesse that the father, the sonne, and the holy Ghost is one God, and that the same is eternal. Therefore let it trouble no man, that the spirit is put in the last place. For when the Apostle in his Epistle to the Corinthians framed his blessing hee said, The grace of our Lorde Iesus Christ, and the loue of God, and the fellowship of the holy Ghost be with you al, he maketh mention of the holy Ghost in the last place: but the same Paule saith, There are diuersities of gifts, but it is the selfe-same spirite.

And there are differences of administrations, but it is the selfsame Lord: and there are diuers maners of operations, but it is the selfe-same God, which worketh all in all: setting the spirite in the first place, teaching that the order of names doth not make difference of dignities. After this maner also in the former testimonie, he placed the sonne befoze the father, not ouerthrowing the order which the lord hath set down in Matth. but shewing the equalitie of the Trinitie in honoz.

For what canst thou moze plainly say, than that which the Scripture saith, that the holie Ghost doth sanctifie, renew, regenerate, gine life, and saue: And these are operations agreeable to God onely. By operations thercoze we manifestly acknowledge, that the holie Ghost is God, of the same essence and power with the father and the sonne. For the holie Ghost from the beginning befoze all creatures visible and inuisible, is a Creator, not a creature, as Job witnesseth, His spirite hath garnished the heauens. Againe, The spirit of God hath made me, and the breath of the Almighty hath giuen me life.

That the holie Ghost is very God.

1. Cor. 13.

1. Cor. 12.

Matth. 28.

Iob. 16.

Luke.1.

Zacharias the priest and father of S. John Baptist saith, Blessed be the Lord God of Israel for he hath redeemed his people: as he spak by the mouth of his holie Prophets which haue beene since the world began.

2.Pet.1.

And S. Peter saith, For the Prophecie came not in olde time by the will of man, but holy men of GOD spake as they were moued by the holy ghost. By this, I pray you, who cannot gather, that the holy Ghost is God: For God spake by the mouth of the Prophetes: and the holie Ghost spake by the mouth of the Prophets. Therefore the holie Ghost is God.

A.Gs.5.

The same Peter also in expresse words hath called the holy ghost God, when he accused Ananias of theft, yea and also of sacrilege: for when he had saide, Howe is it that Sathan hath filled thy heart to lie vnto the holie Ghost? by and by he addeth, Thou hast not lied vnto me but vnto God. To the doctrine of Saint Peter agree those things in all pointes, which S. Paule the Doctoz of the Gentiles hath taught. For he called the belouers the temples of God: Knowe yee not (saith he) that ye are the temple of God, and that the spirite of GOD dwelleth in you? And againe, Know ye not that your bodies are the temple of the holy ghost which is in you whom ye haue of God, & ye are not your owne? To be the temple of God, & to be the temple of the holy Ghost, Paule taketh to be one and the selfe same thing: it followeth therefore that the holie Ghost is God. For in his Epistle to the Corinthians, he expresse nameth the holie Ghost God. For after he had saide, There are diuersities of giftes, but it is the selfe same spirit, and had reckoned by the kindes of giftes, by and by he addeth: And all

1.Cor.3.

1.Cor.6.

these thinges worketh euen one and the selfe same spirite, distributing to euerie man seuerally euen as he will.

1.Cor.12.

And he himself had said a litle before There are diuerse manners of operations, but it is the selfe same GOD, which worketh all in all. But Didymus Alexandrinus, a man of excellent learning, doth knit by a most euident argument of the Godheade of the holy Ghost, declaring also that his nature doth altogether differ from the nature of Angels. For in his *1. lib. de Spiritu Sancto*, he hath left this written, S. Hierome so interpreting it: If the holy Ghost were a creature, he should haue at the least a limitable substance, as haue all things which are made. For although inuisible creatures are not limited within place and boundes: yet in propertie of substance, they are limited: but the holy Ghost, since he is in many places hath not a limitable substance. For Iesus sending forth the preachers of his Gospel, he filled them with the holy Ghost. But neither did all the Apostles go to all nations together, but some into Asia, some into Scythia, & other dispersed into other nations, according to the dispensation of the holy Ghost, which they had with them, euen as they also heard the Lozde saying: I am with you alwaies euen vnto the ende of the world. Hereunto doth that also agree, Ye shall be witnesses vnto me euen vnto the vttermost parts of the world. If therefore they being sent into the furthest parts of the earth to beare witness of the Lozde, were seuered one from another with a very great distance of place; and yet had present with them the holy ghost dwelling within them, whose substance is not limitable; it is manifest by the power of Angels doth farre

farre differ from this power of the Spirit. For, to use an example, the Angell which was present with the Apostle when he prayed in Asia, could not together at the selfesame time be present with other, which were abiding in other parts of the world. But the holie Ghost is not onely present with men being seuered one from another, but is also a continuall dweller in euerie Angell, principallitie, thzone and dominion, &c.

Now, who cannot hereby gather, that the holie Ghost is true and verie God? The selfesame author hath gathered verie manie arguments of the true Godhead of the holie Ghost, and next him the holie Father Cirill, and holie Athanasius hath absolutely discoursed vpon that matter, *Lib de Trinitate*, I I. to Theophilus. These fewe testimonies thus farre rehearsed, we thinke shall suffice those that obey and loue the truth.

They that stedfastly beleue these things, are not moued with any strange opinions and questions, curiously, yea wickedly brought in about this matter by ill occupied persons. For some are reported to haue denied the holie Ghost to be Lord. For they haue taught that he is a minister, and as it were a certain instrument of the father and the sonne. But Christ our Lord ioined the holie Ghost to himself and to the father, when he deliuered the forme of baptisme. For he saith: Baptising them in the name of the Father, and of the Sonne, and of the holie Ghost. And yet it is manifest that a creature is not ioined to the creator, in baptisme, neither that there is any seruite condition in the Godhead. Therefore the counsell of Constantinople in their Credo giue to the holie Ghost certaine terms, whereby they

might destroy certaine errors, calling him Lord, and giuer of life: for when he maketh him Lord, he maketh him equall to the sonne, and excludeth the condition of a seruant or minister: beside that, he denieth that he is their instrument. For there is one Lord: there are not manie Lords. And the sonne is not Lord of the holie Ghost: but the Lordship is common to the three Persons, which are onelie one Lord. And seeing the holie Ghost is the Lord, surely he is not appointed to a seruite ministerie, but inoued with Lordly authority, neither is he an vnder seruant to doe the worke, but is a ioint worker with the father and the sonne, yea and he himselfe doth worke as Lord.

Againe, certaine other are reported to haue taught that the holie Ghost is not a substance or a person, but as it were an accident, that is to say, a stirring vp, a prouocation, or a motion of a godlie and renewed minde. And in verie deede our mind being illuminated with the holie Ghost is oftentimes called spirit, but we must wisely distinguish the creature from the creator, and the accident from the substance. The blessed Apostle distinguished our spirite from the holie Spirite of God, when he said, As many as are led by the spirit of God, they are the sonnes of God. The spirit it selfe beareth witnes to our spirit, that we are the sonnes of God. And the same Apostle saith: The flesh lusteth contrary to the spirit, and the spirit contrarie to the flesh. And who vnderstandeth not that the mind of man instructed of the holie Ghost, is here called the spirit, not the third person himselfe in the reuerende Trinitie? And that minde, as touching illumination, is not of it selfe, but proceedeth from the holie Ghost

The holy Ghost is a substance not an accident.

Rom. 8.

Gal.

Ghost illuminating it; neither cometh it from any other than from him which is the third person in Trinitie, but that minde is not the very person of the holie Ghost: as imagination proceedeth from the soule, and yet it is not the soule it selfe. That stirring of the spirit in vs is an accident, but God is not an accident, neither is mingled with the accident.

We must therefore confesse according to the Scriptures, that the holie Ghost is a person subsisting, coequall in nature or essence with the father and the sonne, and therefore to be worshipped and glorified of vs, as verie God and Creator: againe that a godlike and holie motion stirred vp in the mindes of holie men by the spirit, is the effect and working of this holie spirit, and is called a holie spirit, but after a certaine manner proper to it. Otherwise we denie not that the holy Ghost himself being promised, is communicated vnto vs, but after our capacity, and as he will. For what is he amongst men that is able to comprehend the fulnesse of the everlasting and incomprehensible God?

Furthermore, touching the proceeding of the holy Ghost from the father and the sonne, the Diuines haue curiously, subtilly, and busily disputed. For the question is asked, Whether hee proceed from the father alone, or from the sonne also? In which question the Latines seeme to disagree verie much from the Grecians. The question is also asked, What manner of proceeding this is? We, omitting manie curious questions, will briefly declare those things vnto you, which are wholesome and agréable with the holie Scriptures. For who shall be able to canuasse out all the questions of curious men, and all the bolde and vn-

cleane thoughts of idle heads, without offence to god men, and especially of the simple hearers? What the holie Ghost proceedeth from the father and the son, the scripture manifestly teacheth, which most plainly sheweth that he is the spirit of either, or both of them. For he it is of whom the Apostle saith: Because ye are sonnes, God hath sent the spirit of his sonne into your harts.

And the sonne speaking of the same spirit saith: For it is not you that speake, but the spirit of your father, he it is which speaketh in you. Againe the same sonne saith of the holy Ghost Whome I will sende vnto you from the father. And againe he saith elsewhere: Whome the father will send in my name. Therefore he proceedeth from both, as well from the father as from the sonne. For although this be read elsewhere to be spoken of the holy ghost: Which proceeded from the father, yet it is not denied that he proceedeth from the substance of the sonne also.

But that more is, Cyrill a Græke Writer, expounding the gospell of S. John, and interpreting this selfesame place, *Lib. 10. Cap. 33.* saith: When he had called the comforter the spirit of truth, that is to saie, his spirit (for he is the truth) he addeth that he proceedeth from the father. For as he is the spirit of the sonne naturally in his abiding, and through him proceeding, so also surely is hee the spirit of the father. But vnto whom the spirit is common, surely they cannot by any meanes be diuerged in substance. Againe S. Augustine in his fiftenth booke *De Trinitate, Cap. 26.* saith: Who may vnderstande by this that the sonne saith (as the father hath life in himselfe) that he gaue life

The holy ghost proceedeth from the father & the sonne.

Gal. 4.

Math. 10.

John 15.

John 14.

John 15.

John 5.

vnto

unto the sonne as being then without life, but that he, so begat him without time, that the life which the father gaue to the sonne in begetting him is coeternall with the life of the father, which gaue it him.

Let him vnderstande, as the father hath power in himselfe, that the holie Ghost might proceed from him, so hath he giuen to the sonne that the same holie Ghost may proceede from him, and both without beginning, and so it is said that the holy Ghost proceedeth from the father, that that which proceedeth from the sonne, might be vnderstood to be of the father and the sonne. For if the sonne haue ought, he hath it of the father: surely he hath it of the father that the holie Ghost proceedeth from him. Thus farre he. By all this we gather that the holy Ghost proceedeth, as well from the father, as from the sonne.

Now as concerning the manner of proceeding, we saie that the proceeding of the holie Ghost is two-fold, or of two sorts, temporall, and eternall. Temporall proceeding is that, whereby the holie Ghost proceedeth to sanctifie men. The eternall proceeding is that, whereby from euerlasting he proceedeth from God. The spirite proceedeth from both parts, from both of them, as well from the father as the sonne. Neither doth he proceede from the father into the son seuerally, and from the sonne into creatures. For I saie the nature and substance of the father and the sonne, is one and the selfesame, inseparable, and coeuerlasting too.

Temporall proceeding commonlie is called a sending and gift. For the holie Ghost is sente two manner of waies vnto men, visibly, that is to saie, vnder some visible forme, as

of a doue, and of fierie tongues: as hee is read in the gospell, and in the Actes of the Apostles to haue bene giuen to Christ, and the Apostles: inuisibly, he is daily and as it were euery moment giuen to the faithfull, the spirite of Christ watering vs with his grace, and giuing faith, hope, and charitie vnto vs.

Howeouer, the eternall proceeding of the holie Ghost, whereby he proceedeth out of the substance of the father and the sonne, is vspeakable, as the begetting of the sonne by the father. Whereupon it is not said in the gospell, hath proceeded, or, shall proceed, but, Proceedeth: so the Lorde declareth his eternitie of proceeding, and that the substance of the father, and of the sonne, and of the holie Ghost is coeternal, and vnseparable, and nothing at all differing.

Eternall proceeding.

Saint Augustine in his fiftenth booke *De Trinitate*, and 26. Chapter saith: He that is able to vnderstand the begetting of the sonne by the father without time, let him also vnderstand the proceeding of the holy ghost from them both without time. And if any aske this question, Since the holie Ghost proceedeth from the substance of the father and the sonne, howe commeth it to passe that he is not called the sonne?

I aunswere that the Scripture calleth the seconde person the sonne, and testifieth that he is the onely begotten of the father: and that the same no where maketh anie mention that the holie Ghost is begotten, or that he is called the sonne. Neither haue the ancient fathers made anie other answere to this question. And I like the similitude which is here exprest. If one streame shoulde flowe from two springs, it might wel

The proceeding of the holy Ghost is two fold or of two sortes.

Temporall proceeding.

he saide to flowe from them both, yet it coulde bee saide to bee the Sonne of neither of them. Here vnto I shal not seeme vnfruitfully noz beside the purpose, to adde the disputations of Didimus concerning sending, least anie should vnderstand that peruerlie, and according to the flesh, which is spirituallly to be interpreted by faith. The holie Ghost the comforter, is sent of the Sonne (saith hee) not according to the ministerie of Angelles, or Prophets, or Apostles, but as it becommeth the spirite of God, to bee sent of the wisdom and truth of God, hauing an vnseparable nature, with the selfe same wisdom and truth. For the sonne being sent of the father, abiding in the father, and hauing the father in himselfe, is not separated noz sundred from the father. And the spirite of truth also being sent of the sonne after the manner aforesaide, proceedeth from the father, not from else where remouing vnto other things. For this is impossible and blasphemous likewise. For if this spirite of truth bee limited within a certaine space, according to the natures of bodies, leauing one place he goeth to another: but euen as the father not consisting in place, is far about and beyonde the nature of all bodies: so also the spirite of truth is not limited within space of place, seeing he is bodilesse, and as I may more truely say, excellling all and euerie reasonable creature. Because therefore it is impossible and wicked, to beleue these things which I haue said, in bodily creatures, we must vnderstand that so the holie Ghost went out and came from the father, as our Sauour doth beare witness that hee himselfe went out and came from the father, saing: I went out and came from God. And as wee separate pla-

ces and chaunginges of places from bodilesse things, so also we do separate these speeches, inwardly (I mean) and outwardly from the nature of things intellectuall. For these two wordes pertain to bodies, that may be touched and haue bignesse. Therefore wee must beleue the vnspokeable worde, which faith onelie and alone maketh knowne vnto vs, that our Sauour is saide to come out from God, and the spirite of truth to proceede from the father, &c.

Other questions both scrupulous and verie many, I passe ouer vntouched: in these things I require a mind religious, and not a curious, a faithfull mind and not a subtil.

Now there is but one holie Ghost, because hee is alwaies one and the selfe same God. It is the same spirite therefore which spake vnto the Patriarches, Prophets, & Apostles, and which at this day speaketh to vs in the Church. For therefore the Counsel of Constantinople, is thus read to haue confessed their faith: I beleue in the holie Ghost, the Lorde. And anone after, Who spake by the Prophets. And I beleue one Catholike and Apostolike Church. These sainges are taken out of the holie Scripture. For S. Peter testifieth in expresse words, that the spirite of Christ was in the Prophetes, and there was none other spirite in the Apostles than the spirite of Christ. And Paule the Apostle saith, Seeing then wee haue the same spirite, as it is written (I beleued and therefore haue I spoken) we also beleue and therefore speake.

Vpon which testimonie Tertulian inferreth, and (no doubt) soundlie: It is one and the selfe same spirite therefore which was in the Prophetes

Looke in the
3. Sermon of
this Decade
about the
beginning.

1. Pet. 1.

2. Cor. 3.

phetes and the Apostles. Hee promiſeth that the ſelfe ſame ſpirite ſhall bee alwaies in the Church. They erred therefore, yea ſoulie they erred, whoſoeuer among them of olde, ſcigned one God and ſpirite of the olde Teſtament, and another of the newe Teſtament. *Didymus Alexandrinus* the bright light in his age of all the Grecian Churches, in his firſt booke intituled, *De ſpiritu ſancto*, ſaith, Neyther ought we to think that the holy Ghost is diuided according to ſubſtances, bicauſe he is called the multitude of good graces. For he cannot ſuffer, he cannot be diuided, neither yet be changed, but according to his diuerſe manners of workings and vnderſtandings, he is called by many names of good graces, bicauſe hee doth not indue his partakers with his communion, after one and the ſelfe ſame power, &c. Furthermoze, the holie Ghost hath increaſing, or fulneſſe, and diminiſhing and want in man: not that in God (who as it is commonlie and truelie ſaide, neither receiueth moze or leſſe) there is any chaunge to be found: but bicauſe man according to his capacitie, receiueth the ſpirite plentifully and liberally, or meaurably and ſparingly, euen as it pleaſeth the holie Ghost. The portion of the ſpirite of Helias, was giuen double from Heauen to Helifeus. And it is ſaide of our Sauour, that the father gaue him the ſpirite, not by meature, for the Lord himſelfe elſewhere ſaith, Whoſoeuer hath, to him ſhall be giuen, and hee ſhall haue more aboundance: but whoſoeuer hath not, from him ſhall be taken away, euen that he hath. Saule had receiued excellent graces, but bicauſe he did not uſe and exerciſe them, the god ſpirite of God departed from him, and

the euill ſpirite ſucceded and tormented him. And the ſpirite of God departed, euen as it commeth alſo, at one inſtant. For when we are forgotten of the Lorde, the ſpirite of God departeth from vs. Wherebypon we reade that Dauid prayed, Caſt mee not away from thy preſence, & take not thy holy ſpirite from me. And againe, Sta bliſh me with thy principal ſpirite.

Pſal. 51.

Perſt after theſe things, it ſeemeth that we muſt diligently ſearche out what the effect and what the power of the holy Ghost is. The power of the almightie and euerlaſting God is vnſpeakeable, therefore no man can fully declare, what the power of the holie Ghost is. Yet ſomewhat I will ſaie, making thoſe things manifeſt, which hee woꝛketh chiefly in men. For otherwiſe the father by the ſpirite woꝛketh all things, by him hee createth, ſuſtainer, moueth, giueth life, ſtrengtheneth and preſerueth all things: by the ſelfe ſame hee regenerateth his faithfull people, ſanctifieth and indueth them with diuers kindes of graces. Wherebypon in the deſcription aboue mentioned of him, copying in ſoure members his principall powers and effectes, which thewe themſelues by their woꝛking in men, I ſaide that hee doth illuminate, regenerate, ſanctifie, and fulfill the faithfull with all god graces. Which thinges that they may the better be vnderſtoode, it ſhall bee god firſt of all to declare (as well as we can) the appellation or names of the holy Ghost, which the holy ſcripture giueth him: & then to recite one or two places of the olde and new Teſtament, to ſet ſoꝛth and declare the power of the holie Ghost. Firſt hee is called the holie ſpirite of God, bicauſe al creatures as many as are ſanctified,

Of the effect and power of the holie Ghost.

The holy Ghost is the ſpirit of God.

are

Increaſings of the ſpirit.

4. Reg. 2.

Iohn. 3.

Marth. 13.

1. Sam. 16.

are sanctified by him.

The heauenlie Father sanctifieth with his grace, but through the blode of his beloued son, and sanctification is deriued vnto vs, and sealed by the spirit. Therfore the holy Trinitie being one God doth sanctifie vs. It is a wicked thing therefore to attribute sanctification to strange & sovraine thinges: It is a wicked thing to translate purification & iustification, from the creature, vnto the creature.

Moreouer, he is called holy, to make a difference of him from other spirits. For we reade in the Scriptures, that there was and is a spirit of the world, a spirit of infirmitie, a spirit of fornication and vncleanness, and a spirit of pride.

From all these the holie Ghost is separated, which inspireth into vs the contempt of this worlde, which openeth vnto vs the Scriptures, and confirmeth vs in truth: which purifieth our heartes, and maketh our minds chaste, and so preserueth them: finally, which maketh vs lowlie and gentle, and driueth awate from vs all maliciousnesse.

The same holie Ghost is called the spirit of God, and of the Sonne. Of God, to make a difference betwene it, and the spirit of Sathan. And it is called the spirit of the Sonne, because it is the proper and naturall spirit of the son, which hee also communiceth vnto vs, that we also might be the sons of God. For Paule saith, Ye are the temple of God, and the spirit of God dwelleth in you.

Again, If any man haue not the spirit of Christ, the same is none of his. And againe, Because yee are sons, God hath sent the spirit of his son into your hartes, crieng Abba father. Moreouer, our Lorde him selfe in the

hystorie of the Gospel calleth the holie Ghost a comforter, saing: I will praie the father, and he shal giue you an other comforter, that hee may abide with you for euer, euen the spirite of truth, whome the world cannot receiue, because the worlde seeth him not, neither knoweth him, but yee know him for he dwelleth with you, and shal be in you. For παρακλητος, signifieth a comforter, a sinner by or a pro-uoker, an exhorter, an aduocate or patron, which pleadeth the cause of his client: For the holy ghost is y^e mouth, the eie, the hart, the counsel, the hand, and the foote of all the faithfull. Didymus, in his worke intituled, *De Spiritu sancto*, saith, (Christ) Giving the holie Ghost a name answerable to his working, calleth him the comforter. Because he doth not onely comfort those whom he findeth worthy of him, and setteth them free from all heavinesse, and trouble of minde, but giueth vnto them a certain incredible ioy and gladnes, insomuch that a man giuing God thanks because he is counted worthy of such a guest, may saie, Thou hast giuen me gladnesse in my hart. For euerlasting ioy and gladnes is in the heart of them in whome the holie Ghost dwelleth.

The holy ghost verily alone maketh the consciences of men voide of care, quiet, and at peace befoze God in the matter of iustification and in all temptations of the worlde. Paule saith, This onely I desire to learne of you, whether ye haue receiued the spirit, by the workes of the lawe, or by the preaching of faith. The Apostles being beaten with rods, whē they were indued with the holy ghost, & had that Comforter present in their mindes, went reioyng from the presence of the counsel, because they were counted

The holie
ghost is a
comforter.
Iohn 14.

The holie
Ghost is a
comforter,
and giueth
ioy and glad-
nesse.

The holy
Ghost is the
spirit of
God and of
the sonne.

1. Cor. 3.

Rom. 8.

Worthy

worthy to suffer reproch for the name of Christ. So we read in the Ecclesiasticall historie, that the Martyrs of Christ being full of the holie Ghost, euen in extreame tormentes, and most bitter deathes, were most patient, and sang praises, and gaue thanks vnto God.

Furthermoze, we haue hearde that the holie Ghost is called of the Lorde the spirite of truth. For in another place also he beautifieth him with that name, for he saith, When the comforter shall come, whom I will sende vnto you from the father, euen the spirite of truth, which proceedeth from the father, hee shall beare witness of mee. And he is called the spirite of truth, because there is another hypocriticall spirite, an erroneous and lieng spirite, in the mouth of all false Prophetes. This our spirite worketh in his worshippers, sincerity, gentlenesse of minde, and integritie. Whole he teacheth all truth.

For our Lord else where in the Gospell saith, That comforter, which is the holie Ghost, whome the Father will sende in my name, he shall teach you all things, and bring all thinges to your remembrance, what so euer I haue saide vnto you. Therefore the spirite of truth hath taught the Apostles all truth that is to be belæued, and all godlinesse: and they haue deliuered the same fully to the Church. For the holie Ghost driueth away all errours, destroyeth all heresies, confoundeth all idolatrie and vngodlines, and poureth true faith into our harts, and establissheth true religion in the Church.

The Actes of the Apostles afforde vs verie manie examples. By this spirite of God the Apostles foretolde thinges to come, shadowing out among

other thinges Antichrist, and the corruption of this our last age, and admonishing the Church, least the elect shoulde be intangled in errours, and blasphemous wickedneses.

Now, he is called the spirite of promise, for that he was promised of God by the prophets through Christ to the fathers, to the Apostles, and to all that beleue the Apostles doctrine, and was at length also through the same Christ fullie giuen and perfourmed. This worde putteth the godlie in minde, that they shoulde not ascribe the hauiing of this so great and healthfull a giste to their merits, but to the mere grace of God. And the holy Ghost is graunted, yea, giuen vnto vs by the promise of God. Whereupon it followeth, that all the gifts of God are freely giuen, which thing the Apostle Paule principally proueth, and earnestlie beatefeth into our heads in his epistles, specially to the Romanes and the Galatians.

In Luke the Lorde saith, If I with the finger of God cast out diuels, no doubt the kingdom of God is come vpon you. Saint Matthew rehearsing the same wordes, saith: If I by the spirit of god cast out diuels, then is the kingdome of God come vpon you. Therefore the holie Ghost is called the finger of God, to wit, the might and power of God. Men of occupations worke with their fingers: God worketh his works by his diuine power, I meane by his spirite: whose power is so great, that euen his little finger, (giue me leaue so to speake) surpasseth all the power and strength in the worlde. That appeared in those Sorcerers of Egypt. Didymus

The spirite of promise.

Gala. 3.

The holie ghost the finger of God. Luke 21.

Exod. 8.

ently

The holie ghost is the spirite of truth.

John 16.

John 14.

Looke in the
3. Sermon of
this Decade,
what things
are spoken a-
gainst the
heretikes
called the
Anthr ypo-
morphites.

ently that we should not for cozpozall thinges forge and feigne vnto our selues a cozpozal meaning of spiritual thinges. For he saith: But beware, leass thou being cast downe vnto base thinges, dost imagine in thy minde euersities of cozpozall actions, and begin to forge to thy selfe magnitudes, and inequalities, and other members of the bodie greater and lesser, saying: that the finger from the hand, and the hand from him whose hand it is, doth differ by manie inequalities, bicause the scripture doth now speake of bodiless things, purposing to shewe the vnitie onely, and not the measure of substance also. For as the hand is not diuided from the bodie, by the which it woorketh and bringeth all things to an end, and is in him whose hand it is: so also the finger is not separated from the hande, whose finger it is. Therefore away with inequalities and measurements, when thou thinkest of God, and vnderstande the vnitie of the finger, of the hand, and of the whole substance, by which finger the lawe was written in tables of stone. Thus farre he. Now the holie Ghost is read as wel in the writings of the prophets as also of the Apostles to be shadowed out by water, and a liuely or continuall running fountaine.

I wil powre out (saith the Lord by Esay) waters vpon the thirstie, & riuers vpon the dry ground. And anon by interpretation he addeth: I will powre my spirit vpon thy seede, and my blessing vpon thy stocke. And in the Gospel the Lord saith: If any man thirst, let him come vnto mee and drinke. He that beleueth in mee, as saith the scripture, out of his bellie shall flowe riuers of water of life. To which in waite of exposition the holie Euangelist addeth: But this hee

Esai. 44.

Iohn 7.

spake of the spirite, which they that beleue in him should receiue. Surely water maketh barren groundes fruitfull, cleanseth things defiled, giueth drinke to them that be thirstie, and cooleth them that are in a heate: so the grace of the holie spirite maketh barren mindes fruitfull, to bying forth fruit to the liuing God. By the selfesame grace our harts are clesed from all uncleannesse, the same quencheth the thirst of the soule, and comforteth it when it is afflicted, and fulfilleth all the desires thereof.

Fire is simple and pure, and some bodies it consumeth, and other some it purgeth, making them moze fine and cleane: It warmeth also, and hath manie profitable and necessarie operations in man. Therefore the holie Ghost is rightly shadowed out vnto vs by fire. For he is pure and simple, he consumeth the vngodlie, cleanseth the faithful from the filthinesse of sinnes, and maketh them to burn with the loue of God and their neighbour, setting them on fire doubtlesse with the fire of his loue.

When he was giuen to the Apostles in the day of Pentecost, there was heard a sound as it had bene with the force of a mightie wind comming: by which thing was signified, that the doctrine of godlinesse should be spred thoroughout the whole worlde, by the power of God & wonderfull successe, maugre the might of the whole worlde, setting shoulder against the same all in vaine. For the winde (no man staining it) bloweth through the whole worlde, pearceth all places, and no man can keepe it out, it hath also wonderfull effects in bodies to change them. And the holy Ghost perceeth all things, softeneth mens hearts, and of forward, stubborne, and rebellious, hee maketh

The holie
ghost is fire.

The holie
Ghost a
mightie
winde.

maketh most lowly, modest, and obedient men. Fierie tongues appere bypon the heades of the Apostles, and disciples indued with the holie Ghost, signifieng doubtlesse the operation, or working of the holie Ghost, of which they were signes and assuraunces. For he instructeth, exhorteth, and comforteth the faithfull: neither doth he arme his faithfull Apostles with colde tongues, but fierie tongues. The Apostles when they preached the Gospell, seemed not to speake, but to lighten and to thunder, wherbypon also certaine of them were called of our Sauour, the sons of thunder.

Furthermoze, the holie Ghost appere in the likenesse of a Doue bypon the Sonne of God, euen then when he was baptized of John Baptist. For a Doue is milde and gentle, without malice or harme. Wherof sprung the prouerbe, Manners like a Doue, Doue-like simplicitie. And More gentle than a Doue. For a Doue is among birdes, as a sheepe among four footed beastes, which thinketh no hurt to any liuing creature: Wherby Christ is also called a sheep or a lambe. Of the spirit of God therefore the wise man saith verie well. The spirite of wisdom is holy, one onely, manifold, subtil, quicke, moving, cleare, vndefiled, plaine, sweete, louing the thing that is good, sharpe which cannot be letted, doing good, kinde to man, stedfast, sure, free from care, hauing all power, circumspect in all things, and passing through all vnderstanding and cleane, yea most subtil spirites.

Againe, they that are indued with the holie Ghost, are called the annointed of the Lorde. For the holie Ghost is called both oile and annointing: for vnlesse we be watered of the holie

Ghost, we ware barren and waste away. For we are voide of liuelie and heauenly moisture, and of our owne nature alwaies wither and war die. And of this annointing there went a notable figure befoze, in the ceremonial annointing of Kings and priests. S. John saith, And the annointing which yee haue receiued of him, dwelleth in you, and yee neede not that anie man teach you, but as the same annointing teacheth you of all things, and it is true, and not lying: and as it taught you, abide in it. For the Lord also saith in Ieremie, This shall be the couenant that I will make with the house of Israel after those daies, I will plant my lawe in the inward partes of them, and write it in their hartes, and will be their God, and they shall be my people. And from hencefoorth shal no man teach his neighbour or his brother, saying: Knowe the Lord, for they shall all knowe me, from the lowest vnto the highest, saith the Lord. For I will forgieue their misdeedes, and will neuer remember their sinnes any more.

But we shewed a litle befoze, that the holie Ghost is the vniuersall teacher of all truth. Hitherto that seemeth to belong which S. Paul saith, It is God which hath annointed vs, which hath also sealed vs, and hath giuen the earnest of the spirite in our hearts. For nowe the holie Ghost is not onely called annointing, but also the sealing by or earnest of our saluation. For *ἀρρα*, or *ἀρραβων*, is a part of payment, which maketh assurance of the whole summe to be paid, to wit, a pledge. And surely, the holie Ghost doth nowe testifie, yea, it doth seale and assure vs; that we are the sonnes of God, and that when time is we shall be receiued into the euerlasting

The holie
ghost a fierie
tong.

1. Iohn 2.

Iere. 31.

Hebr. 8

2. Cor. 1.

The holie
Ghost is the
earnest of
our inheritance.

The holie
Ghost a
doue.

Match. 3.
Isay. 53.
Iohn 1.
Actes 8.
Sapi 7.

The holie
Ghost oile
& annointing.

Ephes. 1.

thing inheritance. Paule againe saith, Yea are sealed with the holy spirite of promise, which is the earnest of our inheritauce, vnto the redemption of the purchased possession, vnto the praise of his glorie. Ephes. 1. What assuraunce doth maruellouslie confirme and comfozt the mindes of the faithfull in temptations, encourageth them besides that to patience in aduersitie, and to holinesse of life.

1. Iohn 4.

For here vpon saide Saint Iohn, Little children ye are of God, and haue ouercome them: for greater is hee that is in you, than he that is in the worlde. And againe, Nowe are wee

1. Iohn 3.

the sonnes of God, and yet it doth not appeere what we shall be: but we knowe, that when wee shall appeere, wee shall bee like vnto him, for we shal see him, as he is. And euery man that hath this hope in him purgeth himselfe, euen as he also is pure. And as the holy Ghost is an vnspcakable knitting togither, whereby the three persons are inseparably coupled one with an other in euerlasting loue and concoz: euen so the same coupleth the spouse of Christ with his spouse, with a knot that cannot be losed, and ioyneth together betwene themselues all the members of his mysticall bodie in an euerlasting couenaunt. For as the members of our bodie are ioined togither whole and sounde by the benefite and enioieng of life, so the mysticall bodie of Christ is vnited togither by the holie Ghost. Therefore it is no maruell, that hee is called or noted with the name of loue which powzeth loue into our harts.

Rom. 5.

And albeit by these names of the holie Ghost, his operation may be vnderstode, yet will I adde certaine testimonies of Scripture, out of which his power or effect, especiallie

The operations of the holie Ghost.

in vs, may be moze fully vnderstode. Csaie almost in the beginning of his prophetic, describing the person of the King our Messias, among other things saith: The spirite of the Lord shal rest vpon him, the spirite of wisdom and vnderstanding, the spirite of counsel and strength, the spirite of knowledge, and of the feare of the Lord, and shall make him of deepe iudgement in the feare of G O D. Though he declared manie, yet hath he not reckoned by all the powers of the spirite. Therefore it is not for vs to bring into a streite, and with the common sozte to compzise in a narrowe number of seuen, the powers of the spirite. For we haue hearde hitherto, that there is the spirite of promise, of doctrine, of humilitie, and gentlenes, &c. To which beside these, there are reckoned by verie many togither. For he is the spirite of wisdom. But howe great this is, and how farre it reacheth, it is manifest euen in the woords of Salomon. To wisdom is ioined vnderstanding, which is said to be the action and applieng of wisdom ordered or framed to thinges, places, times, and persons. Counsell is required and giuen in doubtfull matters, and sheweth what we may most conueniently doe. Strength ministreth sufficient force and constancie to execute and perfozme, yea and patientlie to beare, whatsoeuer by counsell we haue learned either to be done or to be suffered. And nowe knowledge is an experience obtained and gotten by long time and ble. Unto these is feare added, that is to saie, godlinesse and true religion, wherevnto vnlesse we refer all our scienges and dwinges, wisdom, vnderstanding, counsell, strength and knowledge shal nothing profite vs.

Isai. 11.

Wisdom.
Vnderstanding.

Counsell.

Strength.

Knowledge.

Feare.

To be hozt, whosoener is indued with the spirit of God, whatsoeuer he thal either do or say, wil sauour of the feare of God, finally hee shall saie and doe all things vnto the glozy of God, and al these things truly are fræly and fully dzawn out of the onely fountain of the holy Ghost. Paule the Apostle in his Epistle to the Romans describing the wonderfull foize of the holie Ghost working in vs being new bozn, saith: They that are in the flesh cannot please God. But ye are not in the flesh, but in the spirit, if so be the spirit of God dwell in you. If anie man haue not the spirite of Christ, the same is none of his. And if Christ be in you, the body is deade, bicause of sin; but the spirite is life for righteousness sake. But if the spirit of him that raised vp Iesus from the deade dwell in you, euen he that raised vp Christ from the dead, shall also quicken your mortal bodies, bicause that his spirit dwelleth in you.

The same Apostle in his epistle to the Cozinthians teacheth, that by the reuelation of the holie Ghost, the misterie of the kingdome of God is verie manifestly opened vnto vs. God, saith he, hath reuealed them vnto vs by his spirite. For the spirite searcheth all things; yea the deepe thinges of God. For what man knoweth the thinges of man, saue the spirite of man which is in him? Euen so the thinges of God knoweth no man but the spirite of God. And we haue not receiued the spirite of the world, but the spirite which is of God, that we might knowe the thinges which are giuen to vs of Christ. Hitherto persaine these wordes of our Lozde and Sautour, out of the holie Gospell, I tell you the truth, it is expedient for you that I go away. For if I goe not

awaie, that comforter will not come vnto you: but if I depart, I wil send him vnto you. And when he is come, he will rebuke the worlde of sin, and of righteousness, and of iudgement. Of sin, bicause they beleue not on him. Of righteousness, bicause I go to the father, and ye see me no more. Of iudgement, bicause the prince of this world is iudged alreadie. And it is euident that in all these clauses the whole sum of religion is contained, which the holie Ghost most plentifully hath deliuered vnto the Church. Which we also touched in the exposition of the names of the holie Ghost. It followeth in the gospell, I haue yet many things to say vnto you, but ye cannot beare the away now. Howbeit when he is come which is the spirite of truth, hee will leade you into all truth. Hee shall not speake of himselfe: but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. And since it is certaine that the holie Ghost is come, it is euident, that he led the Apostles into all truth: insomuch that whatsoeuer agreeth not with their writings, is woorthilie suspected of a lie. Otherwise I doubt not but hee at this daie speaketh in the Church by those which are his: but it is without controuersie, that the holie Ghost doth not gainsaie himselfe. And that things to come were reuealed to the Apostles by the spirite, we haue touched in the exposition of the names of the holie Ghost. Neither is it doubtfull, but at this day he reuealeth many things to the saints in the Church, euen those thinges which pertaine to the preservation of the Gospell of Christ and the Saints.

Againe we reade in the Epistle of Paule to the Cozinthians, The manifestation.

Rom. 8.
The spirite doth mortifie and quicken.

The spirite or holie Ghost reueleth the misteries of the kingdome of God.
1. Cor. 2.

The spirite foreshe weth thinges to come.

Acts II.

Iohn 16.

The diuers
gifts of the
holie Ghost.

festation, saith he, of the spirite is giuen to euerie man to profit withall: for to one is giuen by the spirite, the worde of wisdom, to another the worde of knowledge by the same spirite: to another is giuen faith by the same spirite, to another the gifts of healing by the same spirite, to another power to doe miracles, to another prophesie, to another discerning of spirites, to another diuers kindes of toongs, to another the interpretation of toongs. But all these worketh that one and the selfesame spirite, diuiding to euerie man seuerally, euen as he will. All these things are manifest, neither neede they anie further exposition. These are great and eident gifts of the holie spirite, vnto which also if we ad those wordes which the same apostle hath set down concerning the same spirite of God, we will make an ende. The fruite of the spirit, saith he, is loue, ioie, peace, long suffering, gentlenesse, goodnes, faith, meeknesse, temperance. These I saie, and all other vertues, the holie Ghost, which worketh all good things in all men, graffeth, planteth, pserueth, defendeth, and bringeth vnto full ripenesse in the minds of the faithfull. To all these we will now adde in stead of a conclusion, the most notable treatise of Tertullian, touching the holie Ghost. The same is this: Because the Lorde was departing into heauen, hee did necessarily giue to his disciples a comforter, least he shoulde leaue them in a manner orphanes, which was not conuenient, and for sake them without a certaine aduocate and tutoꝝ. For it is hee that strengthened their minds and understandings, which distinguished the sacraments of the Gospell, which was in them the giuer of light in heauenly

Gal. 5.

Tertullians
notable treatise
of the
holie Ghost.

things, by whom being strengthened and established, they neither feared imprisonment nor chaines, for the name of the Lorde: but rather set at naught the very powers & torments of this worlde, being now armed and emboldened through him, hauing in them the gifts, which this selfesame spirite doth distribute and direct, as it were certaine ornaments to the Church, which is the spouse of Christ. For it is he that appointeth prophets in the church, instructeth the teachers, guideth tongues, worketh miracles, and giueth health, bringeth to passe wonderfull workes, sheweth the discerning of spirites, establisheth gouernements, indueth with counsell, ministrereth and ordereth and disposeth all other spirituall giftes: and therefore maketh the Church of God on all sides, and in all things perfect, and absolute. It is hee which in the likenesse of a Doue, after the Lorde was baptised, descended and remained vpon him, dwelling only in Christ fully and wholly, not maimed or diminished in any measure or portion, but plentifully receiued into him with his whole abundance, that others might obtaine from him a certaine distribution of giftes, the fountaine of the fulnesse of the holie Ghost wholly remaining in Christ, that from him might be deriued veines of giftes and miracles, the holie Ghost most abundantly dwelling in Christ. For I saie prophesying the same, saide: And the spirite of wisdom and vnderstanding, the spirite of counsel and strength, the spirite of knowledge and godlines resteth vpon him. And the spirite of the feare of the Lorde filled him. The like and selfesame saying hee hath also in another place in the person of the Lorde himselfe.

I sai. 11.

I sai. 61.

selfe. The spirit of the Lord vpon me, because he hath annointed mee: to preach the Gospel to the poore hath he sent me. Likewise Dauid, Wherefore thy God hath annointed thee with the oile of gladnesse about thy fellowes. Of this spirite the Apostle Paule speaketh. For he that hath not the spirit of Christ, the same is none of his. And where the spirite of the Lord is, there is libertie. This is hee which by water worketh the second birth of regeneration, being a certaine seed of heavenly generation, & hee that consecrateth the heavenlie natiuitie, being a pledge of the promised inheritance, & as it were a certain hand writing of euerlasting saluation, who maketh vs the temple of God, & bringeth to passe that we be his dwelling house, who performeth the office of an aduocate, maketh intercession for vs in the hearing of God with sighes that cannot be vttered. And powring forth his giftes of defence, is giuen to be a dweller in our hartes, & a worker of holines, who exercising that in vs, bringeth our bodies into euerlastingnes, and vnto the resurrection of immortality, while he accustometh them to be partakers in him of his heavenly power, & to be coupled with the heavenly eternitie of the holie Ghost. For our bodies are trained vp in him & by him, to proceed to immortality, whilest they learn to behaue themselves moderately according to his ordinances. For it is he that lusteth contrary to the flesh, because the flesh fighteth against him. It is he which bridleth insatiable lustes, which tammeth immoderate concupiscences, which quenchem vnlawfull desires, which vanquisheth flaming affections, which abhorreth drunkennes,

which banisheth couetousnes, which abandoneth riotous banquettings, which knitteth the knot of loue and charitie, which subdueth the affections, driueth away sectes, sheweth the rule of truth, conuinceth heretikes, casteth out the wicked & is a defence to the Gospel. Of him the apostle also saith. For wee haue not receiued the spirit of the world, but the spirit which is of God. Of this spirite hee triumpheth & saith. And I think verily that I haue the spirit of God. Of him he saith, & the spirit of the prophets is subiect to the prophets. Of him he saith againe, Now the spirite speaketh euidently, that in the latter times some shal depart from the faith, giuing heed vnto the spirits of error, & doctrines of diuels, which speake false in hypocrisie, hauing their consciences seared with an hot iron. No man being guided by this spirit, calleth Iesus execrable, no man denieth that Christ is the son of God, or forsaketh God the creator, no man vttereth any of his own words against the scriptures, neither doth any man establish other wicked decrees, no man commandeth contrarie lawes. Whosoeuer blasphemeth against this spirite, shall neuer haue forgiveness, neither in this world nor in the world to come. It is he that in the apostles beareth witness to Christ, that sheweth constant faith of religion in martirs, that planteth marvellous continencie of assured loue in virgins, that keepeth the lawes of the Lordes doctrine vncorrupted and vndefiled in others, that confoundeth heretikes, reformeth the froward, reprobeth the vnfaithfull, reuealeth dissemblers, and punisheth the wicked, and preferueth the church chaste and vnstained in purenesse of perpetuall

Psal. 54.

Rom. 8.

2. Cor. 3.

Rom. 8.

1. Cor. 7.

1. Cor. 14.

1. Tim. 4.

1. Cor. 12.

Marke. 3.

virginitie, & holines of truth. Thus farre Tertul. Thus farre, not without trembling we haue intreated of the most holy mysterie of the reuerende Trinitie, the father, the sonne, and the holy ghost, which we haue learned out of the Scriptures: & heer now we wil say, humbly worshipping this vnitie in trinitie, and trinitie in vnitie. And let vs keepe in mind and acknowledge this distinction or diuision most manifestly declared in the scriptures, and the vnitie also commended vnto vs with exceeding great diligence. For in the scripture, the beginning of doing, and the flowing fountaine and wellspring of all things is attributed to the father: wisdom, counsell, & the verie dispensation in doing thinges is ascribed to the son: & the force and effectuall power of working is assigned to the holy Ghost. Howbeit let vs take heede, least thzough the distinction we separate the vnitie of the substance of God. For there is but one God in whome those properties are. It is but one fire, though there be thre things seen in it, light, brightnes, and heate. For these rise togither, and cease al at once. The light goeth not befoze the brightnesse,

neither the brightnes befoze the heat. And though one thing be attributed to the light, another thing to the brightnes, and a third thing to the heat: yet they worke vnseparable. Therefore when we reade that God created the world, we vnderstand, that the father from whom are all things, by the son, by whom are all thinges, in the holie Ghost in whom are al thinges, created the worlde. And when we read that the son became flesch, suffered, died, and rose againe for our saluation, we beleue that the father & the holy ghost (though they were not partakers of his incarnation and passion) yet notwithstanding that they wrought that our saluation by the sonne whom we beleue neuer to haue bene separated from them. And when sins are saide to be forgiven in the holie Ghost, we beleue that this benefite, and all other benefites of our blessednes, are vnseparable giuen and bestowed vpon vs, from one, onely, true liuing, and euerlasting God, who is the Father, the Sonne, and the holie Ghost. To whom be praise and thankes giuing for euer and euer. Amen.

Of good and euill spirites, that is of the holy Angels of God, and of diuels or euill spirites, and of their operations.

The ninth Sermon.



Erte vnto this Sermon of the holie Ghost, I will adde a treatise of good, & euill spirites, that is, of the holie Angels of God, and of diuels, or

wicked spirites, and of their operations. Of whom since the holy scripture deliuereth vs an assured doctrine, and in all points profitable, it seemeth that we ought not lightly to regard it, but with as much faith and diligence as we can to bring it vnto light. It were a foule faulte in him that studieth after godlines, to be ignorant of the dispositions

positions of god and euill angels ; of whome so often mention is made in the holy scriptures: yea it were a thing most dangerous, not to knowe what manner of creatures, the diuels are, which vnder that name might easilie deceiue and spoil vs. But first we will speake of holy Angels, and then of diuels or spirits.

The worde Angel some say to be a name of office, not of nature, & is common to the Latines and Grækes, of whom it is borrowed, and it signifieth an embassadoor or legate, and therefore it hath a larger signification. For the preachers of the truth are called Angels, as in Malachie, and in the Apostle Paule. For they are the embassadours or messengers of the Lord of hostes. S. Peter also calleth euill spirites angels: as Paul also doth, saieing that the faithfull shall one daye iudge the angels, and that the angel or messenger of Sathan was sent vnto him: howbeit the Scripture peculiarly calleth angels the blessed spirites of God, ministers, and messengers, & heauenly armies. But the Saduces denied that there be angels. For Luke in the Acts of the apostles, saith. The Saduces say, that there is no resurrection, neither Angell, nor spirite, but the Pharisees confesse both. And indeede the whole Scripture doth testifie that there are angels, making mention in many places that they haue appeared vnto men, and haue reuealed vnto them the will of God, or otherwise accomplished his worke. Truelie the Lord Iesus reasoning against the Saduces in the Gospell, saith, Yee erre, not knowing the scriptures, nor the power of God. For in the resurrection they neither marry, nor are giuen in marriage, but are as the Angels of God in heauen. Let vs therefore beleue

that there are Angels. For the authority of the Sonne of God, and the irrenocable truth of the holy scriptures ought worthilie to win more credite with vs, than the toyces of al Saduces and wicked men. What? Haue not the heathnish poets, and philosophers confessed that there are angels, whom they call gods? For they seining that gods in the likenesse of men, were lodged, and entertained of righteous men, seemed to al learned men to haue meant nothing else, than that which the holy scriptures make mention of, how Abzaham and Lot received Angels into their houses resembling straungers. But howe soeuer the case standeth, most certaine it is, both by the holy scripture, and by manifolde experience, that there are blessed spirites of God, that is to saye, good Angels.

Howe what the nature of Angels is, it cannot througely be declared of any man. For there are many things in the order of creatures, whose nature cannot directly and perfectly be expounded: they may neuerthelesse after a sort, according to our capacite be shadowed out. Some therfore there are which say that angels are god spirites, ministers, of a fierie nature, created for the ministerie or seruice of God and god men. Othersome saye, Angels are heauenly spirites, whose ministerie and seruice God vseth to execute all thinges which he hath determined. Therefore we shall not same to misse much of the marke, if we say that angels are god spirites, heauenly, substances I meane vncorruptible, created for the ministerie or seruice of God and men.

That Angels are created of God, the writings of the Prophetes and Apostles do witnesse. For Paul citeth

A. Steuchus in his 6. and 8. booke De perenni philosophia.

What Angels are.

That Angels are created.

An Angel.

Mal. 2. & 3.
1. Cor. 11.

2. Pet. 2.
1. Cor. 6.

1. Cor. 12.

That there are Angels.

Act. 23.

Matt. 22.

that saieing of Dauid, Which maketh his angels spirits, and his ministers a flame of fire.

The same Apostle saith: By Christ all things are created, that are in heauen, and that are in earth, visible and inuisible, whether they bee maiesties or Lordships, either rules or powers. Wherefore heretikes haue set forth toyces, sayeing that angels are workes in the creation of all things, and coeternall with God. For God in time by the Sonne as well created Angels as all other creatures. Nowe touching the time when Angels were created, whether with the light befoze man, or after man, and all the workes of God, let him tell that can, the holy Scripture passing it ouer with silence, and pronouncing no certaintie thereof. Epiphanius and Augustinus ancient interpreters of the Scriptures, learnedly and truely confesse, that there is nothing deliuered in the Scriptures of that matter. And that which is not deliuered in the scriptures, cannot without daunger bee inquired after, but without danger we may be ignorant thereof. It is sufficient to acknowledge that Angels were created, at what time soeuer it seemeth they were created. Let vs rather giue God thanks, that he hath created soz mankinde so excellent ministers. Let vs liue an holie and Angelike life in the sight of Gods holie Angels. Let vs watch least hee which transfigureth and turneth himselfe into an Angell of light, vnder a good shewe and likeness, deceiue vs. Nowe we must further see, what maner of creatures Angels are: They are heauenly spirities, and incorruptible & most swift substances. We say expressely that Angels are substances, that is to say creatures ha-

uing essence or being. For some denie that they are substances, subsisting in their proper essence or being. For they imagine that Angels are nothing else then qualities, motions, or inspirations of god mindes. But the canonical scripture calleth them ministers. Our Sauiour saith, that they which rise againe shall be like vnto the Angels of God. S. Paule declareth that the Son of God is moze excellent then the angels, for that they worship him as god their Creator. The selfesame Apostle saith, For ye shal read in no place that the sonne taketh on him the angels, but the seede of Abraham taketh he on him. Which testimonies most manifestly teach, that angels are substances, not qualities or motions in mens mindes, that I say nothing now howe they haue oftentimes appeared vnto men in likenes or shape of men. Let vs therfore hold and confesse that angels are substances. Further moze, what substances Angels are, other peraduenture haue better declared: for the which I beare no man grudge. I confesse that there are god spirities, to make difference of them that are euil. Whereof shal be spoken hereafter. I confesse that they are god, not so much for the goodnes of their nature in which they continued, as for their operation or working. For they alwaies stir vp and further vs to that which is god. I confesse also that angels are spirities, that is to say, spiritiuall, heauenly, incorruptible, and exceeding swift substances. For the scripture witnesseth and saith: Which maketh his angels spirits, and his ministers a flame of fire. The Scripture, I saie, nameth Angels spirities, and a flame of fire, not that angels of their owne nature, and substance are corpozall fire: but because fire after a sozt resembleth them which

Heb. 1.

Matth. 22.

Hcb. 2. 2.

What maner of substances Angels are.

Psal. 104.

When angels were created.

Angels are substances.

Which in clearenes, beauty, and incorruptiblenesse, and also in swiftnesse, quicknes, and brightnes, are the most beautifull & excellent creatures. The scholmens definitiōs grossely enough say, that the angels are bodily substances, but of their owne kinde. For God onely is without body. In these words therfore thus they haue set downe: Every creature is bodily, angels and all heauenly powers are bodily: though they consist not of flesh. Nowe hereby we beleue that they are bodily, because they are limited in place as the soule also is clothed with flesh.

(Angels peraduenture at this daie are moze aptly saide to be locall or in place, not circumscripitiuely, but definitiuely.) Wee must beleue that nothing by nature is bodiles and inuisible, but God onely, that is to say, the Father, the Son, and the holie Ghost: who therfore is rightly beleued to be bodiles, because he is in euery place, and fulfilleth, & conserueth all things: and therfore he is inuisible to all creatures, because he is without bodie. Thus much from them.

But those bodiles either of young men or olde men, in which angels ofentimes appeared vnto the fathers, were not their proper or naturall bodiles, but taken vpon them, and as it were borrowed from else where for a tyme, & for the weakenes of our capacitie. And what maner of bodiles those same verie bodiles were which they took or from whence they were taken, or where they were bestowed when they had ended their busines, it is verie hard to declare.

S. Augustine in his *Enchiridion ad Laurent. ca. 59.* saith, Who can declare with what manner bodiles they haue appeared vnto men, that they might not onely be scene but be touched,

and againe conueie, not with sound substance of flesh, but by spirituall power, certain visions not to the bodily eies, but to the eies of the spirite or minde, or tell something not in the eare outwardly, but inwardly in the minde of man, euen they themselves being therein: as it is written in the booke of the prophetes, And the angell saide vnto me, which spak in me. For he saith not, which spake vnto me, but in me. Or that appeere euen in ones sleep, and talk together after the maner of dreames. For wee haue in the Gospell, Behold the angell of the Lorde appeared vnto him in his sleep saing, &c. For by these meanes, angels do as it were declare that they haue not bodiles which can be handled: & they make a very hard question, how the fathers did washe their feete. How Iacob by taking so fast holde wrestled with the angel. When these things come in questiō, & euery one giueth his coniecture as he is able, their heades are not vnfuitfully occupied: if a moderate disputation be taken in hand, & the errour of them which thinke, they know that which indeed they know not, be remooued: for what needs it that these and such like things be affirmed, or denied, or defined with danger, since we may be ignorant of them without blame. Thus far he.

In these and such like causes let vs acknowledge his omnipotencie and wonderfull dispensation, who doth what he will, to whom truely it is not hard to create substances fit and agreeable for his purpose and appointment: since of nothing he made al visible and inuisible creatures. Moreover we as firme that angels through the grace & power of God are incorruptible substances, yea & unchangeable in their

Angels are incorruptible.

Bodily substances.

What bodiles are taken of angels

felicitie without burthen & hinderances. For Saint Augustine also *Ad Pet. Diac. de fide cap. 23.* saith, That vnchangeableness was not by nature graffed in angels, but freely giuen by the grace of God. The same August. *De vera religione. Cap. 13.* saith, Wee must confesse that angels by nature are changeable (if God onely be vnchangeable) but in that will wherewith they loue God rather than themselves, they remaine stedfast, & stable in him, & enioy his maiestie, beeing subiect & most willingly to him alone. With these words agrée those which are reade in *Definit. Ecclesi. cap. 61.* in this wise. The Angelicall powers which continued stedfast in the loue of God, when the proud angels fell, receiued this in way of recompence; that hencefoorth they should neuer feele the fretting bit of the tooth of sin to seaze vppon them, & that they should continually enioy the sight of their creator without ende of felicity: And in him so created shoulde continue in euerlasting stedfastnes. Thus sarre he. Truly the Scripture shewing the incorruptibleness of Angels, affirmeth that we in the resurrection shal be like the angels. For we shall rise incorruptible. Wherefoze angels are incorruptible. For thus saith our Sauour: The children of this world marry wiues, & are married, but they that shal be counted worthy to enioy that world, & the resurrection from the deade, doe not marry wiues, neither are married, neyther can they die anye more, for they are equall with the Angels, and are the sons of God, in so much as they are the children of the resurrection. Wherupon Theodoretus *In diuinis decretis*, hath thus inferred: we do not therfoze reckon the angels in the num-

ber of gods, as the Poets and Philosophers of the Grecians do, neither do we diuide natures that are without bodies, into the male & female kinde.

For to a nature immortall or that cannot die, diuision of kinde is superfluous: For they haue no neede of increasing, since they feel no diminishing &c. But that the Angels are most free and swift, and without impediment, burthen and let, the Scripture in many places declareth. In the Acts of the Apostles thus wee reade. The priests put the apostles in the common prison, but the Angell of the Lorde by night opened the prison doores, and brought them forth & said, Go and stand & speak in the temple vnto the people, all the words of this life. But when the officers came, and founde them not in the prison, they turned and tolde, saing, The prison truelie found we shut with al diligence, and the keepers standing without before the doores. In the same booke thus againe we reade written, Herode put Peter in Prison, and Peter slept between two soldiers bound with two chaines, and the keepers before the doore kept the prison. And beholde the angel of the Lord was there present (or stood by him) & a light shined in the prison: and he smote Peter on the side & stirred him vp, saing arise vp quickly, & his chains fel off from his hands. And anon when they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened vnto them by the owne accord. Behold no impediments or lets, howe strong and mighty soeuer they were, hindered or stayed the Angell of the Lorde, that he might not execute most speedily the commission which he had from God. All thinges giue place and make way

Angels are most free, swift and speedy.

Acts 5.

Acts 12.

1. Cor. 15.
Luce 20.

Matth. 22.

way to the Lozdes embassadour. The yron chaines fell from Defers handes of their owne accorde. Ye walketh safe through the thicke troupes of souldiers, the Angell going before him. The locke of the prison doze no man opening it is vnlocked, and when the seruauents of God were gone out, it is shut againe. These Angels, that is to say, these heavenly embassadozrs, being of their owne nature most swift and speedy spirits are now conuerfant in heauen, the power of god so willing and working: but so sone as it shall please the Lozde of all, by and by they are present with men in earth, vnto whom they are sent of God from heauen. And they are present in earth, sometime with one, & sometime with another. Not that they are contained in their proper place. For when the angel tolde the woman of Christs resurrection, he was not at the same instant in heauen, and by the graue or sepulchze at once.

For God onely is not conteyned in place. For hee is present in euerie place. But angels goe not forwarde faire and softly, neither are they moued with labour or toyling, after the manner of corruptible bodies. Yet in the Scriptures they are expressely saide to ascende into heauen, and from thence to descende vnto vs. The verulic rightlie belieue, that our soules as they depart out of the bodies, doe forthwith enter into the kingdome of Heauen. For the Lozde hath saide in the Gospel, But hath escaped from death vnto life. And to day shalt thou bee with mee in Paradise. And thou dost reade of Lazarus the begger, And it came to passe that the begger died, and was caried by the Angels into Abraham bosome. To this also now cometh that saieing

of Daniell to belong. As I was yet a speaking making supplication, and confessing mine owne sinne, and the sinne of my people Israel, and powring foorth my praier before the Lorde my God for the holie hill of my God. Yea while I was yet speaking in my praier, the man Gabriel (whome I had seene before in the vision) came sieng hastily vnto me. No, our soules are carried bypse into heauen by the angels, which notwithstanding are else where saide at an instant to be taken by into heauen.

Afterwarde as sone as Daniell had praied vnto the Lozde, the angell without any longer delay, sieng speedily (for so the Scripture speaketh for our capacity) is present with him that praieeth, and sheweth him that hee is hearde of God. Angels therefore are swifte and passing speedy, being kept downe with no weight, neither hindered nor staied from performing those thinges for which they are sent from heauen, albeit they are contained in place as creatures (though not limited) and are moued with a certaine order and maner agreeable to that spirituall nature.

This treatise requireth peraduenture that something also be spoken of the might, power, and strength of the angels. But what neede many wordes in a manifest matter? For since the Lozde, who sendeth forth his angels, is almightie, there is nothing but that angels can doe it in those their embassages and ministeries. There is nothing in the whole course of nature that is able to withstande the ministeries of the almightie God. For angels are not called powers and vertues for naught.

I will shewe one example among manie, and yet not the chæst. One

Dan. 9.

The strength of Angels.

Iohn 5.

Luke 23. 16

Angell in one night, without any furniture, or much adoe, Hue in the tentes of the Assirians at the wals of Hierusalem a hundred fourescore, and sine thousand of the valiantest soldiers.

In Daniell we haue such a description of an Angell, whereby both the power and excellencie of Angels may be gathered. His bodie, saith he, was like the Turkish or Iasper stone, his face to looke vppon was like lightning, his eyes as lampes of fire, his arme and feet were like in colour to polished brasse, and the voice of his wordes was like to the voice of a multitude. So that it is not needfull to make a long discourse of the knowledge and wisdom of angels. For this is not a thing that passeth capacity, seeing angels are creatures. But in so much as pertaineth to their embassages and ministeries, surely they are most wise, in all points furnished, and in no part diminished. For he that sendeth them is euermlasting wisdom it selfe, and he furnisheth his embassadors most perfectly. Furthermoze, touching the multitude and order of angels, certaine Diuines haue writtlic & wisely enough disputed. The Scripture simply affirmeth that angels are innumerable. For Daniell saith, A thousand thousands ministred vnto him, and ten thousande thousandes stood before him. It is also read that Christ saide to Peter, Thinkest thou that I can not pray vnto my Father, & he shall sende vnto me more than twelue legions of Angels? Paule also saith, Ye are come into the city of the liuing God, the heauenly Ierusalem, and to an innumerable companie of angels. Manie distinguish that innumerable multitude into nine companies, and these again they bring into three hierarchies or the ho-

ly principalities, of which they affirm that each of them haue their orders: the first Seraphim, Cherubim, Thrones: the seconde, Lordships, Vertues, Powers: the thirde Principalities, Archangels, and Angels. They adde in what they differ between themselves, and what is proper to euery one of them. But S. Augustine in his Encheir. cap. 58. saith, Wherein Lordships, principalities and powers doe differ between themselves, let them tell that can: if yet they are able to prooue that they say, I confesse myself to be ignorant of these matters. And the same Augustine *Ad Orosium contra Luciferianistas* saith, Truly the apostle saith, whether seats, (thrones) whether Lordships, whether principalities, whether powers. And therefore that there are seates, lordships, principalities, and powers in the hoasts of heauen I stedfastly belieue, and that they differ somewhat between themselves, I holde it for an vndoubted truth: but what they are and what they differ between themselves I know not. Neither truly do I thinke my selfe for the ignorance thereof to be endangered, as I am for disobedience if I neglect the Lords commandements. And anon in the same place he sheweth, that we must not busilie and curiously search after these thinges. Whose counsell we do willingly obeye, perceiuing that the scriptures, which minister vnto vs all thinges necessarie and healthful, haue set downe nothing concerning them. Yet this we can not deny, that those names (or if you will so call them orders of Angels,) are expessed in the holy Scriptures: whereupon for our weakenes, it is made after a sorte to expounde them as we maye. These blessed spirites of heauen some generally

Dan. 10.

The knowledge of angels.

Of the multitude & order of Angels.

Dan. 7.

Matth. 26.

Heb. 12.

The exposition
of names
giuen to An-
gels.
Angels.
Archangels.

1. Theſſ. 4.

Thrones and
Seats.

Pſal. 18.

Lordſhips.
Principali-
ties.

Powers.

rally and ſimply to be called Angels, becauſe they be the meſſengers and embaſſadours of the moſt high God, who, it appeareth are called Archangels, when they be ſent in meſſage in Gods greateſt matters, to ſhewe or doe thinges altogether hard and heauenly. For ſo we reade in Paul; that The Lord him ſelfe ſhall deſcend from heauen in a ſhout, and in the voice of an Archangel, and in the trumpe of God. For that we may compare ſmall thinges with great, we ſee that kings and princes in weightie affaires, appoint none to be their Embaſſadours but noble men. It appeareth that they are called Thrones becauſe they ſtand alwayes in the throne of God, or elſe becauſe God is read in the Prophetes to haue made and placed his owne ſeate in Angels, and to be carried of them, as it were in the coche of a king, as Dauid ſaith: He bowed the heauens and came downe, and there was darkeneſſe vnder his feete. He rode vpon the Cherubims, or was carried vpon the Cherubims, and did fly, he came flying vpon the winges of the winde. Furthermoze the deſcription of the charriot and throne of God in Ezechiel is knowne.

They ſome to be called Lordſhips, principallities, and powers, becauſe God exerciſeth his gouernment & exerciſeth his owne power in the world by the miniſterie of Angels. For ſo alſo they are called powers and armies, or the hoſt of heauen. For they incompaſſe the Lord rounde as his guard, and he who is called the God of Sabbaoth, or of hoſtes, the Lord I ſay of all Angels, ſpirites, and creatures, whole miniſterie he vſeth, where, how, and as much as it pleaſeth him, vſeth them alſo as his ſouldiers. Wherefrom thinkeſt they are called Che-

rubims of their exceſſing knowledge. Other expoſit them ſwift. Seraphims haue their name of ſeruenteſſe: Or elſe becauſe they are compared to moſt pure and clare fire: Or for that they are burning in the loue of God. Why theſe names in the meane while are ſhadowed out the manifold offices, and diuers operations of Angels, which we being deſirous to comprehend in fewe wordes, haue ſaide that Angels are created of God for the miniſterie of God himſelfe and men. For Dauid ſaith, Which maketh his Angels ſpirites & his miniſters a flame of fire. And againe in another place, O praife the Lorde all yee Angels of his, yee that excell in ſtrength, yee that fulfill his commandements, & hearken vnto the voice of his words. O praife ye the Lord all ye hoſtes, ye ſeruants of his that doe his pleaſure. And of Angels Paul alſo ſayeth, Are not all miniſtring ſpirits, which are ſent out into the miniſterie for their ſakes, which ſhal be heires of ſaluation? But God vſeth the miniſterie of angels vpon no neceſſitie, but of his owne good will. For he might be without them, ſince by his word he bringeth to paſſe what he will. For hee ſpake and they were made, hee commanded and they were created, not one of all the angels iointly working with him: ſo at this day alſo, he is able without the help of angels, to bring to paſſe what he will. But becauſe of his ſpeciall godneſſe he created them to the partaking of euerlaſting life and ſaluation, he vſeth their miniſterie to vſward, as he alſo doth the ſeruice of ether creatures: to whom they declare their faith and obediēce to God-ward, and God exerciſeth his vnſpeakable good will both toward them, whom by grace he hath made partakers of euerlaſting

Cherubim.
Seraphim.

God vſeth
the miniſtery
of Angels.

Pſal. 103.

laſting

lasting ioy, and also toward vs, whome he hath bought to honour with the service of so excellent a company. For among other innumerable and the greatest benefits of God, whereat not without cause we are astonished, this is not to be accounted the least, that he hath giuen vs Angels to be our seruants. Truly this is an exceeding great token of his fatherly care and regard to vs-ward, first of all because he frameth him selfe so sweetly to our capacities and dispositions. In time past the Lorde him selfe spake with his owne mouth in mount Sina with the Church or congregation of the Israelites, but when he vnderstood that they had rather he should speake by their interpretour Moses, he toke their wish and offer, and after ward he spake by Moses, vsing his ministry toward them. Truly God is able to poure most perfit faith into our mindes by his holy spirit, without any ioint working of men, but because he knowe it was possible for vs that it should so be, he instituted the ministry of his word, and planteth the faith of the Apostles by the preaching of the Gospel. And that ordinance once made he doth so precisely obserue, that when he might haue done the same by angels, yet by the Angels them selues he sendeth them that are to be instructed in the faith to the Apostles. For it is manifest what the angels of the Lorde in the Actes of y^e Apostles did with Cornelius, whome he sendeth vnto the preaching of Peter. Therefore when God seeth the ministry of angels convenient for vs, then of god will, vpon no necessitie he vseth their ministry toward men. And doubtlesse, angels loue men exceedingly, and that which they do, they do of their owne accord, not of constraint or vniwillingly. For

they cannot but exceedingly loue them whome they see to be so deare to their creatour, that for their sakes he spared not his onely begotten sonne, but for them deliuered him by into most bitter death. That I make no mention here of the most readie obedience which they performe to their G O D, who willet and commandeth them to serue him, and men. The Lorde in the Gospell witnesseth, That the Angels in heauen reioice at the conuersion and turning of men that be sinners. In Zacharie the angell of the Lorde is brought in verie sorrowfull for the miserie of the captiues in Babylon, and carefull for their deliuerance from their captiuitie. All which things commend vnto vs the loue and affection of Angels toward mankind. For otherwise those blessed spirites, are not moued with affections, carefullnesse or sorrow, as we are in the flesh. But they be glad, and reioyce, as blessed spirites can reioyce, in whome there is no humane affection. Which affections neuertheless, are not onely attributed to them, but to G O D him selfe tropically or by a figure, and as they say *αὐτοῦ ἡμεῶν*, that is, after the affection of man, to the end our mindes may be the better vnderstand, and more easily conceiue spirituall and heauenly things as it were by parables: howbeit, let vs thinke that parables do not alwayes conteine all things, therefore our mindes must be lifted by to higher things, and spirituall things must spirituallly be iudged.

The ministry of angels extendeth verie farre, which I will declare by rehearsing certaine kindes of them as brieely and as plainly as I can.

First they doe service vnto G O D him selfe in all things, which I thinke

Luke. 15.

Zacha. 1.

Exod. 19.
Deut. 5.

Actes. 10.

What the
ministries
of Angels
are.

is sufficiently declared in that which went afore. The same God they all magnifie together, with everlasting praises, worshipping, glorifying, & reioycing in him. For Theodoret reciting certaine testimonies of scriptures concerning this matter, sayth, The ministerie or seruice of angels, is the praising of God, & singing of hymns or songs. For the holy Prophet Eliae saith of the Seraphim, that they cried & said, Holy, holy, holy, is the Lord God of Sabaoth, heaue & earth are full of his glorie. And of the Cherubim, the heauenly prophet Czechiel saith, that he heard them saying, Blessed be the glory of the Lord out of his place.

The whole hoast of heauen also singeth a birth song to Christ their prince when he was bozne, as is to be saen in S. Luke, saying: Glorie be to God on high, and in earth peace, and among men good will. So they goe before with an example for men to follow, teaching what they also should doe, that is, offer praise and thanksgiuing to God on high, whome the Angels also reuerence and worship with vs.

Moreouer the angels loue the truth, and are desirous to haue the same spred abroad, and the glorie of God by all meanes furthered, and therefore they lay blockes in the way of false prophets, hating them with their accursed doctrine and Antichrist.

For S. Peter testifieth that the Angels desire to beholde the gospell of the sonne of God. In the reuelation of Iesus Christ made to John the Apostle, the angel of the Lord bindeth Satan: and the angels farthering the Gospell of Christ, set themselues euery where against false Christians, and false teachers. For euen in the end of the world The sonne of man shall sende foorth his angels, and they shall gather out

of his kingdome, all things that offend, and them which doe iniquitie, & shall cast the into a furnace of fire. Math. 13.

They themselues stande in the presence of the almightie God waiting his commandement, who so soone as he shall command them to goe forth, and to execute his commandements, by and by they make spæde. They come therefore vnto men to declare the will and commandements of God. So the Angell Gabriell came first to Zacharie the father of John Baptist, afterward he came to the blessed virgin to shew vnto her the incarnation of the sonne of God. Innumerable examples of this kind are euery where found in the holy scriptures.

They watch for our safetie, being carefull for vs, yet without molestation, whereof I told you before. They aduertise the faithfull in time conuenient, foreshewing dangers to come, and they also do comfort the afflicted.

For the wise men being warned by the Angell, that they shoulde not returne vnto Hierusalem to Herode, as uoide great perill. Ioseph also being commanded by the Angell flieth into Aegypt, deliuering the Christ or anointed of the Lord out of the bloudie handes of Herode. Christ also at the mount of Oliuet being in a bloudie sweat, is comforted by the Angell. And Hagar the handmaid of Sara being in extreme daunger, is recreated by the consolation of an Angell. As also the Apostle S. Paule being very nere shipwacke, heareth this voice of the angell of the Lord: Feare not Paul, thou must be brought before Cesar, and loe God hath giuen thee al them that saile with thee.

Againe, angels are sent for reuengement of mischieuous persons, to take punishment, I meane, of those that be wicked

Math. 13.

Luke. 1.

Math. 2.

Luke. 22.

Gen. 16.

Actes. 17.

wicked

Esaic. 6.

Ezech. 3.

Luke. 2.

1. Pet. 1.

1. Pet. 1.

wicked and impenitent.

Exod. 12. For the first boorne of the Aegyptians
 are smitten of the Angel. In the Actes
 of the Apostles the Angell of the Lord
 smiteth Herode Agrippa. It is sayd
 that in the camp of the Assyrians ma-
 ny were smitten and slaine of one An-
 gell. And Dauid saw an Angell with
 a sword drawne, howering betwene
 heauen and earth, afflicting the peo-
 ple with a most grieuous plague. So
 we beleue that the holy Angels shall
 come with the sonne of mā vnto iudg-
 ment, as Paule witnesseth and sayth.
 1.Thess. 1. Our Lord Iesus Christ shal be reuea-
 led from heauen, with the Angels of
 his power, in flaming fire, rendering
 vengeance vnto them that know not
 God, and that obey not the gospel
 of our Lord Iesus Christ. For in the
 Apoc. 16. Reuelation of Iesus Christ also the
 angels powze out vials full of the
 wrath of God vpon the heades of false
 Christians.

Moreouer, they take vpon them
 the charge and defence of vs, God so
 commaunding: they are our keepers,
 ready at hand watching ouer vs that
 no aduersitie happen vnto vs, and doe
 guide our waies. For hether to belong
 the testimonies of the psalms, and ve-
 ry many examples of the scripture.

Psal. 34. Dauid saith, This poore (or afflicted)
 man cryed, and the Lord heard him:
 and saued him out of al his troubles.
 The Angell of the Lord pitcheth his
 tents round about them that feare
 him, & deliuereth them. And in ano-
 ther Psalm he saith: There shall no
 euill come vnto thee, neither shall
 any plague come neere thy taberna-
 cle (or dwelling.) For he shall giue his
 angels charge ouer thee, to keepe
 thee in all thy waies. They shall beare
 thee in their hands, that thou hurt
 not thy foote against a stone. Thou

shalt go (or walke) vpon the Lyon &
 Adder (or aspe,) the young Lyon and
 the dragon shalt thou treade vnder
 thy feete. And the Lord in the gospel
 plainly saith, that little childzen haue
 angels without doubt to be their kee-
 pers, Iacob the Patriarch greatly fea-
 ring his brother Esau, seeth angels co-
 ming to meete him, and vnderstandeth
 that angels were giuen vnto him as
 guides and keepers of him in his way,
 against the fiercenes of his brother. In
 the affaires of Heliseus, we read that
 the king of Syria besieged the citie Do-
 than with a great hoast, wherein He-
 liseus at that time led his life, whome
 he had purposed to take: when the ser-
 uant of Heliseus perceiued that, and
 was troubled in mind, and lamented
 his maisters case, Heliseus said, Feare
 not, for they that be with vs, are moe
 than they that be with them: the
 Prophet also praied & said, Lord I be-
 seech thee open his eies that he may
 see, & the lord opened the eies of the
 seruant, and he looked, and behold,
 the mountaine was ful of horses, and
 seric chariots, that is to say, he was
 armed and defended with the guard of
 an hoast of Angels.

Abraham also saith to his seruant,
 The Lord God of heauen which said
 vnto me, vnto thy seede will I giue
 this land, he shall send his Angell be-
 fore thee, namely, to direct thy way,
 to defend thee, and bring to passe that
 thou maist obtaine thy desire. For
 the Lord himselfe said to Moses in
 Exodus, Behold, I will send my An-
 gell before thee, to keepe thee in the
 way, and to leade thee to the place
 that I haue prepared.

In the Actes of the Apostles thou
 doest often reade, that Angels serued
 the Apostles, furthered their purpose,
 and defended them against their ad-
 uersaries.

Dan. 10.

nerfaries. In Daniell, Angels are brought in for princes and presidents or governours of kingdomes, as Michaell with Gabriell, princes of the Israelitish kingdome, and other of the Persian kingdome, another of the Grecian kingdome, and each of them debate the matter touching his owne kingdome, and fight for the same. Not that there is any variaunce or disagreement in heauen, where doubtlesse there is plentiful peace, eueralting concord and quietnesse, neither that there are condites or battels, fought betwene the Angels, as betwene those Gods whome the Poet Homer describeth: but by a parable and allusion heauen is compared to the Court of some puissant & renowned prince, where Embassadours of sundry countries debate theyr dyuers causes: which is done in consideration of our weake wit and slender capacitie. For thus wee ought to conceiue in oure minde, that **G O D**, who is the onely Lord of all kingdomes, heareth all mens suites, and taketh in hande all mens matters, and that Angels at the worde and will of God, minister and do seruice vnto God, when it pleaseth him to vse their ministerie and seruice. For so Nabuchodonosor also saw in a vision a watchman coming downe from heauen: and foretelling the destinie of the tree that was to be hewen downe.

auerthelesse, we must here take heed, least contrarie to the nature of true religion, we attribute too much to Angels, that we worship them not, that we call not vpon them nor serue them. In deed when men heare that Angels are ginen vnto them of God for ministers, and that God by them doth good vnto vs, by & by they thinke that some honour is to be ascribed and

ginen vnto them. But sincere religion doth teache vs to acknowledge **G O D** the author of all good things, that the Angels are the ministers of God, and as it were instruments by whome he worketh, as we see the Sonne, the Moone, the Starres, the Patriarkes, the Prophets, and the Apostles, to be, and to haue bene. But who being well in his wits, hath worshipped, called vpon, or serued, the Sunne, or the Starres, though they be creatures verie excellent and beneficial vnto men? And what partaker I pray you of true faith and beliefe, hath worshipped, called vpon, or serued the Patriarkes, the Prophets, and the Apostles, though they were indued with most pretious giftes, and wonderful in working of miracles. We do all worship, call vpon, and serue God, & we confesse that God worketh by his saints: who together with the holy Angels of God, require nothing lesse then to be worshipped, called vpon and serued of vs. For truly said *Lactantius*, *lib. Institut. 2. cap. 18.* Angels, since they be immortall, neither suffer, nor yet are willing to be called Gods: whose onely office it is alone to attend vpon God with their seruice, to be at his becke, and to do nothing at all but at his commandement. For we say that God so governeth the world, as a king ruleth his kingdome, whose officers no man wil say are fellowses with him in ruling his kingdome, albeit affaires be dispatched by their ministerie and seruice. And therefore we reade that *S. Augustine* also said, When the Angels of God heare, hee himselfe heareth in them, as in his true temple, not made with hands. Verily if we looke more narrowly into & weigh the holy scripture, we shall finde not in one or two places, that the name of God and

Saints will
not be wor-
shipped of
vs.

Angels

Dan. 4.

We must
not attribute
too much
vnto Angels.

Angels are set do^une without difference. For Angels are causes farther off, and instrumentall (as they terme them:) but God is the nearest & most principal cause. For in the Actes of the Apostles we reade that Stephan said, And when fortie yeares were expired, there appeared vnto him in the wildernesse of mount Sina an Angel. And by and by he addeth, And the voyce of the Lord came vnto me saying, I am the God of thy father, &c. He calleth the selfe same Lord, whome a little before he had called an Angell, to wit, because he believed that an angell both saith and doth all things at Gods commandement: that the word and the worke is proper to God, and the Angels are as instruments. Likewise in the booke of Iudges, cap. 6. he is called Lord, which euen now was called an angell. Hagar the handmaide of Sara receyued a great benefit in the desert by the angel of the Lord, yet she accounteth not the same receiued of the angell, but of the Lord. She giueth not thanks to the angell, neither doth she cōsecrate the memo^{ry} therof to the angel, much lesse doth she worship and call vpon the angell, nay rather she referreth her speech also vnto God. For so the holy scripture witnesseth, And shee called the name of the Lorde which spake vnto her, Thou God lokest on me, &c. The child^{re} of Israel, before whome the Angell of the Lord went in the wildernes, neuer offered sacrifice to their guide or captaine, neuer worshipped or serued him. Euen so the seruant of Abraham being committed to the Angel, doth make supplication vnto him, desiring him well to prosper his purpose, but he praieth vnto God, and requireth of him to shewe and giue trial of his mercy toward his maister Abraham. In Daniel the an-

gell of the Lord appeareth walking among Daniels fellowes which were cast into the burning ouen: but when they were deliuered from the violence of the flame, they do not praise the angell, neither account the benefite of their deliuerie receiued of him, but of God onely. For they sing, Blessed art thou O Lord God of our fathers, right worthie to be praised & honored in that name of thine for euermore. So in like manner Paul in expresse words confesseth that it is God, whose he is, and whome he worshippeth, though in the meane while he had made mentiō also of an angel. For so he saith in the Actes, There stood by me this night, the angell of God, whose I am, & whome I serue, that is to say, God. For in another place John being willing to worship at the angels seate, the angell cryeth: See thou doe it not, for I am thy fellow seruant, & of thy brethren the Prophets, and of them which keepe the words of this booke. These plaine and manifest testimonies of holy scripture, evidently teach vs, that although God vse the ministerie of angels toward vs, yet that they are to be acknowledged and confessed of vs, to be ministers of God, and fellow seruants, and therefore not to be worshipped or called vpon, but that God onely must be worshipped, called vpon, and serued. From this holy doctrine of scripture, certaine ministers and ecclesiasticall writers of the auncient Church haue nothing swarued. For Lactantius in that booke which he cited a litle before, saith: Angels will haue no honour giuen vnto them, whose honour is in God. But they which revolted and fell from the ministerie of God, because they are enemies of the truth & offenders, they goe about to chalenge to them selues the

Actes. 7.

Actes. 27.

Apoc. 22.

Gen. 16.

the name of God, and the worship of Gods. And now S. Augustine being of the same iudgment in this matter hath thus left writtē: Whom might I find (now he speaketh vnto God) to reconcile me vnto thee: What, shoulde I goe vnto angels: With what prayer, with what bolwes: Many indeuouring to returne vnto thee, and not being able of themselves, haue assaied (as I heare) these waies, & haue fallen into a desire and longing after curious visions, and are counted worthy to be deceiued.

These things are extant, *Lib. 11. Confess. cap. 42.* After which he sheweth at large, that Iesus Christ is the onely mediatur and intercessour for all the faithfull. The same Augustine in his tenth booke *De Ciuitate Dei, cap. 16.* declareth in many words that the god angels of God require sacrifices not for themselves, but for God. In his last chapter of his booke *De vera Religione*, he saith: Let vs beleue that the best angels will that God be serued with the best and most excellent ministerie, that together with them we should worship one God in the contemplation and beholding of whome they are blessed. For we are not blessed by seeing the angels, but by seeing the truth, whereby we also loue the very angels, and reioyce together with them. Wherefore we honour them for loue, not of dueitie. Neither do we build temples vnto them.

For they are unwilling in such sorte to be honoured of vs. Because they know that we our selues, if we be good are the temples of the most high God.

It is well writtē therefore that an angel forbad a mā to worship him, but willed him to worship one only God, vnder whom he also was a fellow seruant with him. The same Augustine therfore in his catalogue of heretiques,

reckoneth worshippers of angels among heretiques, naming them Angelici, angel-worshippers. For in his disputatio against Maximinus bishop of the Ariens *Lib. 1.* prouing the holy Ghost to be God, he manifestly calleth worshippers of angels, sacrilegious persons, and cursed of Christ, and his Church. The words of the authour, if any require, are these, If we should make a temple (saith he) of wood and stone to the holy angell, that is most excellent, should we not be cursed of the truth of Christ, & of the Church of God? because we do that seruice to a creature which only is due to one God. If therefore by building a temple to any kinde of creature, we should rob God of his honour, how is not he the true God to whome we build not a temple, but we our selues are his temple? Thus saith he.

These things haue I hitherto spoken in breuitie of the holie or god angels of God: now I passe ouer to discourse of euil spirits, of wicked angels I meane, and reuolting, that is to say, of euill spirits, or diuels. Hereof I will briefly & plainly speake that which the holy scriptures minister vnto me. That there are diuels, the Saduces in times past denied, and at this day also some scarce religious, nay rather Epicures deny the same. Who bullesse they repent, shall one day seele to their errand great paine and smart, both that there are Diuels, and that they are tormenters and executioners of all wicked men and Epicures. For the whole scripture and all godly and wise men, as many as haue liued from the beginning of the world, euen vnto this day, haue confessed that there are euill spirits or diuels.

Now what thing diuels are, it is no lesse hard and doubtfull exactly to define

Mark what he thinketh of the temple built to S. Michael in Mount Gar-ganus.

Of euil spirits.

That there are Diuels.

What the Diuell is.

The worshipping of Angels greatly condemned.

define by reason, than I said it was difficult to describe fully the nature of Angels: howbeit I will shadow them out by one or other kind of description, to the end I may entreat of them in a certaine order. Euill Angels are corrupt & wicked spirits, and for their revolting or falling away, euerlastingly condemned: subiect in deed they are to God, but yet neuertheless aduersaries to God and men, so that they turne all their trauales and studies to the contempt and despising of God, and to the deceiuing and destruction of men. First that the diuell is a creature, hereby it is manifest, because there is but one creatour onely, to wit that God in trinitie and Unitie.

He created all spiritess: but the diuell also falleth in the reckoning of spirits. As said befoze that the time of their creation is not set downe in the scripture, when as we shewed that it was no where expessed, at what time, whether befoze man or after man Angels were created. Hereunto we do now adde, that euill Angels became euil, not by creation, but by their owne revolting and falling away. For all things which God created, were & are exceeding good: all angels therefore, as men in like manner, were naturally created good. But they continued not stedfast in this godnes, granted, giuen & grafted in them of God, but they being corrupt with their owne malice, as men also are, fell, and were by the most iust God, thowne out of heauen, as out of the felicity or happines which was giuen them. Now, when or at what time this was done, the scripture doth not againe expesse: howbeit, it seemeth to haue bene done befoze the fall of man. For the diuell by the serpent egged our parents to sinne, and drew them into miserie and death.

Neither doth the same scripture peculiarly define, what maner of sin the diuels was: neither doth it expressely & particularly shew y maner how they were cast out of heauen. It saith generally that ther was folly or wickednes found in the angels, and that therefore they were thowne downe headlong into hell. For we read in the booke of Iob, Behold he found no truth in his seruants, and in his angels there was follie or wickednes. S. Peter nothing disagreeing from this, said, That God spared not the angels which sinned, but cast them downe into hell, and deliuered the into chaines of darknes, to be kept vnto iudgement. But Judas also the brother of Iames the apostle of the Lord, by named Thaddeus, rehearsing the same sentence in a maner, said, The angelles which kept not their first estate (to wit, the nature wherein they were created) but left their owne habitation, (to wit, their rood, their office, and their faith) the Lorde hath reserued in euerlasting chaines vnto darknes, vnto the iudgement of the great day. What, doth not our Lord and sauour Christ speaking of the diuell say thus? He was a murderer from the beginning, & abode not in the truth. For hereupon we may gather, that the diuell sometime abode or was in the truth, but he unck & forsooke it by faithles falling away. Those testimonies which witness that an angell sinned by reuolting, & was thowne down headlong into hell, are sufficient for godly minds, and such as are not curious. Furthermore out of Esai and Ezechiel, there are recited of others testimonies making for the same matter: which as we reiect not, so we doubt not but that by an Allegory they are applied vnto these of ours. That which is alleaged out of Luke, sawe

Iob. 4.

1. Pet. 2.

Iohn. 8.

Isai. 14.

Ezech. 28.

That the Diuell is a creature.

The Diuell was not created euill.

Of the fall of Angels from heauen.

saw sathan as it had been lightening falling downe from heauen, is not so properly expounded of the first fall of Angels, for there is another fall of the diuell, to wit, whereby he fell by his owne tyrannie (whereby he had possessed the minds of men, and insnared them with wickednes and sinne) thorough the comming of Christ into the world, & through the sincere preaching of the Gospell. Now there is no doubt that all Angels were created good, and that the euill fell through their owne and not through Gods fault and folly, whereof I spake somewhat also in the 10. Ser. of the 3. Decade, where I intreated of the beginning of sinne. To which I will now add that most notable and euident declaration of Theodoret bishop of Cyrus taken out of the secrets of the Scriptures, who in his *Epitome diuin. decret.* saith: Let vs consider whether the diuels iustly suffer punishment, since they receiued of him that made them a nature like his. And how can he which is god be called the creator of wickednes? And how is he not righteous and iust, that punisheth the nature which can doe nothing that god is, but is tied & bound with fetters of wickednes & vice? But we know that the God of all things, & the fountain of iustice & righteousness is righteous and iust. Therefore he wil not punish the diuels vniustly. And we know that God was their guide & captain, and that the good Angels are his workmanship, & that he is called god of all such as are rightly minded. He therefore made not the nature which could doe nothing that is god, traueiling & bringing forth wickednes only, and doing things contrarie to his will and mind. If God therefore did neither make the euill nature (for he is the maker and worker of all good things, as

he himselfe is god) then doth he not so much as once thinke to punish vniustly: for he is iust and the lawgiver of iustice or righteousness, and he wil punish the diuell, & such also as serue and are vnder him. Therefore the diuell of his owne wil & accoord is euill, and they that take his part. For as God made man good in the beginning, & with free wil of mind, these doubtles, to wit, god Angels kept their nature which they receiued, pure & vncorrupt: but those (to wit men) declined and fell into the worse, and corrupted their heauenlie shapcs, and they that were like vnto God, made themselues brutish: so also the diuell & rout of diuels which were with other bodilisse creatures did not follow the good wil of them toward the Lord God: but being puffed vp with the disease of hautesse & pride, betooke themselves vnto that which was the worse and fell frō their former state & condition. Thus far he. With Theodoret doth S. Augustine agree in his book intituled *De verarel. cap. 13.* saying, The diuell inasmuch as he is an angell is not euill, but inasmuch as he is peruerse & wicked of his wil, for setting more by himselfe thā by god, he wold not be in subiection vnto him, but swelling through pride, he fel frō his chiefe essence & excellent being. And again in his treatise vpo Ioh. 42. Dost thou demand frō whence the diuell is? frō thence doubtles frō whence also the other angels are: but the other angels constantly cōtinued in their obedience, he by disobedience & pride fel from an angel & became a diuell. Now that which I affirmed touching those wicked spirits, who for their reuolting & falling away are adiudged to damnation, I see it denied of some, who promise to condemned spirits redemption frō their punishments, a little be-

The diuell is
 euerslastingly
 condemned.

before the iudgment day. But against these, very many doctors of the church haue disputed, all & every one of them condemning with one voice, an opiniõ which the scriptures long ago cõdemned. For the iudge in the end of the world pronõicing definitiue sentence against sathan & al the wicked shal say, Depart frõ me ye cursed into euerlasting fire, which is prepared for the diuel & his angels. And by and by the Apostle & holy Euangelist a witnes of the truth doth adde, And these shal go into euerlasting punishment, but the righteous into life euerlasting. For in Marke the Lord also said, In hell their worme dieth not, and the fire is not quenched. And in Joh. in moze plain and pithy wordes he saith, They that haue don good shal come forth vnto the resurrection of life, and they that haue don euil vnto the resurrectiõ of condemnation. He doth not say, they shal go either into life or into condemnation, but into the resurrectiõ either of life or condemnation, that is, to remain euerlastingly in life or deth. For Daniell, of whom the Lord bozowed these words, hath said, And manie of the that sleep in the dust of the earth shal awake, som to euerlasting life, & som to shame & perpetuall cõtempt. For John the Apostle saith, that the smoke of those that are condemned & thzown hedlong into hel, for euer moze shal ascend vp. It is certaine therfore, that the condemnation of the wicked shal be al togither without end & euerlasting. Furthermoze in calling the reuolting angels spirits, we do not vnderstand by spirit the wicked affection of the hart, or the qualitie or passion of the mind, or corruption & sin. For the world is not without sem which think the diuel is nothing else but a mischæuous man, or a mischæuous and sinful

commotiõ or outrage of the mind. By spirits therfore we vnderstand spiri-
tuall substances, indued with feeling & vnderstanding. For in the first chapter of Job, sathan came & helved himself among the childzen (or seruants) of god, speaking with the Lord. The gospel also re-
põzeteth vnto vs, that diuels being cast out of a man, entred into the herd of swine, & dzowned them in the depth of the sea or lake of Gaderen. Bozeo-
uer the gospel recozde, that the diuel sinned frõ the beginning, that he continued not in the truth, that he is a lier & a murderer. Judas maketh mentiõ that the angell fought with the diuell. In Marke the diuels crie out and say, What haue we to do with thee, thou Iesus of Nazareth, art thou come to destroy vs? But yet for al that our sa-
uioz being alredy appointed and made iudge, shal say to the diuels, Go into the euerlasting fire. Al which testimo-
nies agræ to substances by themselues subsisting and not to qualities. Diuels therfore are spiritual substances. But what bodies they be which they often times take, & in which they apper vnto men, no man I thinke can perfectly tel: which also we told you a litle be-
foze, when we intreated of the bodies which god angels took. For truly that diuels put on bodies & shapes differing frõ their owne, the histozy of Samuel raised by by a witch manifestly pro-
ueth. It was not Samuell that was raised frõ the dead, but the captaine coi-
ner of lies, counterfetting Samuel de-
ceiued king Saul. And Paul witnesseth that sathan doth transform himself into an angell of light. Histozyes also declare that the diuel is a maru-
ellous iugling deceiuer, in taking on him di-
uers forms & shapes. And as I said of god angels, that they are speedy in their ministerie, without burden or
lets,

Iob. 1.

Matt. 8.

Iohn. 8.

Mark. 1.

Matt. 25.

What maner
of bodies
they bee
which the
diuels take.

1. Sam. 28.

2. Cor. 11.

The diuell is
quick, crafty,
& mightie.

lets,

Matt. 25.

Mark. 9.

Iohn. 5.

Dan. 12.

Apoc. 10.

Diuels are
spirits and
substances.

lets, so there is no doubt that diuels in their kind & woꝛke, are wel prepared. For the scriptures declare, that they haue a thousand wits, wōderful craftines & subtiltie, and that their knowledge is passing quick & reacheth very far. Finally, that they are very ready & neuer weary to attempt & performe all things. They passe through the whole world with exceeding swiftnes, they handle all their matters very craftily, & therfoꝛe are inauellous names shadowing out their foꝛce & power allotted vnto them. For he is called Sathan the old serpent, a deceiuer, the prince of this world, the prince of darknes, which hath power ouer the aire, a roaring lion. Of which, & of other not vnlike, I wil speake anon moꝛe at large, when I haue first told you this, that there are an infinit rout of diuels. For seuen diuels are cast out of Mary Magdalen. That diuel of whom Mattheu speaketh, being no sooner cast out, museth & consulteth how he may be wholly restored again, taking to him seuen other spirits worse thā himself. Moꝛeouer in Marks gospel there is mentiō made of a legion. For the vnclean spirit being asked of the Lord, what his name was, answered, My name is legion, because we are many. Therfoꝛe when there is mention made of satan elsewhere in holie scripture, it is not so to be taken, as though there were either but one substance oꝛ person of the diuel. For they are comprehended as the members vnder the head, and as particularities vnder generalities. The scripture truly elswhere maketh mention of the prince of the diuels: for the enemies of Christ do often cry out, He casteth out diuels by the prince of diuels, but yet that saying doth not expresse what maner of pꝛincipallitie that is, and whether oꝛderly among

themselues those euil spirits be distinguished. And it is certaine that all the vngodly are vnder one head, as al the godly are vnder one Christ the Lord. It is certaine that al the diuels are of the selfesame coꝛrupt will, bending all their foꝛce onelie to this end, to be aduersaries to God, & hurtful enemies to men. But of the operations, woꝛks, oꝛ effects of diuels, I wil speake where I shall by the way expound their names oꝛ attributes. Coꝛrupt & wicked spirits generally are called diuels, which is as much as if you should say, slanderers oꝛ false accusers. For ^{in Accord} with the Grækes signifieth slander, &c. And the word diuel is fetched frō the Grecians. For he solweth slanders in accusing men vnto god, and in setting men at variance betwē themselues: that now I say nothing, how he goeth about to bring God and his woꝛks into suspicion among men. Therfoꝛe he is elsewhere called a lier, and the author of lies, and the father of all hypocrates, and therfoꝛe the spring of al errors, heresies and wickednesses. And because Judas was an hypocrite, a lier, a false accuser & traitor, the Lord rightly gaue him the name of a diuell. The Apostle Peter called the diuell an aduersarie. For the Lord also himselfe called him The enuious man, which sowed tares in the Lords field. For he is the enemy of God and men, setting himselfe against the will of God, whose gloꝛie also he laboureth to take away, & hindereth the saluation of men, & solweth infinit offences in the Church of God. And truly the Hebrews cal him satan, whome we call an aduersarie. That word is translated vnto men. For in that Peter set himselfe against the counsell & purpose of God, he heareth this voice of the Lord, Get thee behind me sathan. And Dauid also said

Diuell.

A lier.

Iohn.6.

Sathan or an aduersarie. 1. Pet. 5. Matt. 13.

Matt. 4.

to

An infinit rout of diuels. Mark. 16. Matt. 12.

Mark. 3.

Mark. 3.

to his nephew Abisai, the sonne of Zeruia, What haue I to doe with you ye sons of Zeruia, that this day ye shuld be aduersaries vnto me? For Abisai gaue said y^e counsel & decree of Dauid.

ring lion walketh about, seeking whom he may deuoure, whom resist stedfastly in faith. By the lion he shadoweth out vnto vs the nature or disposition of the diuel. For the diuell hath exceeding great strength, he is full of greedie rauenie, and most cruell fiercenes: wherupon he is also called of som a cruell beast. The Lord calleth him a

A roring lion

A murderer.

A tempter.

An euill and vncleane spirit.

The diuel is called Dæmon, to wit, knowing, crafty, and cunning in many things *ἀνορθόδιον* which signifieth, I knowe. For Plato fruely in Cratyllo, according to the opinion of Hesiodus, doth thinke that diuels, whome we commonly call by this worde Dæmones, are called and as it were named *δαίμονες*, that is wise, prudent, and knowing. Herevnto the worde serpent must be referred. The serpent, saith the scripture, was subtiler than al the beastes of the field, Therefore did the diuel chose the serpent to be his dwelling place, by whom he might put his guilefull deuises in practise and deceiue our first parents. For he is called the deceiuer, the beguiler, and seducer of the worlde, the olde serpent and dragon. For what seducing soeuer there is in the worlde, what wicked deuises and deceitfull practises, they flow from this one fountaine of al his mischief. In prophane writers this worde is vsed in a far contrary signification. For Socrates in Plato saith, I affirme that euery man is Dæmon, that is to say, wise, whosoever is good, and that he is Dæmoniacus, that is to say, wise, happy, both aliue and dead. Therefore it is a thing very much and often vsed of Homer to adorne noble personages with this name. But in the historie of the Gospell, Demoniaci are such as are possessed with a diuell. Paul in his first epistle to Timo. reduceth and draweth the whole body of deceits, and doctriens coloured with a shew of false wisdom vnto his head. S. Peter saith, Be sober and watch, for your aduersarie the diuel as a ro-

In the historie of the gospell, and in the writings of the apostles, the diuel hath welnigh the name of an vncleane, of a mischienous or malignant, of a filthy & wicked spirit. For he fell not fro his purenesse onely throug his owne fault, in which he was first created of y^e most pure God, but eu^e now also he is delighted with vnpurenes, & allureth al men to vncleannes. From this matter of mischief proceed al filthy lusts, al whoredoms, adulteries, al excesse, drunkennes & surfeting, al beastlines, & vanitie, pride & arrogancie, &c. Now the diuel also in the gospell is called Beelzebub, because y^e sometime they of Accoron in Palestine thinking they worshipped God, worshipped in very deed the diuel. S. Paul saith, What agreement hath Christ with Belial? he setteth Belial against Christ, to wit, the diuel against God. But Moses put the cogitation of Belial for a wicked and euill thought. Therefore the diuell is wicked and vngodly, rebellious and obstinate against God. For they saie that

Match. 16.

Gen. 3.

A serpent and dragon.

1. Tim. 4.

1. Pet. 5.

say that Belial signifieth altogether as much, as if a man would say, lawlesse, without yoke and without discipline. There are some also which think that in the booke of Job, the diuel is figured or signified by Behemoth and Leuiathan. Job. 40. and 41. chapter.

S. Paule giueth the diuels diuers names, saieing that the godly hath battel, against principalities & powers, against worldly gouernors of the darknes of this world, against spiritual wickednes in heauenlie (places) against the gouernor that ruleth in the aire, against the spirit that now worketh in the children of disobedience: whom also in another place he calleth The God of this world.

And as God exerciseth his power in the world, and in the god, for the most part, by good angels, who for that cause I saide are called principalities and powers: so bicause the same God of his iust iudgement doth suffer the diuel to haue rule ouer the wicked, they are rightly called principalities and powers: not that God deliuereth vnto him the méere and chiefest rule, for all power belongeth to God onlie: but bicause he suffereth him to execute his tyrannie. For he plainly saith, that he is the Prince of the world, to wit, of the wicked. For by interpretation it followeth. He is the prince of the darknes of this world. And who knoweth not that in the scriptures darknes doth signifie ignorance, blindness, vnbeliefe, vngodlines, and wickednes, & to be short, vngodly men which are drowned in these vices? And againe, there is added that which declareth the true meaning, Which worketh in the children of disobedience. Therfore the faithful and obedient, who are in the kingdome of Christ, and not in the kingdome of the diuell, are exemp-

ted from this rule and gouernment.

Neither is sathan called God vpon any other consideration, for there is added, Of this world. For in very deed the diuell is not a God, but bicause there are found in the world certaine mad men, who take him for God, hee hath the name of God. The blessed father Augustine expounded this no otherwise. For in his treatise vpon John 25. he saith: God forbid we should thinke the diuell were so called the prince of the world, that we should beléue that he is able to rule ouer heauen & earth: but the world (for he is called the prince of this world) is said to be in wicked mé, which are dispersed throughout the whole compasse of the earth. And againe the same Augustine in his first chapter *De agone Christiano*, saith: The prince of this world is cast out, not that he is cast out of the world, but out of their minds, which cleaue to the worde of God, and loue not the world whereof he is prince, bicause he hath dominion ouer them which loue temporal goods which are contained in this visible world, not for that he is Lord of this world, but prince of those concupiscences, whereby euerie thing is coueted that is transitorie. By this concupiscence the diuell reigneth in man, and holdeth his hart in possession.

The same doctor in his treatise vpon John 52. asketh the question, Whether sathan were not cast out of the minds of the prophets and patriarks, since it is reported in the Gospell, that he is cast out by Christ. And he maketh answer, Verily, he is cast out quite. How therfore is it said, He shall now be cast out? How thinke we, but bicause that which came to passe in berie few men, is euen now foretold, that it shall come to passe shortly in

The God of this world.

The prince of this world cast out.

many and mightie people. As that say-
ing: but the holie Ghost was not yet
giuen, Bicause Iesus was not yet glo-
rified: may haue the like question, and
the like answer. For the abundance of
spiritual grace, was not giuen as yet,
which after ward was giuen. Thus
far he.

Furthermoze, when the Apostle
saith, That we fight against spirituall
wickednesses in heavenly places. By
heavenly, he meaneth not heavenly
ioies, placing the diuels in heauen a-
gaine, but the aire, that is the lower
part of the world, yea, and the worlde
it selfe. For he saith elsewhere, Accord-
ing to the spirit that ruleth in the
aire. And truely the princes of this
world are in the aire, aboue, beneath,
& about vs, assalting vs on euery side.
Otherwise, neither heauen noz the
lower regio of the aire is subiect to the
rule of diuels, that therein they may do
what they wil, or abuse it as they list,
but so far sozth as god of his iust iudg-
ment shal permit. For in this disputa-
tion we must alwaies hold for a con-
fessed and vndoubted truth, that our
Lord God is king and gouernoz of all
creatures, and that he kepeth still his
dominion ouer all creatures, & exerci-
seth the same after a most iust & equall
maner. And although out of all these
things might be gathered, how great
& what maner of operation the diuels
is, yet thereunto will I ad somewhat
moze, lest any thing should seeme to be
wanting in this matter. In the descri-
ption of the diuell, I dzew into two
heads all his effects, works, or opera-
tions. For diuels are aduersaries to
God, & enemies to men; whose whole
endeuors and dziffs tend to the despi-
sing of God, and to the deceiuing and
destruction of men. The summe ther-
foze is this, They bend all their foze

to the contempt of God, and destructiō
of men. And that their power to hurt
is not small, and their vnderstanding
also quicke to bring all their purposes
to effect, we haue heard once or twice
alreadie. That they haue a will to doe
hurt, there is no cause why anie man
should doubt. For the Lord said to his
disciples in the Gospel, Behold sathan
hath earnestly desired to sift you, as
it were wheat. And againe, Watch &
pray, least yee enter into tentation.
And S. Peter saith, Your aduersarie,
as a roring lion rangeth vp & down,
seeking whom he may deuour. And
that he withstandeth God, and with
continuall labor gainsaieeth God, and
stirreth vp all creatures to the hating
& despising of God, the scripture doth
enerie where testifie. He did wickedly
instill into the mindes of our first pa-
rents, an opinion altogither vnwor-
thie of God, as though maliciously he
did enuie at their blessed state. For hee
said by the serpent, Hath God said ye
shal not eate of that tree? And anon,
Ye shall not die the death. For God
doth knowe, that the same day that
ye eat thereof, your eies shall be ope-
ned, and ye shal be as gods, knowing
good and euill. Vnto which drecitful
words when they gaue credite, they
themselues perished, and dzew with
them the whole world into ruine and
destruction. Neither at this day verily
ceaseth he to slander and speake euill,
as well of God himselve, as also of his
works, to the intent that he might
dzawe vs togither with him into the
hating of God, into distrust & despera-
tion, & to euierlasting destruction. For
he enuieth vs our saluation, wherun-
to we are ordained by Christ. But it is
better to speake somewhat moze di-
stindly of this thing. Sathan hurtes
men in their minds, in their bodies,

Luke 22.

Matth. 26.

1. Pet. 5.

Gen. 3.

and

Prince of the
world.The opera-
tions of the
diuell.

and in their gods. For he inticeth and prouoketh our minds to sin. Furthermoze, he also troubleth the mindes of men, & dziueth them into an outrage, and being out of quiet in this their outrage, he miserably vereth, tormen- teth, and dispatcheth them. Her vpon thou maist read that some physicians call this madnes or outrage an euill spirit or wicked diuel. But he diuersly plagueth their bodies, chiefly with diseases. We haue the most holie man Job for an example. In the Gospel after S. Luke it is said that that woman which was bowed togither, was bound by Sathan 18. yeres. Againe in the Gospell according to S. Marke, we read of a child which had a dumbe spirit, And whensoever he taketh him, he teareth him, and hee cometh, and gnasheth with his teeth and pineth away, & casting himself on the ground lieth groueling. This selfesame euill spirite taketh away from men their gods, wasteth and diminisheth their substance and worldly wealth. Which thing againe is manifest in the historie of Job and of the Gospell. For Job is spoiled of al his substance, sathan so ordering the matter by soldiers and robbers. The heard of swine also being drowned & stragled in the sea, wrought great losse to the Gergesites, & being violently carried away of the diuels, were tumbled headlong into the sea. Furthermoze, this mischeuous miscreant in accomplishing these things, doth somewhat by himself, & by wicked angels his fellowes, and somewhat by other creatures. By himselfe he worketh outwardly & inwardly, by tempting & prouoking men. For he casteth befoze our eyes counterfeit and deceitfull shapes, changing himselfe into an angel of light, he windeth himselfe into the minds of men. He speaketh vnto vs,

setting befoze vs gay promises, and most græuous threathnings, howbeit all of them covered with deceits and lies. For oftentimes he byingeth reasons probable in dedde, & apparant, yea, and places of scripture, at a blussh verie agreable, but yet maliciouslye wrested to his owne purpose. And by this meanes he either hindereth, and maimeth true faith in the mindes of men, or else he taketh it away and vtterly ouerthroweth it, and by and by he posselseth them wholly, and dziueth them into most certaine perdition. So it is said, that when he had entred into Judas hart, he cast him whole head long into euerlasting destruction. The hart of man is open vnto God onelie, for he onely is the searcher of the hart and reines. But the diuell by circumuenting men with his guilefull practises, and by putting wicked persuasions into their harts, is said to enter into mens harts. And he worketh against man by other creatures also, as by elements, when he raiseth fire, winds, waters, haile, and such like calamities against vs. Furthermoze he stirreth vp men against vs, our frinds to bere and betray vs, and our enimies to consume and bying vs to our ende with persecutions, battels, and bloodsheds. The historie of Job yet againe beareth witnes of these things. Wher vnto thou maist reckon persecutions laid vpon the worshippers of God. Nowe also he eggeth falsie prophets and inchanters against vs. Whereunto belong deceitfull iuglings and all kindes of sozerie & witchcraft, which the works of the sozerers of Egypt, and of Simon, and the place of Moses in Deut. 13. testifie to be most effectfull. Hereunto chiefly belong falsie miracles and corrupt answers or Oracles. By these truly in times past hee

Luce 13.

Iohn 13.

Marke 9.

did very much hurt to \hat{h} church of god as histories testify, neither ceaseth hee at this day to do hurt: which thing experience it self doth teach & verisy. For though it be certain that sathan is not cast out by \hat{h} power of sathan, yet one giueth place to another for a tyme, to this end, that they may the moze easily deceiue men, and obtaine a kingdome.

Christ truely and the Apostle Paul sozetold, that euen the last times shuld bee wonderfully bewitched with deceitful signes & powers. Most euident places touching that thing are extant in *Matth. 24. 2. Thess. 2. chap.* More might be spoken (dearely beloued) and that at large, concerning the operations or workings of the diuell. But I trust these thinges being gathered together in breuity, are sufficient, & giue occasion to muse of higher thinges. But let no man so vnderstande these thinges, as if the diuell were able to do all thinges, and that what he will he can also do by and by. For his power is definite, or limited & restrained, so that he cannot do so much as he would. Otherwise all thinges had bene ouerthrowne & perished long agoe. Therefore not without consideration I added in the describing of the diuell, that he is subiect to God, for he can doe nothing without Gods permission. Now god permitteth him, either to exercise and trie the patience of those that are his, & to hasten their saluation, as it is manifest in the historie of Job, and in the words of Paul to the Cor. saing, Least I shuld be exalted out of measure through the abundance of the reuelations, there was giue vnto me a prick to the flesh, the messenger of sathan to buffet me. Neither is it doubtfull, that in most greuous torments of persecutions he exalteth many notable martirs, yea, & at this daie

doth, & in times past hath exalted such vnto glozy & euerlasting rest. Where else he giueth the diuel leaue to execute violence and crueltie vpon men, by that meanes to chastise their wickednesse, or to punish their vnbelief. For verily the diuels are the instrumēt of Gods wrath, to execute his vengeance. For Paul saith, The coming of antichrist, is after the working of sathan in all power and signes and wonders of lying, & in all deceiuablenes of vnrigh- teousnes in them that perish: because they receiued not the loue of trueth, that they might be saued. And therefore God shall send them strong delusion, that they should beleue lies, that al they might be damned which beleued not the truth, but had pleasure in vnrigheteousnes, And this in a manner is the strength and power of sozerie or inchaunting, which is feeble in the faithfull.

Wherefore there is no cause why any man shoulde miserably feare the diuell: But rather sanctifie ye (saith *Chsaie*) the Lord of hostes, let him be your feare and your reuerence.

Some saye that certaine nations of the east worshipped the diuell for this cause, that he shoulde not hurt them. But these are starke staring mad. For if it be not Gods wil, which euen now I began to tell you, or if hee giue no leaue, sathan can not touch so much as a haire of thine. For he could not enter into the heard of swine, which were sēding nigh the lake Genesaret at Gadara, and destroye them, but by the Lords permission.

S. Augustine also expounding the 3 2. psalm, allegeth in these words, the historie of Job, What could the diuel himselfe do? durst he take away one feelie sheepe from the holie man Job, before he said, Lay thy hande on him,

2. Thes. 2.

We must fight manfully against the diuell, but we must not feare him.

Math. 12.

The power of the diuell is definite or limited.

1. Cor. 12.

him, that is to saye, giue me power? He was willing, but God did not suffer him. When God gaue him leaue, then he was able: therefore the diuell was not able, but God which gaue him leaue.

Therefore Iob being wel instructed, did not say, as we now are woont to say, The Lord gaue, & the diuell hath taken away: but the Lord gaue, and the Lord hath taken away. And these things do exceedingly comfort the godlye in temptations, who vnderstande that nothing can happē to them without Gods permission, and that he permitte nothing but that which maketh for our amendement & saluation, and therfore that we are alwaies preserved by the providence and bountyfulness of God. For whatsoeuer hath hitherto bene spoken concerning the power & workings of the diuels, pertained not hitherto to dash vs out of courage, and cast vs downe: but to make vs more vigilant or watchfull. The Lorde that ouercame the diuell, and sheweth vs the way to overcome him, commaundeth vs to watch. For therfore he encountred with sathan the first, second, and thirde time, to instruct vs howe we should fight against the enimic of mankinde. He ouercame him for vs, that we should not despaire of abilitie and power easilie to overcome him, since he is al-

readie weakened and wounded.

By faith doubtlesse we shall overcome him. For by faith we are knit vnto Christ, and by faith we receiue the spirite of Christ, by the force and vertue wherof we shall triumph. Truly for that cause S. Peter willeth vs To resist by faith. S. Paul exhorting vs vnto this conflict, and furnishing vs with excellent complet armour saith: Take vnto you the whole armour of God, that ye may be able to resist in the euill day, and hauing finished all things to stand fast. Stand therefore, hauing your loines gyrt about with the truth, & hauing on the brestplate of righteousnes, and your feet shod, that you may be prepared to the gospel of peace. About al things taking the shielde of faith, wherewith you may quench all the fierie dartes of that wicked. And take the helmet of saluation, and the sword of the spirit which is the worde of God, praieing alwaies in all praiers and supplication in the spirite, &c.

Whereunto that also belongeth which the same Apostle witnesseth, God doth not suffer vs to be tempted aboue that we are able to beare, but shall with the temptation make a way to escape. Let vs therfore reuerence this God, let vs beseech him, that though his power and might we may overcome, Amen.

Of the reasonable Soule of man, and of his most certaine saluation after the death of his bodie.

The tenth Sermon.

All men do confesse that the reasonable soule of man hath affinity or likenes with spirits, neither is there any wise man, as I think which doth deny that the knowledge of the reasonable soule of man, wherof the

the scripture teacheth so many things, & that so diligently, is most wholesome & necessary to all the godly: the order therfore, the profit and the verie necessity also of things do require, that I speake somewhat likewise of the reasonable soul of man: wherein I will follow the plainnes of the scripture, & of the interpreters therof, leauing phisicall or natural points vnto them to be expounded, vnto whome it belongeth by dutie & profession: sauing that we will so far deale in them as we cannot want them in this discourse of ours. The holie scripture and the interpreters therof, neither moue curious questions of the soule of man, neither doe they satisfie curious heads, when they desire to know those things which can not be declared, or if they could, yet it would alwaies seme vnto them that nothing were vnto them moze applier spoken, for they alwaies stagger, they are alwaies learning, and yet doubt, they neuer come to the knowledge of the truth with a quiet mind, they neuer abide in the plaine truth when it is found, they search after other, and many moze and subtiler matters than they vnderstand. But we know that all things which are necessarie and for our saluation are simply and plainly deliuered in the holie scriptures, & that we must simply, godly, and religiously rest in them: therfore those things that are not deliuered in them (touching the matter of our saluation) we know y they are not to be sought after of vs, and that they hinder not our saluation if we be ignorant of the. The word *Anima* (which we call soul) is diuersly taken in the holy scripture. First of all (*Anima*) the soule is taken for every liuing thing. For Moyses bringeth in the Lord speaking, Let the earth bring forth liuing creature

after his kinde, cattell, worme, and beast of the earth after his kind. For who knoweth not that there are reckoned three kindes or partes (giue mee leaue so to speake for instruction sake) or three principal powers of the soule: For there is y soule vegetatiue which worketh in plants. There is the soule sensitiue which is not without the soule vegetatiue, and it giueth life to brute beastes, and other creatures indued with life and feeling. There is also the reasonable soule wherewith men are indued, which is furnished with many powers or abilities, and comprehendeth both the other. Hereof (*Anima*) the soul is taken in the scripture for breath which men haue in and let go againe, & also for the life of man, or of a liuing creature. Thus we reade (*Anima eius*, &c.) His life is in him. And, I will doe thee no more harme (saith Saul to David) because (*Anima mea*) my life was precious in thine eies this day. The Grecians call (*Anima*) the soule *ψυχη*, as it were *δραψυχη*, because by drawing breath it refresheth. The Hebrewians call it *Nephæsch*, of comforting. Againe (*Anima*) the soule is taken in the scriptures for y thing it selfe that hath life, yea euen for anye, or rather for the whole man. For it is said in the lawe, The soule that worketh with a spirit, or that is a soothsaier shall die. Likewise in Baule we reade, Let euerie soul be subiect to the higher power. And againe in Genesis the king of Sodom saith to Abraham, Giue me the souls, & take the substance or goods to thy self. For the scripture is wont to name the whole by a part. For as by the soul he meanes the whole man, rehearsing the nobler part, so by flesh also he signifies the whole baser part. Howeouer since man, and also other liuing

The soule is breath and life.

Actes 20.

Soule is taken for man.

Leuit. 20.

Rom. 13.

Genes. 14.

The word *Anima*, (which we call soule) is diuersly taken.
Gen. 1.

ning creatures have an appetitive or desiring soule is used in the Scripture for affection, will, desire, or lust. For Ezechiel saith, They shal not fatisfie their soules (In Dutch, *Sy werdendiren glust nit buffen*) Neither shal their bellies be filled. Lastly, (*Anima*) the soule signifieth the reasonable soule of man. Whereof we will intreate (God assisting) at this present. Yet here I cannot dissemble, that among verie famous wryters there is controuersie (*De anima, & animo*) about the soule and the mind, whether they are one & the selfe same, or diuers, & that there are reasons on both sides. They that make a difference betwene them saie, that by the soule we liue, and that with the minde we vnderstande: which thing Lactantius saith in his 18. cha. *De opificio Dei*. I knowe that all the best and most approued wryters vse them both indifferently, and take the one for the other. For we must not thinke that there are two soules in man. For verie well haue the schole definitions defined vttering these words in the 15 chap. We doe not saye that there are two soules in one man, as Iacobus & certain of the Syrians write, one naturall, whereby the body hath life, & is mingled with bloude: the other spirituall which ministreth reason: But we say there is one and the selfesame soule in man, which both quickeneth the body with his fellowship; & ordereth himselfe by his owne reason. Therefore we do not thinke that there is any consideration to be had of them, which altogither deny that there is a soule. For these are as mad as they which deny y^e sun shyneth. For al of vs do see and feele the sun: as also we liue by the benefite of the soule. Furthermore, what the reasonable soule of man is, the wise heads of this world

coule not as yet with one agrément define. For they so differ that a man shall hardly finde two which saie one thing. And there are opinions not a fewe contrarye betwene themselves. What, do not y^e old interpretoz of the scriptures doubtfully proceed in defining the soule? Lactantius in his booke *De opificio Dei*, denieth that man can attaine to the reason & nature of the soule. Therefore nothing at al did they erre from the trueth, which thought the soule coule be comprehended in no absolute definition, wherein his nature might be exprest thoroughly and at the full: yet that the nature or disposition of the same might after a sort be shadowed out, & that by the works or actions thereof, and by such qualities as the scripture doeth attribute. There are some therefore which haue saide that the soule is the spirit of life, created after the image of God; and breathed into the bodie of man. One there is which describes it thus: The soule is a spirit, whereby the bodie, to which it is coupled doth liue, made apt to the knowledge of God, though loue, and hereby made to be ioined with him vnto euerlasting blessednesse. An other defineth it after this sort. A reasonable soule is an vnderstanding spirite, one part of the substance of man, neither dieth it when it is departed from the bodie; but is immortall: Casiodore defineth it: The soule of man is created of God, a spiritual & peculiar substance, which quickeneth the bodie whose olone it is, reasonable in deede and immortall. We will set downe a description fetched from the Scripture, to be weied and considered bypon of the godlie, and to direct and rule this our whole discourse.

The soule is a spirituall substance,
powred

Soule a
desire.

Ezech. 7.

Soule is the
spirite of
man.

The soule
and mind.

That there is
but one soule

That there is
a soule.

What the
soule is.

powred of God into mans bodie, that being ioined thereunto, it might quicken and direct the same: but being dis-senered from the body, it should not die, but live immozfall for euer.

Some denie, that the soule is a substance. For they contend that it is nothing else than the power of life in man, and indeede a certaine qualitie. But the holie scripture acknowledgeth that the soule is a substance subsisting. For the Lord in the Gospell witnesseth, that a soule may be tormented in hell. Which forthwith by the selfesame authoritie of the Gospell is shewed, as it were to be viewed with our eyes, in the soule of the rich glutton. The same Lord which cannot lie, saide to the thèse: To day shalt thou be with me in paradise. Which words cannot be expounded of anie other part in the thèse, than of the soul. For his bodie was nailed, & did hang on the crosse. Whereupon also the Apostle and euangelist John saw Vnder the Altar the soules of them that were slaine for the word of God. He heard them crying with a loud voice and saying: How long tariest thou, Lord, which art holie, and true, to iudge, and to auenge our blood on them that dwell on the earth? The same John saw long white garments giuen to euerie one of the soules, these words being therewithall spoken of the Lord: Rest yet for a little season, vntill your fellow seruants, and your brethren that shall be killed as yee are, shall be fulfilled. All which verily agré not to qualities, but to substances, which haue their being: therefore the soules of men are substances. Which thing, that they might most plainly and pithily expresse, certaine ecclesiasticall writers I thinke haue set downe, that the soules of men are

bodily, that is, substances of their kind, hauing their proper being. Neither do I thinke (dearly beloved) I shall be tedious vnto you, if I recite woerde for woerde that which Saint Augustine hath reasoned of this matter on both parts, in his Epistle to Saint Hierome which is in order the 28. saying, That the soule is bodiless, though it be hard to persuaide it to the duller sort, yet I confesse that I am so persuaided. But that I may not moue cōtrouersie about a word to no purpose, I will willingly be silent: because where there is no doubt of the thing there is no neede to strue about the name. If euerie substance or essence be a body, or if that which after some sort is in it selfe, is more aptly called something, then the soule is a bodie. But if you will call that onelie a bodiless nature, which is altogether vnchangeable, and is wholly euerie where, then the soule is a bodie, because the soule is no such thing. Furthermore, if nothing be a bodie, but that which with some length, bredth, and height, resteth, or is moued in space of place, that the greater part therof taketh the greater room, and the lesser part the lesser roome, & be lesse in part than in the whole, then the soule is not a bodie.

For that which giueth the power of life vnto the bodie, is stretched through the whol body, not by local spreading of it selfe, but by a certain liuely extending of it selfe. For the whole soul is present in al and euery part of the bodie at once, & not lesse in the lesser parts, nor greater in the greater parts, but in some places more vehement and quicke, in some more remisse and faint, and in all it is the whol, & in euery part the whole. For that whole soule, which in some

parts

That soules
are substan-
ces.

Luke 16.
Luke 22.

Apoc. 6.

parts of the body feeleth not, in som other parts where it feeleth, it doth wholly feele in it selfe, and not only in some part of it selfe. For where any parte of the quicke flesh is pricked with a sharpe thing, although that place be not onely not of the whole body, no not so much almost as seen in the body, yet the whole soule feeleth that pricking, & yet is not that paine that is felt dispersed ouer al the parts of the body, but is onely felt where it is. How then commeth that by & by to the whole soule, which is not felt but in on place of the body? but because that the whole soule is there, where the smart is felt, and yet leaueth not the other parts of the body that it might be there wholly, & all in all. For those partes of the bodie liue also by the presence of the soule, where no such thing is done. If it were so, that the grieue were in moe places than one at once, it should be felt by the whole soule in each place. Therefore the whole soule could not be both in all and in euerie parte of the body whose owne it is al at once, if it were so spread through those parts as wee see bodies are by spaces of places, their lesser partes taking the lesser roome, and their greater parts the greater roome. Wherefore if the soule be to be termed a bodie, surely it is not such a bodie, as is in substauce like the earth, or like the water, or the aire, or the celestiall bodies. For all such bodies are greater in greater places, and lesser in lesser places, and nothing of them is wholie in any some part of theirs, but as the parts of the places bee, so are they filled with the partes of the bodies. Wherupon the soule is perceiued, whether it be a body, or whether it is to be called bodiles, to haue

a certaine proper nature created of a more excellent substance than al the elements of the earthlie moule: which cannot be conceiued by any fantasie or imagination of bodilie shapcs which we attaine vnto by the senses of our fleshe, but is vnderstood in the mind and felt in the life. Thus farre haue I rehearsed Augustines wordes.

The scripture also aimeth chiefly at this marke, to teach that the soule is bodiless. For aduisedly and expressely it calleth the same a spirite. For the Lorde in the Gospell after John saith, I will put my life from me, and I will take it againe. No man taketh it from me, but I put it away of my self. And in the same Euangelist you read, And Iesus said, it is finished, and when hee had bowed his heade, hee gaue vp the ghost. For he crieth out in another Euangelist, Father into thy hands I commend my spirit. And Mattheu saith, And Iesus when hee had cried againe with a loude voice, yeelded vp the ghost. Whereunto doubtlesse may be referred that which we read in the Actes of the Apostles of the first martyr Stephan. And they stoned Stephan, calling on & saying: Lord Iesu receiue my spirit. But by these thinges I can not moze plainely and pithily expresse what manner of substance the soule of man is, which I beleue to be a spirite, hauing in deede a substauce created of G D D proper and peculiar to it selfe. For Augustine, whose wordes I alledged a little before, saith yet againe, *1. cap. de Quantitate Anima*: I can not name the substance of the soule: For I doe not thinke the same to be of these vsual & knowne natures, which we touch with the senses of our bodie. For I thinke that the soule consisteth

The soule is bodiless or a spirite.

John 10.

John 19.

Luke 23.

Matth. 27.

Actes 7.

What maner of substance the soule of man is.

sisteth not of earth, nor of water, nor of aire, nor of fire, neither yet of all these ioined together, nor of any one of them. The nature of the soule may be called simple, bicause it consisteth not of other natures. Which wordes of Augustine, Cassidore willing to rehearse & expresse by imitation, saith, The soule of man created of God, is a spirituall and peculiar substance. Therefore I simply affirme that the soule hath a singular, yea, a certaine moze excellent substance, & differing from other spirits, hauing his true being & working alwaies from his creator, but such as we in our speech cannot compasse, neither are able to vtter.

To say the soule is God, or part of him

Tis follie gear, and too absurd a thing :

Since chiefe and heavenly ioies it tastes which swim

From alwaies fresh, and euerlasting spring.

Now it obeyes, anon it fals to sinne,

One while in ioy, another while in paine :

For due desert such guerdon it doth winne :

Now punisht t's, anon t'is free againe.

To the ende that we might ouerthrow this error, & discern the soule from other spirites and spirituall substances, we added in our description, That the soul of man is powred into the bodie of man by God : Whether euerie man vnderstandeth without any adoe, that it is created, and also is a spirite, not angelical, but humane, that is breathed into mans bodie by God, of his owne essence and nature.

Where againe, a new question touching the originall of soules doth offer it selfe to vs to be expounded. For it is wont to be asked, from whence soules come? When or how they enter into their bodies?

Saint Hierome is the Authour that in time past there were verie manie opinions, and those same most contrarie betwene themselues, tou-

In the meane while we do not allow of them, who minding to expresse what maner of substance the soule is, say that the soule is God, or else surely a part or portion of God. For the scripture reprobueth them both. For truly the soule is a creature and is drowned in variableness and sins: but a creator, and cleane of it selfe it is not. And bicause God the creator is immutable & indiuisible, the soule cannot be a portion of God. Therefore elegantly & truly Aurelius Prudentius in his *Apotheosis*, after hee had in manie wordes confuted these filthie errors, gathering at length all the meaning of the truth, saith:

The soule is
neither God
nor part of
God.

ching the originall of soules. For hee writing to Marcellinus, and Anapsychias, saith: I remember your question, nay rather sorrow, the question of the Church touching the state of the soule: whether it fell from heauen, as Pythagoras the Philosopher, & al Platonists and Origen doe thinke: Or whether it be of the proper substance of God, as the Stoikes, Manicheus, & the heretics of Priscilianus of Spaine doe suppose. Whether they be counted in Gods treasure long since laide vp there, as certaine Church men foolishly perswaded, thinke. Whether they be daily made of God, and sent into bodies, according to that which is written in the Gospell, My Father worketh hitherto, and I worke. Or whether *Extraduce*, that is, by the generation of the parents, as Tertullian

Ap-

Apolinarius, and the greatest part of the west churches coniecture, that as a bodie is bozne of a bodie, so a soule is bozne of a soule, and hath his being after the like state as brute beasts haue. But all those opinions are confuted of Ecclesiasticall writers with sounde argumentes. That opinion is receiued & auouched for the trueest, which holdeth, That the soule is created of nothing, and powred of God into the bodie, when the childe is made perfect in shape, and in euery part of his bodie in the wombe of his mother. For thus the Ecclesiasticall definitions doe declare.

Wee saie, that the Creator of all things doth only know the creation of the soule, and that the bodie only is sowed (by carnall) copulation in mariage, that by the true appointment of God, it thickneth in the matrice, becommeth a sustance, and receiueth shape, & that when the body is fashioned, the soule is created and powred into it. Whereupon S. Hierome also to Pammachius, disputing against the errors of John Bishop of Hierusalem, after he had rehearsed diuerse opinions touching the originall of the soule he saith: Whether truly God createth soules dailie in whome his will is his worke, and neuer ceaseth to be a creator of them? which is an Ecclesiasticall opinion, according to the opinion of our Sauour. The father worketh hitherto and I work. And according to that of Esai, which formeth the spirit of mā in him. And in the Psalmes, Which fashioneth their hearts in euerie one of them. Thus farre he. The scripture truelie in expresse words doth teach, that the soule hath not originall out of earth, neither that it is created before the bodie, but that it proceedeth out of the

mouth of the creator, to wit, from the secret power of God, & that it is powred into y^e body when it is fashioned.

For Moses describing the creation of God our Father, doeth first make mention, that the body of Adam was fashioned and made, and that afterwards the spirite of life was breathed into his bodie, being perfectlie made and fashioned. The Lorde God (saith he) made mā of the clay of the earth and breathed vpon his face or into his nostrrels the breath of life, & man was made a liuing soul. For the breath of life doeth signifie the liuing and reasonable soul, that is to say, the soule of man, which thou seest breathed or powred into the bodie when it is fashioned. And when the same Lorde created the woman of Adams rib he toke not life from Adam or out of his soule and put it into Cue, but of his godnesse and power hee powred the same into her bodie when it was perfectly made. And that we are no other wise created of the Lorde at this daie, than that the soule may be powred into the bodie when it is fashioned, Job is a witnesse sufficient, sayeng: Thy handes (O God) haue made me, and fashioned mee rounde about. Hast thou not powred me as it were milk, & turned me to curdes like cheefe? Thou hast couered mee with skin and flesh, and ioined mee together with bones and sinewes. No, thou hast here in these words both the conception and also the fashioning of mans bodie in his mothers wombe most excellentlye described. And touching the soule, it followeth in Job immediatelie, Thou hast giuen me life and grace, and thy visitation hath preserued my spirite. Beholde, life, that is, the soule, is by God powred into the bodie, after it is sha-

Iob. 10.

pen. Thou hast giuen me life, saith he, and grace. He addeth Grace or mercie to life. For it is a marvel the child should liue in the mothers womb, seeing it is wrapped within so many coverings, therfoze a singular benefit of the mercie of God sheweth it selfe in this. But it foloweth by way of interpretation: And thy visitation, that is, thy prouidence and preservation hath kept or preserved My spirit. For now he calleth that, spirit, which first he had called life, that is to say the soule. Wherefoze we rightly hold, and according to the scriptures, that the soules of men are created of God, & powred into the bodies when they be already fashioned in the wombe, though we touch not euerie point and particular matter of this cause, and (as the saying is) hit the naile on the head.

Now it resteth to see what the soule worketh in the bodie of man: we comprehend that chiefly in the description, saying, that being ioined to the bodie, it giueth life to man, and directeth him.

For the reasonable soule comprehendeth the powers vegetatiue and sensitiue, and thereby it giueth life to the bodie. Moreover the soule hath two parts distinguished in offices not in substance, namely, Vnderstanding and Will, and thereby it directeth man. For by the vnderstanding, which is called both the minde and reason, it conceiueth, iudgeth, and knoweth things that are to be vnderstood, and discerneth what to followe, and what to auoide. But by will or appetite he choleteth that which he knoweth, following one thing, and refusing another. Which things againe stretch verie farre. Wherefoze I will handle euerie part more largely. First of all the soule by his presence giueth life

to this mortall and earthlie bodie, it knitteth it together, and with a wonderfull embracing keepeth it, and suffereth it not to growe out of order, or pine away, it equally distributeth the foode throughout the members, giuing to euerie one sufficient, it preseruethe a comelic forme and measure therein, not onely in beautie, but also in making and growth. But all these things may seeme also common to plants as well as to man. For we see and confesse, that they also liue, and that euerie one of them is preserved in his kinde, nourished, encreased, and ingendered. Wherefoze let vs see what the soule is able to doe, and what it worketh in the senses, where a more perfect view of life is perceived. The soule sheweth it selfe in the sense of feeling, and thereby knoweth and discerneth the things that are hote, colde, rough, smooth, hard, soft, light, and heauie. Moreover, the soule discerneth the innumerable differences of tastes, sauors, sounds and shapes, by the senses of tasting, smelling, hearing and seeing. And among all these things it choleteth and coueteth those things which are according to the nature of the bodie whereunto it is ioined, and refuseth & shunneth the contrarie, and also consenteth not only to the procreation of children, but to the cherishing, defending, nozishing & preserving of them. But all these things againe no man denieth but the life which is in beasts may do also. Let vs therfoze consider what is the proper force of the soule of man. And here weigh with me the wonderfull power of vnderstanding and reasoning, and not a common memorie as is in brute beasts, but a remembrance of innumerable things commended vnto vs, and kept in minde by signes and

Out of the 13
cap. of Au-
gustin. de
quantitate
animæ.

déepe consideration: consider with me so many deuises of craftis men, tilling of landes, building of cities, manifold wonderfullnesse of sundry buildinges and deuises: the inuentions of so many sozms, in letters, in woords, in gesture, in sound, in pictures & feigned shewes, so many tonges of nations, so manie things ozdained, so many new things, so many things refozmed, such a number of bookes, and of such like monuments for the maintenance of memorie, as hauing a care of them which come after: the ozders of offices, powers, honozs, and dignities, either in families, or in the common weale in peace or in warre, either in prophane or in holy matters.

Weigh with me the maruellous force & vertue of deuising the rivers of eloquence, the variety of verses in poetrie, a thousande sold deuises and meriments to moue pleasure & pastime, skilfulnes in plaieng on instruments, and in singing, cunning in measuring, readinesse in numbing, conieduring of things past, and things to come, by things present. These herily are great powers or operations in the soule of man, but they are common to the god and badde. Therefore the true godnesse and praise which riseth from the powers of the soule vnto man, and which are found in the godly onely, do followe. The soule is bolde to prefer it selfe before the whole body, & to think that the gods of the bodie are not his, but rather to despise them, and therby howe much the moze he delighteth himselfe, so much the moze he withdraweth himselfe from filthines and cleanseth himselfe wholly by faith and the holy Ghost, and strengtheneth himselfe against all thinges, which goe about so put him by from his god intent, and maketh great account of sel-

lowship or societie; loueth men tenderly, & willeth nothing to another which he would not haue happen to himself. For he felloweth the word or doctrine of God, and beleueth that by this, god speaketh vnto him, he is ioined by the holy Ghost and faith with God himselfe, in whome he delighteth and liueth in true felicity, bzinging forth all kind of vertues.

In this so excellent a studie of the soule, there is yet great labor. For the soule fighteth fiercely with the worlde and the flesh, and is neuer safe and at rest from the assaultes or inuasions of sathan. But being strengthened by the Lord, he goeth away with notable victozies and triumphes. The soules therefore (I meane of saints and holy men) worke all manner of holie works, for the soules of the wicked commit heynous sins of all soztes. There are many other operations of soules, which I cease to rehearse, least I should be longer than were meete. Hitherto I haue intreated of the soule of man, as yet ioined to the body, in which discourse the wonderfull godnes of God appeareth, the most bountifull creator of the soule, yea of the whole man, fro whose grace we worzhilpe account it receiued, whatsoever praise is giuen to the soule. Now will I speake of the soule separated from the bodie.

The soule being separated from the bodie, ceaseth not to bee that which it was, but the bodie being dead, the soul abideth alieue in his owne Essence, altogether immortall, and voide of all corruption. For the death of man is not the extinguishing or destruction of the soule: but onclie a separation or departure from the bodie. Thou takest a candle out of a lanterne, thou hast taken the light from the lantern; but thou hast not put out the candle:

Of the soule separated from the bodie.

the lanterne truely bicause the candle is taken away, remaineth ful of darknesse, but the candle séeleth so litle hurt by remouing of it, that being taken away from the lanterne, it then shineth moze clærely, and casteth forth the beames of his light moze at large. So truely the soule, being separated from his earthly or sinny body, doth so litle séele any discommoditie, that being deliuered from the trouble and burthen of the body, it liueth moze at libertie, and wozketh moze effectually. But the common sort vnderstand not this, they sée the bodie onely among the dead, spoyled of the soule : and bicause this wanteth all feeling and mouing, yea and rotteth away, they thinke that the whole man perisheth. Neither is the world without some thamelesse & vngodly wretches, who haue in their mouth, that no man euer returned from death or from below, who by his returne proued that the soules remain aliue, when the body is dead. But maliciously they lye, dissembling that they know not that, which certainly they knowe.

For who knoweth not that Christ the Sonne of God died and was buried, and the third day was raised again from the dead, the very selfe same soul returning into his body, which before death gaue his body life and ruled it? Who knoweth not that Christ with his true body and with his reasonable and natural soule ascended into heauen, & sitteth at the right hand of the Father, that he laying downe there as it were a most assured pledge, might testifie vnto the whole world, that both our owne proper soules, and our owne proper bodies shall one daie be translated thither? Who knoweth not that so many which were dead being raised from death to life,

receiued, not newe soules, but those their olde soules? Which should not haue come to passe, if by the death of the body, the soules of men were extinguished.

They object that the scripture it selfe maketh mention of the death of the soule. I confesse no lesse in deed. For the soule of man is both mortall and immortall after a certaine manner of his owne. For the soule is not all manner of waies immortall, as God is, of whom it is said, that he onely hath immortalitie.

Of the death of soules.

I. Tim. I. & 6.

And truely the death of the soule in the holy scripture is to be remembred, but the same is referred to the state and condition, not to the substance of the soule. For if God be the life of the soule, surely to be forsaken of God, & to be leste vnto thy selfe, is the death of the soule. But neuertheless the reasonable soule liueth in his proper essence or being, so that when it liueth miserably, a miserable life is in very deed called death : but desperation also is the very death of the soule. For by hope we liue. And Paule saith, I liue, yet not I, but Christ liueth in mee, and the life which I now liue in the flesh, I liue by the faith of the Sonne of God : therefore they that are destitute of faith are dead, and they that haue faith liue.

Gal. I.

S. Augustine Ca. 10. *De fide & simbolo* saith : The soule, as it may be called corruptible by reason of sinne and wickednesse, so it may be called mortall. For the death of the soule is the reuolting or falling from God, which first sinne of the soule was committed in paradise, as is declared in the holy Scriptures.

And the same Augustine againe, *Lib. de Trinitate. 14. Cap. 4.* saith, The soule also hath his death, when

it

it lacketh a blessed life, which is to be named the true life of the soule. But for this cause it is called immortal, for that whatsoever life it liueth, yea though it be most miserable, yet it neuer ceaseth to liue. We therefore freely confesse that the soules of men separated or taken out of their bodies doe not die, but liue immortal for euer, the faithfull in euermlasting ioye and felicitie, but the vnbelaucers in eternall damnation.

Which thing I will now goe on to confirme by some substantiall testimonies of Scripture. But first take this with you, that testimonies of Scripture in this case are farre more liuely, than mans reasons framed out of Philosophie. For these testimonies are fetched from the very mouth of the liuing God himselte, which preserueth vs in life, who since he is true and cannot lie, & who, since he giueth life, and is life it selfe, is able to witness most certainly about all other touching life. Neither is it doubtfull, that the spirite of God worketh openly with the word of God, of whom vnlesse the hartes of men be touched, the reasons of Philosophie, how manifest soeuer they be, shall preuaile nothing, especially in the daunger of death, and in other temptations.

They are fleshly therefore, and brutish altogether, which are not ashamed to say, That they can not be perswaded or brought to beleue the immortalitie of soules by the Scriptures onely. Nay, which is more, that shall neuer be steadfast and stable in temptations, which shall procede from flesh and blood.

We will therefore adde some certaine testimonies, & those to most manifest. Dauid the most puissant and happiest king in the world, comprising

in one verse both the immortalitie of soules, and the resurrection of bodies, saith: Thou O Lord shalt not leaue my soule in hell: neither shalt thou suffer thine holy one to see corruption.

Psal. 61.

Man consisteth of body and soule. The bodie rotteth away when it is dead, and is turned into dust: but it shall not therefore perish. For as the bodie of Christ which was buried did not rot, but rose againe the third day, so in the day of iudgement shall our bodies be raised vpper, and by Christ be deliuered from corruption. And our soule goeth not into hell there to remain. But as the soule of Christ returned from the nether partes vnto his bodie, and ascended into heauen in his bodie which he had taken againe: euen so shall our soules also liue by Christ, they shall not die.

Salomon the Sonne of Dauid excellling all Kinges and mortall men in wisdom, in one verse likewise expounding the prouidence of God touching the soule and the body saith: The dust shall be turned againe vnto earth from whence it came, and the spirite shall returne vnto God, who gaue it. Salomon calleth mans bodie Dust, because it is saide in Moses, that God made it of the dust of the earth. Therefore the body turneth againe vnto dust, for it putrieth and is resolued into that which first it was euen vntill the Iudgement day; as the Lord saith: For dust thou art, and into dust shalt thou be turned againe. But the spirit, that is to say, the reasonable soule, dyeth not with the body, it is not resolued into dust, because it is not take out of the dust, neither is it scattered into y^e aire, because it doth not consist of aire, but returneth aliuie from death vnto God. And

Eccle. 12.

Gen. 3.

Testimonies
of the immor-
talitie of
soules.

Psal. 61.

therfoze it returneth vnto god, bicaufe God gaue the soule, and after a singular manner made man after his owne likenes and image, bzeathing into his face the spirite of life, of life I say, that is of liuely power, not the spirite of death. Therefore the soule can not perish, bicaufe it receineth immortallitie from God, who, since he is life, is able to pzeferue that bzeath of life which he hath made.

The Lord Iesus the true and verie sonne of God, the life and resurrection of the faithfull, sayeth plainly in the Gospell: Feare (ye) not them which kill the body, but are not able to kill the soule, but rather feare him, which is able to destroy both bodie and soule in hell. If when the body being slaine by tyrants, the soule is not killed, then it remaineth aliuie after the body is destroyed, and so assuredly it remaineth, that hauing put off the body, it should be cast of the most iust God into hell, there euerlastingly to burn for his vnfaithfulnesse. For in the same Gospell the Lord saith againe: Whoso euer will saue his life, shall loose it: againe who so euer will loose his life for my sake, shall find it. For not he only loseth not his life or soule, which bydoeth it from the pleasures of the world, and liueth most temperately, but he also, who offereth himselfe into the bloody hands of tyrants to be slaine, for the confession of Christian faith. And hee findeth his life or soule which he lost. Therefore the soules of men, euen after the death of the body, remaine aliuie and immortall.

In the Gospell according to Saint Iohn the Lord saith: Verily, verily, I say vnto you, he that heareth my word, & beleueth on him that sent mee, hath euerlasting life, and shall

not come into iudgement: but is escaped from death vnto life.

Thou hast in these words of the Lord the death of the body. But forthwith afterward, he witnesseth that we Escape vnto life: therefore mens soules remaine aliuie after death. For now he speaketh nothing of the raising againe or of the saluation of the body, but of the life of the soule after death. In the same Gospell the Lord saith againe: Verily, verily, I say vnto you, if a man keepe my saying, he shall neuer see death. But it is euident, that all men are ordained once to die, namely with bodily death: therefore the soule liueth after the death of the bodie. For it must needs bee that a faithfull man shall neuer see or seele death, vnlesse he tolde a lie, who affirmeth with an oth that which he spake. For in euery other place he addeth another, saying: Verily I say vnto you, that we should not doubt of the immortallitie of soules. There are very many testimonies and those most euident of Christ the sonne of God in the same Gospell, as in the first and eleuenth Chapters: to which we will ioyne one or two out of the writings of the blessed Apostles of Christ. Saint Peter speaking of the soules of the fathers which were dead a great while agoe, saith, that The gospell was preached also to the dead, that they should be iudged like other men in the flesh, but should liue before God in the spirite.

Spirites or soules of the blessed fathers, whose bodies being buried a great while agoe, doe waite for the vniuersall sentence of that generall and last iudgement: that is, that their flesh may be raised vp againe & be iudged with other men in the last day: but in the meane while their soules liue with

Iohn 8.

Heb. 9.

1. Pet. 4.

Matth. 10.

Matth. 16.

Iohn 8.

with God: so that mens soules are aliue, though their bodies were rotten a great while ago.

1. Tim. 1.

Saint Paule in his epistle to Timothy saith, that life and immortallitie is made manifest and brought by Christ. The same Paule euery where doth so plainly auouch the immortallitie of soules, that he must needs be blinde which saeth it not. S. John the Apostle and Euangelist saw vnder the altar in heauen (that is, vnder the protection of Christ, who is the sacrifice and propitiation for the sinnes of the world) liuing soules lieng and crieng: How long tarriest thou Lorde to reuenge our blood? He sawe them clothed with white garments, and enjoying euerlasting rest.

Apoc. 6.

But these soules were the soules of the martyrs of Christ, whose bodies died, being murdered on the earth vnder tyrants and persecuters of the Christian faith. Therefore the soules of men are immortall.

Post true therefore, yea and vndoubted are those words, which are read in the booke of Wisedome, vttered in this maner: The soules of the righteous are in the hande of God, and there shall no torment touch them. In the sight of the vnwise they appeared to die, and their ende is taken for a misery, and their departing from vs to be vtter destruction, but they are in rest. For though they suffer pain before men, yet is their hope full of immortalitie. They are punished but in few things, neuertheles in manie things shall they be wel rewarded. For God prooueth them and findeth them meete for himselfe. As golde in the fornace doth hee trie them, and receiue them as a burnt offering: and when the time cometh they shall be looked vpon. They

Wisd. 2.

shall shine and run through, as the sparkles among the stubble. They shall iudge the nations, and haue dominion ouer the people, and their Lord shall raigne for euer.

Wherefore, most truly and according to the Canonick Scripture doe the ecclesiasticall definitions pronounce, Chap. 16. Wee beleue that man onelie hath a substantiall soule, which hauing put off the bodie, liueth, and keepeth his senses and disposition liuely. It doth not die with the bodie, as Aratus affirmeth, nor a little while after as Zenon saith: because it liueth substantially. But the soules of beastes and other mortall creatures, are not substantiall, but are bozne with their flesh, though the life of their flesh, and with the death of their flesh are at an ende and doe die.

Furthermore, that truth touching the immortallitie of soules, as it were by the lawe of nature, is written and imprinted in the minds of all men.

All wise men haue thoght that soules are immortall.

Whereupon it is no maruell that all the wise men among the Gentiles could neuer abide that the soule should be called mortall. For the consent of all, which is thought the voice of nature (specially of the chiefest) declareth that soules are immortall. And M. Tullie also affirmeth that, saying: As by nature wee thinke there are Gods, and by reason we knowe what they bee, so we holde opinion with the consent of al nations, that soules do still continue. All the ancient writers therefore, and all that followed them, haue saide that soules are euerlasting or immortall, as Trismegistus, Museus, Orpheus, Homerus, Pindarus, and Pherecydes the Syrian the maister of Pythagoras, and his scholler Socrates. Plato himselfe, who, to

learne the opinions of Pythagoras, sailed into Italic, was not onely of the same opinion that Pythagoras was of touching the immortallitie of soules, but brought reasons also to confirme the same. These reasons (as Tully witnesseth) are many, that he which readeth his booke, cannot seeme to desire anie thing further. Seneca so plainly affirmeth and proueth the immortallitie of soules, that nothing can be moze plaine. And Epictetus a famous Philosopher, who lived in the time of Seneca hath done no lesse. If as yet there be any light headed men, to whom the immortallitie of the soule seemeth doubtfull, or which utterly deny the same, these truly are unworthy to haue the name of men. For they are plagues of the common-wealth and very beasts, worthy to be killed and dzinen out of the companie of men.

For he lacketh a bridle to re- straine him, and hath cast away all honestie and shame, and is prepared in all pointes to commit any mischiefe, whosoever beleueth that the soule of man is mortall.

I shewed that soules by death being separated from their bodies, doe not die, but remaine alieue: it resteth now behinde that I teach you, where the soules when they are destitute of the dwelling place their bodies, leade their life and are conuersant.

While they were coupled to the bodies, they vsed them as their dwelling houses, so that though they be said not to be limited in place, yet they doe not wander out of their bodies, but they are as it were shut vp in them as in prisons, vntill the time they be dissolved and set at libertie. Those same soules therefore being now dis- seuered from their bodies, since they retainne their sounde senses, their na-

ture or disposition, & their whole substance in liuely maner, albeit they are said no not even now to be limited in place, yet are they not let loose and run astray, hauing their abiding in no place, but being compact and set fast in their owne essence or being, are in some place againe, hauing no new bodies, (for the soules are free euen vntill the iudgement day, when they shal be ioined againe to their bodies) howbeit certaine abiding places are prepared for them of God wherein they may liue. Although other, by my liege, verie subtilly and wittily do reason, how spirits are contained in place or not contained: I simply affirm with the scripture, that soules separated from bodies, are taken vp either into heauen it self, or else are drowned in the depth of hel, and that their being and abiding is euen so there, that when they are here they are not else-where. For the Lord most plainly and pitifully saith in the Gospell, that the soule of beggerly Lazarus was carried into Abrahams bosome, and the soule of the rich glutton was cast downe into hell.

But that moze is, it forthwith fol- loweth in the hystorie: Betweene vs and you (for the blessed and cursed soules talke togither) there is a great gulfe stedfastly set, so that they which would go from hence to you cannot, neither can they that would, come from thence to vs. And Paule also desireth to be dissolved and to be with Christ. We are dissolved by death, for when the soule departeth, the bodie is dissolved, and dieth: the soule flieth vnto Christ. But the scripture sheweth vs that Christ is in heauen at the right hand of the father.

Howe where heauen is, there is none but can tell. And we else-where haue largely intreated of that matter.

In

Luk. 16.

Phil. 1.

In what place soules liue when they are separated from their bodies.

In the Gospell after Saint Iohn, the Lorde himselſe calleth the conuerſation of ſoules which is prepared for the ſoules after they are ſeparated from the bodies, both a place and manſion, and habitation or dwelling, adding theſe wordes thereupon: I will receiue you (euen) vnto my ſelſe, that where I am, there may yee bee alſo.

Iohn. 14.

And therefore Saint Iohn ſaw ſoules in heauen, abiding and taking their reſt vnder the altar or protection of Chriſt. For thither when they departed from their bodies he had gathered them vnto himſelſe. Hærunto belongeth that notable place of the Apoſtle Paule marvellous fit for this purpoſe, wriſſten in the ſecond to the Corinthians in theſe wordes: We know that if our earthlie houſe of this tabernacle were deſtroied, wee haue a building of God, euen an habitation not made with hands, but eternal in heauen, &c.

Apo. 6.

Loe, while our ſoules were ioined to our bodies, they inhabit & dwell in them as in their houſes, but after our corruptible houſe is deſtroied, GOD hath builded another better, and of longer continuance, Heauen I meane it ſelſe, into the which hæ louingly receiueth our ſoules departing out of our bodies. For that manner bodie which we now haue, he calleth The houſe of this tent or tabernacle. For as tents for a time are made of light ſtuffe, and pitched without any ſtrong foundation, and a while after are pulled downe, or dee fall of their owne accord: ſo a moztall bodie is giuen to men as a ruinous cottage wherein they inhabit a few daies, and immediatlye packe awaie againe. Saint Peter vſed the like Allegorie. Againſt this (tent) he oppoſeth a build-

2. Pet. 1.

ding of eueraſſing continuance, heauen I meane it ſelſe. For when hæ had ſaide that we haue a Building of God, he addeth by interpretation, (euen) an habitation not made with hands. And yet moze plainely, eternal in heauen. Neither doth that which by and by followeth, hinder this, or impoſt another meaning. For therefore ſigh we deſiring (vpon our clothing) to be further clothed with our houſe, which is from heauen. For From heauen, ſignifieth as much as if thou wouldeſt ſaie, heauenlye. Therefore the houſe of the ſoule is heauenly or heauen it ſelſe, a place, I ſay, appointed for bleſſed ſpirits. For verily the faithfull ſoule ſhall dwell in heauen, euen vnto that day, where in the Lorde ſhall iudge the worlde with that his generall iudgement: then at the length the ſoule ſhall returne to the bodie againe, being raiſed vp, that after iudgement the whole man both ſoule and bodie, may liue for euer with God.

The ſoule returneth to the body, but not before iudgement.

For thus witneſſeth the Apoſtle Saint Paule: The Lorde himſelſe shall descend from heauen in a ſhout and in the voice of the Archangell, and in the trumpet of God, and the dead in Chriſt ſhall riſe firſt: then we which liue, which remaine ſhall be caught vp together with them in the cloudes, to meete the Lorde in the aire, and ſo ſhall wee euer bee with the Lorde, namely, in the heauens which are aboue vs, where the cloudes are ſeene.

1. Theſſ. 4.

Therefore, omitting vaine ſpeculations, and curious diſputations, let vs belæue that there is a houſe prepared by the Lord in heauen for ſoules being ſeparated from their bodies, into the which the faithfull may be receiued: and againe that there is euer-

lasting fire prepared, wherunto all the soules of all infidels, or vnbelæuers may be cast.

We haue taught that Heauen is the seate or habitation prepared of God to receiue soules being separated from their bodies. It remaineth behind that we shew after what manner and what time they shoulde be translated thither after death. Touching the manner I can saie nothing else, but that it is fullie knowne vnto God; and that so far forth as seemeth sufficient for vs, it is shadowed out in the Scriptures, namely, that it is brought to passe by angels carrieng vpon our soules with a most swift flight or mouing. For the Lorde saith in the Gospell that the soule of Lazarus was carried by angels into Abrahams bosome. Of which thing also we spake before when we preached of Gods Angels. But what maner of mouing this is, whether naturall or supernaturall, I meane not to make search: I belæue that what God promiseth, the same hee performeth & accomplisheth. And hee promising saith, Hee is passed from death to life. Againe he saide to the thiefe, To day shalt thou bee with me in Paradise, comprehending that his passage, as it were in a moment. Herevnto we also necessarily ad this, that it must be attributed to the merits of Christ, that we are taken vpon into heauen. For he is the doore & the waie. But at what times soules should be carried vpon into heauē, or cast down into hell, seemeth to be a question at this present not onely profitable, but by all meanes necessarie to be discussed. For in this our age there are euill disposed persons, who haue corrupted the pure simplicitie of this matter. For you shall finde some will say, that the soules departing from the bodies,

goe not by and by the right and readie waie to heauen, but that being as it were taken with a slumbering lethargie, they sleepe vntill the last day of iudgement. You shall finde other some contending that soules can not come into heauen, vnlesse they be perfectlie purified with cleansing fire, which they call purgatorie, as though they were intercepted by pyrates and robbers in the middelt of their iourney, and cast into tormentes, vntill either they themselues make satisfaction, or other for them haue paid as it were the debt which they had elie-whers borrowed. But both of these thinges doe I denie and vtterly denie: and I as firme that soules doe not sleepe, neither are they purged by any torments after the death of their bodies, but are waking and aliue, and are forthwith after the death of the bodie, and euen in a moment either carried into heauen, being freed from all kinde of tormentes, or otherwise cast downe into hell. These sleepe-heades haue nothing to alleadge for this their lethargie or imagination of the sleepe of the soule, but that the scripture oftentimes describing the death of the saints, maketh mention of sleeping and lateng to sleepe, as, He fell a sleepe and was gathered vnto (or laide by) his fathers. And Paule saith, speaking of those that die: I would not haue you ignorant concerning them which are a sleepe.

But euen as soules when they were ioyned to these fraile bodies, neuer slept, neither coulde sleepe: so being deliuered from the burden of the body, they are much lesse to be thought to sleepe. To the bodie therefore is sleepe to be referred. For whosoever dieth in a true faith, he sleepeth in the Lorde. And as they that sleepe when their

Soules separated from their bodies do no sleepe.

How soules should be translated to their appointed place.

John. 5.

Luke. 23.

At what time soules be carried vpon into heauen.

their limmes are therewith refreshed, do immediately awake, rise and labor: euen so the body is not altogether extinguished by death, that it shoulde not liue againe anie moze, but nowe verilie it is receiued into rest, and at the day of iudgement it riseth againe and liueth: and soz this cause holy men are saide in the Scriptures, to sleepe, not to die, that thereby the mystery of the resurrectiō of our flesh may be signified. Which thing these grosse-headed men vnderstande not: wherupon they attribute that to the soule which is proper to the bodie. Other arguments which they bring to confirme their madnesse, are vnwozthy to be rehearsed. For either they violentlie wrest the scripture from the naturall sense: or elie by their corrupt reasoning, they gather falshood out of those things that are false. But they do err, & are no lesse deceiued than these sleeping doctors, which thinke that soules departing from their bodies, go not by and by the right and readie way into heauen, but are caught in the midst of purgatorie fire wherein they may be purged from the filthy spots of sinnes, which they haue gotten in the flesh, and that after they be purged, they are carried by angels into the presence of the most holy God.

For either the soules are purged with that purgatorie fire from the filth of their sinnes, or else they are washed and clesed through the paine and grēse of tormentes which there they doe suffer. If sinnes be purged by vertues of that fire, then it followeth, that sinners are not sanctified by the onely blood of the Sonne of God. But by what scriptures haue they proued vnto vs that this power of purging is giuen to the fire? Hath God altered

his minde and purpose, and set t̄ his fire in steade of Christ to worke our sanctification? Fie for shame: But if for our sufferings and tormentes sake sinnes are forgiven, then it followeth that we are not purged by the crosse and passion of Christ onely. Let them teach vs out of the Scripture, that such woꝛthinnesse is attributed by G D to our sufferings. But by the onely bloude and passion of Christ al those are sanctified that be sanctified, whosoever they be: therefore purgatorie is a wicked deuise of the diuell, which darkeneth, yea, and maketh void the crosse and merites of Christ. For what other thing do they account purgatorie, but a satisfaction for sinnes made by the soules separated from their bodies? In the Gospell of John there is a question moued by the disciples of John the Baptist touching the purifieng of soules. And John Baptist declareth that the faithful are through Christ purified by faith, which thing he is belaued to haue testified also by the holy baptism. Moreover, the most excellent apostles do expressly witnesse, that al the faithful are cleansed by the onely blood of Christ, and by his onely passion, and most sufficient merites. For Peter who saith in the Actes: Neither is there saluation in any other: for among men there is giuen no other name vnder heauen wherby we must be saued. He I say hath writen in his first ranonicall Epistle, Yee know that you were not redeemed with corruptible things, as with siluer and gold, but with the precious blood, of the immaculate lambe. John the Apostle also saith, The blood of Christ Iesus the Sonne of God cleanseth vs from all sinne. And he againe, Christ loued vs, and washed vs from

Soules are purged by the onely blood of Christ. Iohn. 3.

Actes. 4.

1. Pet. 1.

1. Iohn. 1.

Apoc. 10.

our

Soules separated from the bodies are not carried into Purgatory.

our finnes by his owne blood. And Paul both to the Ephesians and to Titus sheweth that we are purified by the onely blood of the Sonne of God. Unto the Hebrewes he saith, By him selfe hath he purged our finnes, and sitteth on the right hand of God in the highest places. It was not without signification that he said. By him selfe, that he might thereby exclude all other meanes. For elswhere he saith thus, If righteousness come by the law, then Christ died in vaine. For after the same manner we also doe reason. If we be cleansed by purgatorie fire, then in vaine did Christ shed his blood to purge vs. For what needed he to haue suffered most grieuous punishment, if we could haue bene cleansed by purgatorie fire? Moreover, the whole Scripture teacheth vs, that Christ is our onely satisfaction and propitiation. Which thing we haue at large shewed in other places. And therfore soules make no satisfaction in purgatorie, vnlesse we will confesse that men haue no neede of Christ.

These men doe further feine that the power to purge is giuen to the fire of purgatorie by grace, or by the blode and merits of Christ, and that this fire purgeth not by his owne vertue, but by the power of the Sonne of God. But they haue also forged this most wickedly. For the scripture in euerie place (as we also saide euen now) sendeth vs backe to the sonne of God, and to the price of his blode and cleansing, wherof it teacheth that we are made partakers while we liue in this world by faith and the holy ghost: but of purgatorie it speaketh not a worde in any place: neither saith it in any place that we by the grace of God are purged in an other world.

Therefore they steale away the glo-

rie which is proper vnto the sonne of God, and giue it to a fire which is altogether forged and blasphemous.

Furthermore, they appoint another time of grace out of this world, which is altogether strange vnto the Scriptures. For our Lorde crieth in the Gospel, I must worke the workes of him that sent me, while it is day, the night commeth when no man can worke. And Saint Paule saith, Let vs doe good, that is to saue, let vs be bountifull and liberall towardes the poore, while we haue time. Which saicng he seemeth to haue taken out of Solomons booke of the Preacher, sayng: When the cloudes are full, they poure out raine vpon the earth: and when the tree falleth, whether it be towardes the South or North in what place soeuer it fall, there it remaineth. He vseth two allegories or darke speeches, by the which he teacheth the rich to be liberall. The first is taken from the cloudes. The clouds from the earth doe gather by vapors, which being thickened, are immediatlie as out of a sponge pressed out and poured vpon the earth to water it. Let rich men doe the like, distributing againe among men such riches as they haue gotten among men.

The second is taken of trees, which being feld, lie in the same places in the which they fall. The wise man therfore warneth vs to do, that in due season, which we ought to doe, for when we are departed from hence, there is no place of repentance. And in the Gospel, a tree is often-times put for a man, where also the right hand is put for heauen or the place of blessednesse, as the left hande for hell or the place of damnation. Therefore this is his meaning, when thou art deade, thou shalt remaine for euer either

Gal. 6.

Eccles. 11.

ther in damnation, or blessednes.

These testimonies are agreeable to the heauenly For S. Cyprian against Demetrianus, saith: When we shall be departed hence, there is then no place of repentance, satisfaction is of no value. Heere life is either lost or gotten. Heere is prouision made for eternall saluation, by the seruing of God, and the fruite of faith. They obiect againe, that soules when they depart from the bodie, are purged in dede by the blode of the Sonne of God, but not fully for there remaines some filth to bee washed away in purgatorie. For they depart out of this worlde not hauing a full and perfect faith, and therefore they be not altogether god: and againe, since they haue some faith they be not altogether euil: and because they are not perfectly god they can not enter into Heauen: againe, since they are not altogether euill, they cannot be damned, and therefore there remaineth a middle place, wherein they may be fully tried, and at the length being purified, may be presented into the sight of god. But these men after their manner feigne what they list.

But wee haue shewed by the holie scriptures, that the soules of the faithful are purged by the onely blode of the son of God through faith, & not by purgatorie. Now will I also shewe in that which followeth, that the sinnes of all men are purified fully, that is to say most absolutely, by the onely sacrifice of Christ, and further, that by the grace of God in the blode of Christ is forgiven in the verie instant of death whatsoever infirmities and remnants of sin are behinde in the soules of the faithful departing from the body. For the Lord saith in the Gospell, He that is washed, needeth not saue to washe

his feete, but is cleane euery whit. Beholde he saith, He is cleane euerie whit, that is washed by the grace of Christ, so that the foulness of the fœt, that is to say, the infirmity and imperfection which remaineth after regeneration, cannot bring him againe into the number of those that are vnclean. For the Lord saith againe in the Gospell, And for their sakes sanctifie I my selfe that they also might be sanctified through the truth. The Lord gaue by him selfe to bee a sacrifice for our sinnes, to the ende that wee might bee sanctified, that is, purged from our sins truly, that is to saie, fully and most perfectly. For Paule saith, For with one offering hath hee made perfect for euer them that are sanctified. Mark (I pray you) the apostles words Christ with one oblation (Loe hee saith, with one) hath perfectly sanctified, all that are sanctified, and are made heires of eternall life. Whereby on we gather: If by the one sacrifice of Christ, once offered for vs, al soules are purified, and that in dede perfectly, purified, so that there is nothing wanting to their purifying, what I praie, you findeth Purgatorie to purifie? Therefore it is a shamelesse forgery and horrible blasphemie against the merit of the purifying of Iesus Christ the Sonne of God.

If there seeme any thing to bee diminished or wanting vnto the soule nowe departing, Christ by his grace performeth and maketh it by whilest it is yet in the worlde. It is a wicked speech and vnworthy to be heard among Christian people, that by our sufferings in purgatorie, that is fulfilled which was not as yet fully satisfied with the blode & passion of Christ. As if our sufferings were better and more effectuell than the passion of

Iohn.17.

Heb.10.

of

That soules
are fully
purged by
the blood
of Christ.

Iohn.13.

of the Sonne of God.

These men obiect vnto vs the weaknes of faith in them that die: and we on the other side obiect vnto them the mercie of God, fully pardoning his faithfull people.

The father of the Lunatique mentioned in the Gospell, requiring help of the Lord, heareth: If thou canst beleeue, (to wit, that I am able to heale thy sonne:) all things are possible to him that beleeueth. And albeit he felt his faith not altogether perfect, but that therein remained much weaknes, yet the help of God was not hindered by the weakenes thereof.

For because hee humbly submitted himselfe wholly vnto the mercie of the Lord, beseeching and saying: Lord I beleeue, help my vnbeleefe: the Lord by and by succoured him, and without delay healed his Son. So there is no doubt that the most mercifull Lord will faile his faithfull people, to whom he hath promised most full forgiveness, acknowledging their weakenesse in the houre of death, and therefore also calling for the mercie of God: but that vpon the instant of the going out of the soule, he forthwith perfectly sanctifieth it with his spirit for Christs sake, and beautifieth it with all kind of graces, that being truly purged from all the filth of sinnes, it may see by, and deserue to appeare in the presence of God. And this should be beaten into the heads of them that are a dying. For there are extant most large promises of God, there are extant examples of many holy men dying and calling vpon God.

Furthermore, it is certaine by those things which we haue already alleadged, that the death of Christ hath made full satisfaction for sinnes: so that now there remaineth nothing further to

bee cleansed with the fire of purgatorie. Soules after the death of the body, doe see the right and readie way into heauen, taking nothing away with them which needeth purging. Therefore that fire of purgatorie is nothing else in very deede, than a traffike or marchandize of most couetous men, whereby craftily and cunningly they purge the purses, not the soules, both of rich and poore.

These men by and by vnderprop their purgatorie building, which is a falling, with two postes. The first is this, They of old (say they) praised for the saluation of soules separated from the body, therefore there is a purgatory. For since in heauen they haue no need of prayers, surely in hel prayers doe no good, since in hell is no redemption: truly there is a middle place left where in soules are kept, vnto whom the prayers of the lining doe good, that place is Purgatorie. Thus in deede they reason howbeit imaginig all things of their own heads, without the authority of the scriptures. But this is that they haue to say, That they of old praised for the dead. I know what Augustine that famous doctour of the Church, what Chrysostome that golden-mouthed man, and other auncient and notable men haue left witten touching this matter. But I aske the questio, Whether that which they did, were well done? For not all thinges which the holy fathers said and did, (who oftentimes haue suffered something of mans inuention) are absolutely to be allowed or followed. Those thinges are not to bee allowed and followed, which are set downe by them against the decrees of the scripture, (which thing they themselves vnsoughtly confesse:) but those thinges onely which are vttered and confirmed by the authoritie of holy scrip

Of prayers for the dead.

scrip

scriptures, which largely and plainly containe whatsoeuer is necessary to be knowen in the doctrine of godlines. But thou canst finde nothing in them of prayer for the dead. For that which some alledge out of the second booke of Machabees, proueth nothing. For that booke is not canonically. Which thing it behoued them to haue learned long since euen out of Hierome.

They adde, that praier for the dead, is an vnwritten tradition of the Apostles. I heare them, but I know well enough, that the vnwritten traditions of the Apostles, are not contrary to their written doctrines. I know well enough that the written doctrines of the Apostles, nowhere command praier for the dead, and in no place allow them.

1. Thess. 4.

When Paule the Apostle exhorted the Thessalonians to moderation in lamenting for the dead, the time being then very fit and most conuenient to giue commaundement concerning offering of praier for the soules of the dead, if he had thought them any whit profitable and necessary, yet not withstanding he maketh no manner mention of them, yea rather, he simply teacheth, what they ought to believe touching the soules of the faithfull, being separated from their bodies, namely, that they liue in euermore blessednesse with Christ, waiting and looking for the resurrection of their bodies.

But who cannot see that this certaintie and plainnesse of the Apostles doctrine, is intangled and perillously shaken with this feigned Apostolike tradition? For if we believe in Christ, let vs believe his words and promises. He him selfe said that he is the resurrection and life of the faithfull, and that the soules of the believing, euen

immediatly vpon the death of the bodie, doe escape and passe into life. If (I saie) we believe these most true wordes of the Lord, why then doe we as yet being carefull for the saluation of the soules of the dead, pray and make supplication for them, as though they had not yet obtained saluation? By these our praier truly we giue a manifest proufe that we doubt of our faith, I hope not after that, as concerning the saluation of our soules, which we doe both professe with tongue, and which also the wordes of Christ, and the Apostles, command vs to hope after.

The steadfast faith truly and assured hope of those that believe and stay them selues vpon the promises of Christ, doe forbid vs here to take and weare blacke mourning garments, in offerings for the dead, whose soules we believe to haue already put on white garments: they forbid vs to giue occasion either to vnbelievers, or to weakelings in faith, of reprehending vs worthily, because we mourne and lament for them (who we say doe liue with God) as if they were cast into hell fire, and busily set our selues a worke with making humble praier vnto God to deliuer the miserable soules out of tormentes, that is to say, because the faith which we professe with tongue and voice, we condemne by the testimony of our hart and mind, yea and of our outward works. If we goe on after this sorte, truly we are double dealers in our hope and in our faith. The things which we speake, seeme to be dissembled, false and feigned. For it auailleth nothing in words to vaunt of vertue, and with deedes to destroy truth.

Therefore let him that will, receiue this Tradition (as they call it) of the Apostles

Apostles, touching the offering of prayers for the faithful departed, as for me I meane to receiue nothing repugnant to true faith, and disagreeing from the apostles doctrine, neither do I persuade any man to receiue such vanitie. This also I can not choose but tell you, that that which they call the tradition of the Apostles, Saint Augustine calleth the tradition of the Fathers receiued of the Church. For in his Sermon *De verbis Apostoli*, 32. hee saith, This which the Father deliuered, the whole Church obserueth, to wit, that prayers shoulde be made for them in the communion of the bodie and blood of Christ, when they in their owne place are rehearsed at the verie sacrifice, and the same is mentioned to be offered for them also. And againe, *De cura pro mortuis gerenda*, cap. 4. he saith, Supplications or prayers for the soules of the dead are not to be neglected, which the church hath receiued to be made for all that be departed in the Christian brotherhood, not rehearsing them by name, but in a generall remembrance of them altogether. Thus far he: who though in some place he stretch the traditions of the apostles very far, yet by these words this seemeth more expressely to be his meaning, that this rite or order of praying for the dead, was deliuered to the church by the fathers, and doubtles many yeeres after the apostles time, was receiued of the Church. The same August. defendeth in more places then one, that the receiuing of the Eucharist or sacrament of the Wordes Supper, is as necessarie for infants being new come forth of their mothers womb, to the attaining of saluation, as the sacrament of Baptisme. The chiefe and notable places wherein he handleth that matter, are

in his first booke against Iulianus Pelagianus, &c. and in his 1. book *De peccatorum meritis & remissione*, against the Pelagians. Neither doth he urge that opinion with lesse earnestnes than the tradition, because that was receiued and verie vsuall in the Church in that age. But who at this day receiue that ceremonie as Apostolicall? Who seeth not that those god fathers, other wise most faithfull pastors, in that thing suffered some inuention of man? The writtten doctrine of S. Paul deserueth at this day more to be esteemed, than that ancient tradition of the church. Paule writeth, Let euery man examine himselfe, & so let him eate of this bread and drinke of this cup. Wherby all men vnderstand, that the Eucharist or sacrament of the Wordes Supper, is for them to receiue that are of perfect age and not for infants. For that cause it was lawfull for our elders to forsake that tradition, and drawe more nere to the Scripture. Let them therefore in this matter giue vs leaue also to depart from the vncertaine tradition of the fathers, and to cleaue to the most assured faith & doctrine of the Apostles. But Arius (saie they) was condemned for this cause; for that he belieued prayers were vnprofitable for the dead. I know indeede that Arius was condemned, neither do I take vpon me to defend him, who Phylastrius, Epiphanius, and Augustine, do make mention to haue bene an Arian, and a man polluted with other foule errors. But touching prayers for the dead, whether they be profitable or vnprofitable, there is no doubt that they are catholikes and not heretikes, who belue that which is deliuered & set down in the apostles creed. For according to the tradition of this Crede we belue the forgiveness of

1. Cor. 11.

Ariani condemned.

Ans,

Matth. 8.

sins, the resurrection of this flesh, and life euerlasting. They which belæue these things, obtain vndoubtedly what soeuer they belæue. For the Lord said to the Centurion, Go thy way & as thou hast beleueed, so be it done vnto thee. Therefore whosoever belæueth forgiveness of sins, and life euerlasting, hath obtained forgiveness of sins, and surely he shall liue in euerlasting life. Which thing, if that be true, as it cannot be false, which is deliuered vnto vs in the apostles creed, what place I pray you shall prayers haue for the dead: for the deade haue their sinnes forgiven them, therefore all lets and delaies vnto life are taken away, & so they liue with God. But they which haue not belæued, haue retained and kept their sins still, and being cast downe into the bottomles lake, sticke fast in the mire of hel: which things since they are so of a certaintie, truely there is no vse of praieng for y dead, neither befoze god, nor among the faithfull. Herevnto are annered so many examples of y saints in both the Testaments, which are to be preferred both befoze traditions & condemnations of men. Which I pray you of the holy fathers euer praied for their dead: Did Adam pray for his Abel: Did the sons pray for their father Adam? What prayers did Abraham offer to God for the soule of his father Thare, or for the soule of his most deer wife Sara: What prayers poured Esau and Jacob forth for their father Isaac when he died: The twelue sons of Israel for Jacob: Salomon for Dauid: In the newe Testament John Baptist is beheaded of Herode, Stephen stoned of the Jewes, James his head is cut off by the shoulders at the commaundement of Agrippa, their Disciples burie their bodies, and do all things religiously belonging to their

burials, but in so many funerals, there is no mention made of praier for the soules of the dead. For they belæued that they shortly after death were caried into euerlasting life. Who then after so many notable examples, and after so clære profession of the Catholike and sincere faith, can tie vs to the necessitie of praieng for the soules of the deade: Who can saie hereafter, that we are heretikes, who fulfil that in worke, which we professe in profession of faith, or confession of the mouth, yea, which do no other thing, then the most excellent worshippers of God of both testaments haue done befoze vs. The last poste wherewith they vnderprop their Purgatorie, least it should fall, is the appearing of spirites. For Rabanus a bishop sheweth out of the testimonies of Pope Gregorie, and reuerend Beda, that the soules of dead men haue verie often appeared, and taught that oblations and prayers doe profite them verie much. But I wonder that men of learning wold ground their worke vpon so rotten and ruinous foundations. For the Lord in the Lawe forbiddeth to aske the truth of the spirites or soules of the deade. In the Prophetes we are sent from such oracles to the law and the testimony: In Luke the rich glutton crieth in tormentes, and saith, I pray thee father Abraham that thou wouldest sende Lazarus to my fathers house, for I haue siue brethren, that he may witness vnto them, least they also come into this place of torment. But he heareth: They haue Moses and the Prophets, let them heare them. But when the rich glutton had answered, No father Abraham, but if one come vnto them from the deade, they will beleue and repent: He heareth againe, If they heare not Moses

Appearing of
Spirites.

Deut. 12.

Isaic. 8.

Luke. 16.

Moses

Moses and the Prophetes, neyther will they beleue if one rise from death. Therefore it is most certaine and confirmed by the authority of the Gospel, that blessed soules are not sent of God vnto vs to teach vs any thing. Who I pray you woulde giue care to wicked and condemned soules? The Gospell of Christ sendeth vs all to the canonicall scripture.

Wherebpon it followeth, that the testimonies which are fetched from oracles or apperings of the spirites of the deade are of no weight, but most deceiueable and full of lieng.

mans testimonies are agréable with Gods, which also teach vs, that soules being separated frō their bodics, cannot wander or stray in these regions. The words are too lōg to rehearse, which Tertullian learnedly disputeth, of this matter in the end almost of his booke *De Anima*, yet they are all leuelled to this marke, to shewe that soules separated from their bodics, and appointed to their places do not returne againe into this world.

To the obiection of some that boast of arte Magicke, & also that by the power of god many haue returned from the dead into this life, hee answereth: But although the power of God hath called backe againe some soules into their bodics, to giue vs instruction of his might and right, yet therfore that shall not be communicated with the credit and boldnes of Magicians, and the deceitfulness of dreames, and licentiousnes of Poets: but in the examples of the resurrection, when Gods power, either by Prophetes, or by Christ, or by Apostles, bringeth soules into bodics, it is manifestly declared by sound, eident & ful truth, that it is the shape of a true bodye: that thou mightest iudge all appearinges of dead

men without bodics to be delusions. Therfore Chrysostome in his 29. Homely vppon Mattheu, demanding: What then shal we answere to those speeches? I am such a soule: He answereth. It is not the soule of that dead bodie which speaketh these things, but the diuell, who deuifeth these things, to deceiue thē that hear him. And anon he saith. Wherefore these are to be counted the words of old wiues and of dorards, and childrens toyes and phantasies. And againe. A soul separated from the body, cannot wander in these regions. For the soules of the righteous are in the hands of God, & the soules of infants likewise: for they haue not sinned. And the soules of the wicked after this life, are by and by carried away. Which is made apparant by Lazarus and the rich glutton. But in another place the Lord also saith: This night they shall require thy soule againe from thee. Therefore the soule whē it departeth from the body can not wander heer with vs: & that not without cause. For if they which go a journey chauncing into vnknown countries, knowe not whether they are like to goe, except they haue a guide: how much more shal the soule be ignorant whether it shall go, after it hath left the body, & entereth altogether into a new life and strange way, vnlesse it haue a guide. Out of many places of the Scripture it may be prooued, that the soules of iust and righteous men do not astray after death. For Stephen saith, Lord Iesu receiue my spirite. And Paule desired to bee losed and to be with Christ. Of the Patriarch the scripture also saith, Hee died in a quiet (or good) age, and was gathered vnto (or laid by) his fathers. And that

Luke 12.

Actes.7.

Phil.1.

Gen.25.

Luke.16.

the

The soules separated from their bodics, do not wander in these regions.

The soules of the wicked cannot tarrie or haue their abiding heere, giue care what the rich glutton saith, and consider what he craueth and obtaineth not. For if the soules of men might bee conuersant heere, he had come himselve as he desired, and had certified his brethré of the torments of hel. Out of which place of Scripture, this also plainly appeereth, that soules after their going out of the bodie, are carried into some certaine appointed place, from whence they cannot returne of their owne accord when they will returne, but wait and looke for that terrible day of iudgement. Thus much hitherto out of Chrysostom. Against these things they oppose the appéring of Samuëll fetched from the holy scriptures, where by they goe about to proue that soules returne againe after death, and instruct men touching thinges which they shall demand. We answer in few words, that that disguised masker which seemed to be Samuëll was called Samuël by a trope or figure, but in verie déde he was not Samuël. For of a certaintie it was a spirite, a iugling and delusion of sathan. For soerie is streightly forbidden in the lawe of the Lord: therefore blessed spirits or bey not forbidden waies and vnlawfull practises, which when they were as yet ioined with their fleshy bodies by all meanes abhorred and resisted them in their assaults: as for damned spirits they exercise themselues therein. But who would beléue their oracles? Samuël (say they) foretold what happened the morrowe after. And what of that? That was no hard matter for the diuel, since that the true and living Samuël foretold many things a little while before: but this craftie fore might foreknowe the iudgement

of God which was to come, euen by things present, and by the feare and quaking of the hostes.

Tertullian in his booke *De Anima*, saith: God forbid we should beleue that the soule of any saint, much lesse the soule of a Prophet can be fetcht vp by the diuell, since we haue learned that sathan is transformed into an Angel of light, much more into a man of light, yea, that hee will pretend that hee is God, and will shewe woonderfull signes, to ouerthrowe, if it were possible euen the elect, &c. Saint Augustine is of the same iudgement concerning that appéring, *Lib. ad Simplicianum 2. quæst. 3.* And *Ad Dulcicy quæst. &c.*

By these testimonies it is abundantly declared I trust, that soules of men separated from bodies, doe not wander or appéere after death in these regions. For they remain vntil iudgement in the places appointed for them by the determination and prouidence of God. Wherefore they are neither sent by God, neither can they enter in vnto men to instruct and warne them, either of things present, or of things to come.

Whereupon it followech, that appéring of soules, that reuelations and oracles are méere delusions of Sathan, ordained contrarie to the sincerity and purenesse of true religion. And because they which doe what they can to proue vnto vs that there is purgatorie, vse the defence and safegarde of these vanities, it is vndoubtedly true that they proue a fallshode by deceit, and an vncertaine thing, by a thing of much moze vncertaintie.

Furthermoze, it remaineth vndoubtedly true, that purgatorie, wherein soules hauing put off their bodies, should be purged vnto life euertlasting,

Samuel after his death appeared not to Saul.

1. Sam. 28.

can not be shewed out of the Scriptures.

And bicause we haue remoued and put by the lets which were cast in the way to hinder the most spædie iourney, we returne to our purpose, wherein we intended to declare, that the soules of the faithfull, separated by death frō the bodie, doe immediately after the death of the body passe the right & readie way into heauen, and so most certainly and vpon the sudden be saued.

Likewise we vnderstande, that the soules of the vnfaithfull are thrust downe the right and readie way into hell, and that by and by after the death of the body, they perish with most certaine and sudden damnation. For the Lorde expressly saith in the Gospell: Hee that beleueth in the sonne of God is not condemned, (or iudged) but he that beleueth not, is cōdemned (or iudged) alreadie, bicause hee hath not beleued in the name of the onelic begotten sonne of God. Againe, He that beleueth in the son of God, hath eternall life, but hee that beleueth not the sonne, shall not see life, but the wrath of God abideth on him. And yet againe: This is the will of him that sent mee, that euery one which seeth the sonne and beleueth on him hath euerlasting life, and I will raise him vp at the last day. Now the last day of man is the point of death: in it Christ saueh vs by his power, least our soule should either perish or faele any torments, but that it might liue, and enioy euerlasting blessednes.

Howeouer, the last daye is that last daye of Iudgement, wherein Christ shall raise againe, and iudge all flesh, glorifying the bodies of his faithful people, vnto life euerlasting. Againe the Lorde saith in the Gospell: Veri-

ly, verily, I saie vnto you, he that heareth my word, and beleueth on him that sent mee, hath euerlasting life, and shall not come into iudgement, (or damnation:) but is escaped from death vnto life. These onely words of our Lorde are able ynough (without any gaine-saying) to set forth, declare, proue, and confirme sufficiently our opinion, concerning the most certaine & sudden saluation of soules. For first of all least any man should doubt of the most assured truth, touching the matter which he was setting forth, immediately vpon the beginning most holily he sweareth, that is to say, he confirmeth the truth by giuing witness thereunto with an oth. Afterwards, he annexeth the whole maner of our saluation, which consisteth in hearing the word of God, and in true faith which receiueth the truth of Gods word. For it is not ynough to haue heard the worde of the Gospell, vnles we cleaue vnto the same by true faith. But now marke with what assurance Christ promiseth life and saluation to them that belæue in him, He hath life euerlasting, saith he: he said, He hath: not, He shal haue. Therefore he lef no space either to doubting, or to space of time.

Yea, yet more plainly by interpretation expounding when and how the faithfull haue or obtaine life, he saith: He shal not come into iudgement (or damnation) but is escaped from death vnto life. They come into iudgement, which haue their cause to be examined and discussed befoze the iudge. They com also into iudgement, which by the sentence of the iudge are punished for their euil cause. But the faithful haue no cause to be tried and discussed befoze the iudge. For their finnes are fully forgiuen them. It is God which

Soules certainly and immediately after the death of the bodie are blessed.

Iohn. 3.

The last day of man.

Iohn. 5.

iusti-

iusiſieth and forgiueth, Who is hee that condemneſt? Therefore they are not ſubiect to any puniſhmentes, for Chriſt bare the puniſhment of the croſſe, that his faithfull people might be deliuered & ſaued harmleſſe, from all tormentes. But rather leaſt any man ſhould think there were a ſtay or ſpace of time betwæne the death of the body, and the life of the world to come, he ſaith, But is eſcaped from death vnto life. Lo, he ſaith, He is eſcaped, not, He ſhall eſcape, that by the Verbe of the Preter tence he might ſignifie the certaintie of the time paſt, and might ſhew that the ſoules of them that be lóue, are by and by after the death of the bodie caught vp into life euerlaſting. And I knowe well enough that the aduerſaries heere haue no ſound argument to ſet againſt ſo manifeſt and inuincible a truth.

Indeed with their wꝛangling words and their Sophiſtry they may wꝛeſtle with the truth, but to ouerthrowe the truth they are neuer able. For the ſoules of the faithfull euen out of the verge mouth (as is commonly ſaide: Von mund vff zu himmel faren) vpon a ſodain enter into their bleſſed ſeats, and by faith enioy euerlaſting felicity. Againe, we reade in the Revelation of our Lord Jeſus Chriſt made to John the Apoſtle, that it was ſaide: And I heard a voice from heauen, ſaieng vnto me, write, Bleſſed are the dead which heereafter die in the Lorde, euen ſo ſaith the ſpirit, that they may reſt from their labors, & their works follow them. In theſe words an heauenly and vndoubted oracle touching the bleſſedneſſes of all ſuch as die in Faith is knit by: and Saint John is commanded to write the oracle from Heauen, that it may remayne to all times, and be read of all people. The

ſumme of the oracle is this, Bleſſed are the dead, which heerafter die in the Lord. But they die in the Lorde, whoſoener depart out of this life in the faith of Jeſus Chriſt. For ſo the apoſtle bleſſeth this kinde of ſpæch in the 1. Coꝝ. 15. and 1. Theſſa. 4. Furthermoze, they which departe out of this life in the faith of Jeſus Chriſt, are ſimply & truly pronounced bleſſed, to wit, happy and free from all miſerie. Yea, a note of the time when they ſhall obtain this bleſſednes is added, namely, Heerafter (ἀπὸ τῶν νεκρῶν) that is to ſay preſently, at an inſtant, by and by, out of hand, to wit as the Lorde ſaith in the Goſpell, ſoꝛthwith after the death of the bodie.

There is added alſo another teſtimonie wherby againe the certaintie of felicitie is expreſſed, and perfection to not delaied till the moꝛrow, Euen ſo ſaith the ſpirit, that they may reſt from their labors. The ſpirit, I mean of truth, which can not lie, ſaith, *vobis* that is to ſay, Amen, ſo it is: truly the faithful are bleſſed in deãd, and euen at an inſtant they are bleſſed, and ſo bleſſed, that They reſt from their labors. The labours of the faithfull, are miſeries, calamities, afflictions, ſoꝛrow, feare or dyſad, and other euils of this ſoꝛt, wherewith in this worlde they are vexed, yea rather exerciſed in faith. From theſe things the ſoules of the faithfull departing from their bodies, are deliuered, therefore they are not purged by tormentes and vexations, they are not ſcoꝛched in the middell of their iourney, but being happie and bleſſed, are ſoꝛthwith deliuered from all anguiſh and trouble. And if ſo be that they ſuffered any thing whiles they were yet living in the body, if they did anie good workes in faith, they doe follow them. Let no man

man thinke that those woꝝkes bicause they nowe cease, were and are vaine. For they receiue their reward, in that blessed life. For that it is, that Their woꝝkes do follow them. And let vs marke, that he saith not. The woꝝkes of other follow them, to deliuer them forth out of purgatorie, but, Their owne woꝝkes follow them. For in the Gospell also, the wise virgins which had oyle readie in their lampes, went in with the Bridegrome to the marriage: the foolish virgins which had prepared themselues no oyle, but did hope to haue from elsewhere to serue their turne, are excluded and shut out from ioy.

To the omnipotent God therefore, our most mercifull Father, and continuall running fountaine of all god

Graces, and which is neuer drawne drie, who fashioned our bodie in our mothers wombe, and breathed or powꝝed into it a reasonable Soule, which might whilest it is ioined to the body quicken and direct vs, and when it is separated from the body, might forthwith after the death of the bodie be translated into heauen, there to liue in ioy and happinesse, vntill it returne againe vnto the bodie being raised from the dead in the last iudgement, with the which it may reioyce and be glad for euer, and without end, to that God, I saie, thozough Iesus Christ, for whose sake we are made partakers of so great a benefite, be glorie, praise, and thanksgiuing for euermore.
Amen.

The ende of the seconde
Tome.





THE FIFT AND LAST
DECADE OF

SERMONS,

WRITTEN BY
Henrie Bullinger.



The third Tome.

IESVS.

This is my beloued Sonne in whom I am
well pleased: Heare him. Matth.17.



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UNIVERSITY OF CHICAGO PRESS
1904

THE FIFTE DECADE

of Sermons, written by

Henry Bullenger.

Of the holie Catholique Church, what it is, how farre it extendeth,
by what markes it is knowne, from whence it springeth,
how it is maintained and preferued, whether it may
erre. Also of the power and studies of
the Church.

The first Sermon.



The order and course of things so leading vs, next after God the workman and authour of all things, wee come to speake of his most excellent worke, to wit, the Church. For so great is the goodnesse of our good God, and most louing father, that not he himself is desirous to liue happilie & blessedlie alone, but mozeouer to bestow & poure vpon vs men his beloued creatures, all kind of blessednesse, and that we shoulde intoy his goods by all meanes possible. And for that intent hee chooseth men to himself who liue in this world, that he may once translate vnto himselfe: in whom also (enen while they liue heere) he may dwell, whō he may enrich with all his goods, in whome he may raigne, and that they shoulde bee called by his name, to wit, a people, a house, a kingdom, an inheritance, a flock, a congregation or church of the liuing God. Of which Church I will speake (being aided with your praiers) such things as the Lord of the Church will grant vnto me to viter.

word, vsed and receiued among the Latines, signifying, as I sayde, a congregation, communion, or assemblie (in the Dutch tong, Ein Gemeind) or a people gathered together to heare of matters of the common wealth. For so it is found that S. Luke vsed this word in the 19. Chap. of the Acts of the Apostles, but it was translated to an holie vse, & began to be called a congregation, assemblie, or companie of the faithful, calling vpon the name of the Lord. S. Paul saith, that hee persecuted the congregation or church of God: who in another place saith: I receiued authoritie from the high Priests, to bind all those that call vpon the name of Christ. For now doth doth he terme the such as call vpon the name of Christ, or Christians, whome before he named Church. Or else this word Ecclesia, church or congregation, is so called of calling forth together: for in the Græke tong *Eccaleo* signifieth to cal forth. For God calleth forth from all parts of the wide world, & from the whole congregation of men, all belæuers together with their sêd, y they may be his peculiar people, & he againe may bee they God, (that is to saie) that they may be the church of the liuing God. In times past, the congregation or assemblie of the Jewish people beeing **G D D** his

1. Cor. 16.

Act. 13.

Ecclesia, a
Church or
congregatiō.

This word Ecclesia, which signifieth a church or congregatiō, is a Græke

Aaaa. 2.

flocke,

Synagogue.

flocke, was called a Synagogue: for this worde Synagogue, signifieth as much as Ecclesia, the congregation. But because of the stubbornesse of the Jewes, and the vnappealable hatred which they bare towards Christian religion, this word Synagogue, is not esteemed, but is almost quite growne out of vse. But we will not dispute by due and right order of the Churches, either of the Jewes, or the Turkes, or of other strange Churches of the Gentiles, whereof we know there are many sortes and kindes. We will speake of the Christian Church and congregation of the faithfull, which the Germanes do call Die kirch, alluding peradventure to the Græke worde *κκλησια*. For they call *κκλησια*, anie thing belonging to the Lord, to wit, a house or a people, as the Germanes doe call Die kirchen, both the people of God themselves, and also the place wherein they assemble together to worshippe God. But first of all wee will describe a little plainlier what the Church or congregation is.

The Church is the whole companie and multitude of the faithful, partie being now in heauen, and partie remaining yet here vpon earth: where it doth agree plainlie in vnitie of faith, or true doctrine, and in the lawfull partaking of the Sacraments: neither is it diuided, but ioyned and united together, as it were in one house and fellowship.

This Church was vsuallie called Catholike, that is to saie, vniuersall. For shee bringeth forth her branches in all places of the wide worlde, in all times of all ages: and generallie doth comprehend all the faithfull, of the whole worlde. For the Church of God is not tyed to anie one region, nation, or kindred, to condition, age, sexe, or

kinde: all the faithfull generallie, and each one speciallie, where euer they or hee be, are citizens and members of this Church. Saint Paul the Apostle sayth: There is neither Iewe nor Greeke, neither bondman nor free, neither man nor woman, for ye be al one in Christ Iesu.

Gala. 3

The Church is distinguished into the Triumphant and the Militant. The Triumphant is that greate companie of holie spirits in heauen triumphing for the victorie gotten agaynst the worlde, sinne, and the diuell, still inioying the sight of God, wherein consisteth all fulnesse of all kind of ioy and pleasure. Wherevpon they set forth Gods glorie, and praise his goodnesse for euer. This Church doth S. John the Apostle set forth very notably in his Reuelation, saying: After this I saw, and behold a great companie which no man was able to number of all nations, peoples, and tongues, standing before the Throne, and in the sight of the lambe, cloathed in white raiments, & palmes in their hands: and they cried out with a loud voice saying: Saluation belongeth to him that sitteth on the throane of our God, and to the lambe. And a little after he saith: And one of the Elders answered and sayd vnto mee: These which are clothed in white garmets, who are they? or from whence come they? And I sayd vnto him: Thou knowest Lorde. And hee sayd vnto mee: These are they that haue come out of great affliction, & haue spread abroad their garments, & haue made them white in the bloude of the lambe: therefore are they before the throne of GOD, and serue daie and night in his holie Temple. And hee that sitteth on the Throne shall dwell ouer them. They shall ney-

The distinction of the Church. The triumphant church.

Reuel. 7.

Whence perfect holinesse proceedeth.

What the Church is.

The Catholike Church.

the

neither hunger nor thirst henceforth
anie more: neither shall the Sunne
shine on them, or any heate: because
the Lambe who sitteth in the midst
of the throne shal governe them, and
bring them to the springs of the wa-
ter of life. And the Lord shall wipe a-
way all teares from their eyes.

Brethren, yee haue heard a notable
description of the triumphant Church
in Heauen, and that too triumphing
truelie through the bloude of Iesus
Christ, by whom they conquered, and
doe nowe raigne. For Christ is that
Lambe of God that taketh away the
sinnes of the worlde: By whom all
which be sanctified are sanctified: and
shall be sanctified, and doe liue from the
first creation of the world vnto the end
of all times. Saint Paul in a cer-
taine place giuing vnto vs also a no-
table description of this Church, tel-
leth that wee which as yet are busi-
ed in the Militant Church, shall some-
time be translated to the same, and be
made fellowes with the Angelles of
G O D, receiued among the orders
of the Patriarches, and placed in the
companie of the blessed Spirites with
the most high G O D himselte, and the
Mediatour our Lorde Iesus Christ.
For hee preaching the greatnesse of
Gods grace brought vnto vs by the
Gospel, & exhorting vs to receiue the
same with a true faith, Yee came not
(saith he) vnto mount Sina, to a fire,
to a whirle winde, a stormie tempest
and darknesse, but vnto mount Zion,
to the city of the liuing God, to hea-
uenly Hierusalem, & to the innume-
rable companie of Angels, and to the
Church or congregation of the first
begotten, which are written in hea-
uen, and to God the iudge of all, and
to the spirites of the perfect iust, and
to the mediatour of the newe Testa-

ment Iesus Christ, speaking better
things than the bloud of Abel spake.
And therefore al the Saints in heauen
do belong vnto our company, or rather
we belong vnto their fellowship. For
we are companions and fellow heyes
with the Saints, from Adam, vnto the
ende of all worlde, and Gods house-
holde. Which concepnethe the greatestt
comfozt of all mans life, and moeuethe
most of all to the studie of vertue. For
what more worthy thing is there, than
to be of Gods household: Or what may
be thought more swete to vs, than to
thinke our selues fellowes with the
Patriarches, Prophets, Apostles,
Pattyrs, of al Angels and blessed spi-
rites: This benefit, I say, Christ hath
bestowed on vs. To him therefore be
praise, glorie, and thankes for euer and
euer, Amen.

The Militant Church is a congrega-
tion of men vpon earth, professing
the name and religion of Christ, conti-
nually fighting in the worlde, against
the deuill, sinne, flesh, and the worlde, in
the campe and tentes, and vnder the
banner of our Lorde Christ. This
Church is to be considered two waies:
For epyther it is to bee taken strictly,
comprehending them onely which be
not onely called, but are in verie deede
the Church, the faithfull and electe of
God, liuely members knit vnto Christ,
not with bandes and other outwarde
markes and signes, but in spirite and
faith: and oftentimes by these meanes
without the other. Of which matter
we will speake hereafter. This in-
ward and inuisible Church of G O D,
may be well named the electe spouse of
Christ, onely knowne vnto God, who
alone knoweth who are his. When
wee bee first taught to knowe this
Church, we confesse her with the Apa-
stles crede, saying: I beleue the ho-

The militane
Church.

The holy
Church.

I beleue the
holy catho-
like church.

lic Catholique Church, the commun-
nion of Saintes. And in these fewe
wordes, we comprehend, that there is a
Church, also what is the Church, and
what manner one it is. For first wee
confesse that there hath bene, and is, a
Church of God, and that it shall conti-
nue for euer. Then professing what
it is, we adde this, The communion
of Saints, That is to say: We be-
leue the Church to bee nothing else,
but the companie of all those Saintes
that are, haue bene, and shall be, as wel
in this present age, as in the world to
come, who inioye all good thinges in
common, graunted vnto them by God.
Also we expresse what manner of thing
the Church is, to witte, holy, euen the
spouse of Christ cleansed & blessed. For
S. Paul calleth them holy, which are
cleansed with the spirite and bloude of
our God, of which a great parte haue
receiued crownes of glorie: the residue
laboure here vpon earth hoping to re-
ceiue them in heauen. And truly, in
consideration of the church, the chiefest
matter is, that through the grace of
G D we bee made the members of
Christ's bodie, & partakers of all hea-
uenly giftes with the Angels. For wee
confesse none to be moze holy than our
owne selues.

Or the Church moze largely consi-
dered, compendeth not onely those
that are the very faithfull and holie in
deede, but also them who although they
beleue not truly or vnfeynedly, nei-
ther be cleane or holy in the conuerfa-
tion of their life, yet doe they acknow-
ledge and professe true religion with
the true beleuers, and the holy men of
God: yea, they speake well and allow
of vertues, and reprove euill, neyther
doe seuer themselves from the vnitie of
this holy Church Militant. In which
consideration, not so much as the wic-

ked and hypocrites, such as we reade to
haue bene in the Church in the time of
Christ & the Apostles, as Iudas, Ana-
nias & Saph. ra, Simo Magus, also De-
mas, Hymenæus, Alexander, & manie
other are excluded and put from the
Church, which Church may well bee
called the outward and visibible church.
But this Church wherof we speake,
is to be accompted of, epyther by reason
of some parte thereof, or else of the
whole. For it is to be considered gene-
rally and particularly. And the parti-
cular Church is that which is compri-
sed in a certaine number, and is know-
en by some sure and certaine place.
For of the place it taketh the name, be-
ing called after the names of Cities,
as the Churches of Zeuerike, and Ber-
nes, &c.

The Grækes called those particu-
lar Churches *parochias*, which wee
commonly call Parishes. And wee call
that a parish which hath dwelling hou-
ses and fireates ioyned together in
neighbourhood. But in Cities and
townes vnto certaine portions, are
vsually ascribed both Churches and
parish Priests to serue them, and all
that whole circuit is called a parish: In
the Dutche tongue, *ein Barchi*, oder
pfarkyrch, oder *ein Kyrch hocry*. And
in the old time the parish Priest was a
prouider. For he prouided and gaue
necessaries to straungers, and chiefly
salt & woode. Some called him the ma-
ker of y^e least, other called him a prepa-
rer of Virgins. Therefore because the
pastors of Churches be as it were pre-
parers of Virgines for the Redemer
and head of the church which is Christ,
brynging vnto him a chaste and undefi-
led virgine: & to be shorte, because they
themselues prouided thinges most ne-
cessarie for the people of God, and also
prepared heauenly meates and ban-
quets

q. Cor. 6.

The Church
doth cōpre-
hende the
wicked.

The particu-
lar Church.

Parish and
parish priest.

quets, the pastours of the Lord's flocke are very well called parish priests, or the curates of soules. Of the particular church, the Lord speaking in the Gospell saith: If he that offendeth the Church will not regard when hee is warned, complaine vnto the church. But it is not possible that the vniuersall Church through the whole worlde should assemble & come together, that the rebellious and obstinate should be brought before it: wherefore iudgemēt is referred to be given on the stubborn by the particular Churches. To conclude, the vniuersall Church consisteth of all y^e particular Churches throughout the whole worlde, and of all the visible partes and members thereof.

This is the same which we shadowed out of late, when wee spake more at large thereof.

But the catholique Church of God dooth abide with vs (as we began to tell a litle before) continually from age to age from the beginning, and is at this time dispersed through-out the whole worlde, both visible and invisible, and the Lord's people and God his house shall continue vpon earth, vnto the world's ende. For there was neuer yet any world, neither shall be any age, wherein God hath not sanctified or will not sanctifie some vnto himselfe, in whom he will dwell, & that they shall be his flocke and holy house: for y^e testimonies of auncient Prophets doo recorde that the Church is perpetuall. For thus we find it written in the 132. Psalm: The Lord hath chosen Sion, he hath chosen her for an habitation for himselfe. This is my resting place for euer and euer, heere will I dwell, because I haue chosen her. And againe, I haue sworne vnto Dauid in my holinesse, his seede shall remaine for euer, and his seate shall continue

before me as the Sunne. But who knoweth not that all this is to be understood of Christ the sonne of Dauid, and of his throne and spirituall Sion, which is the Church? He also signifying the continuance of the Church, sayth in the Gospell: I will remaine with you continually vnto the ende of the world. And againe, I will aske of my Father, and hee shall giue you another cōforter, the spirit of truth, that he may abide with you for euer. To this belongeth also that saying in the Gospell: And the gates of hel shall not preuaile against the Church.

Which saying truly is a great comfort to the faithfull, in so many and so great persecutions intended to the utter destruction and ouerthrowe of the Church.

But as Christ had alwaies his church here vpon earth, hath now, and for euer shall haue: so likewise the deuill as long as the worlde shall continue, shall neuer want his people in whome hee may reigne. This Church of the deuill took her first beginning of Cain, and shall continue to the last wicked person, comprehending also all those euill peoples that haue bene in the meane time, and shall be, betwixt the beginning and the ending. But they liuing here on earth, haue societie and comunsn with them that are tormented in hell. For as all that be godly being vnder one head Christ doo make one bodie, so all the wicked vnder one head sathan are one incozporate bodie. This may right worthily be called the wicked church, Sodom and Gomor, Babilō, y^e cōgregation of Chorah, Dathan, and Abyron, a Synagogue, a schoole, and a stewes of the deuill, the kingdome of Antichrist, or anie other of like sorte. In this church are reckoned bype all such as are wicked, and

Math. 18.

Math. 18.

Iohn 14.

Math. 16.

The church of God hath been & shall be for euer.

The church of the deuill & Antichrist.

and infidels, separating them-selves from the societie of our holy mother Church, or forsaking the communion thereof: and specially such as are mockers of G O D, and his holy worde, blasphemers and persecutors of Christ and his church. Such in these daies are the Heathen, Turkes, Jewes, Heretikes, schismaticques, and generally all such as are professed enemies to Christiā religion. And to these also we may adde hypocrites. For it is no small offence, that the Lorde himselfe in euerie part of the Gospell dooth so earnestly persecute and blame. Among other things he saith, The Lord of that seruant shall come in the day wherein hee looketh not for him, and in an houre that hee shall not know off, & shal diuide him, & shal giue him his portion with hypocrites, where shall be weeping and gnashing of teeth. Out of all doubt he signified the greatness of the offence by the sharpnes of the punishment. This Church dooth follow the motions of the Deuill, and the deuises or imaginations of her owne heart, and is buſied and exercised in all kinde of blasphemie and wickednesse, wherein shee excelleth her selfe, and at last sincketh downe to hell, that she be not in any place separated from that head, whereunto shee hath so diligently or rather obstinately ioyned her selfe.

I know right-well that ye will object against mee, for that I haue reckoned the hypocrites to be in the outward communion and fellowship of the militant Church, and now againe to account them of the companie of the deuills Church. Doe ouer you will say, That it is impossible that the same hypocrites may take part of both Churches differing betwixt themselves, for that the Lorde saith; Either make the

tree good and the fruite good, or els the tree nought & the fruite nought. And Saint Paul also saith, That there is no fellowship betwixt Christ and Belial, betwixt light and darcknes, twixt truth and lying, and that hypocrisie is lying & darcknesse.

Here therefore I perceiue a fit place to shewe, by what meanes, and howe far I may account hypocrites to be of the congregation of the Church. First wee make a distinction or difference of hypocrites. For there are certaine hypocrites that put their confidence in their humane iustice and equitie, doing all their workes openly that they may bee scene of men, firmly trusting, and stiffely standing to mens traditions.

To these it is a custome and proper tie not onely to flie from the Church which teacheth the righteousnesse of Christ, but also to curse, detest, and to persecute it with all crueltie. Such kinde of people were the Jewes and Jewish Pharisees, with whome our Lord Iesus Christ had much contention, and with whome euen at this day the Church contendeth and maketh warres. These bee the plaine and visible members of the Deuills church, and they are not to bee counted of the outward church, yea, they are not once worthy to be named in the Church of Christ.

Againe, there are some kinde of hypocrites that are dissemblers, which neither giue any confidence to their owne righteousnesse and iustice, neither yet do greatly regarde the traditions of men. These kindes of people neither hate the Church, nor flie from it, nor persecute it: but outwardly they agree with it, professing the same faith, and participating the

Matth 12.

2. Cor. 6.

Hypocrits.

Maub. 13.

Matth. 5. 6.
Et 23.
Matth. 24.

How hypocrites are, or may bee accounted in the Church of God.

felſe ſame Sacramentes: but inward-
lie and in minde they neither beleeue
vnfainedlie and ſincerelie, neither doe
they liue holiſly.

Of this ſorte, ſome of them for a ſea-
ſon will cleaue to the fellowſhip and com-
panie of the Church: and hauing anie
occaſion giuen, they will fall from it as
heretikes and ſchiſmatickes are wont to
do, & ſuch as of friends are become eni-
mies. Other there be againe that neuer
fall from the Church, but keepe them-
ſelues in the fellowſhip of the Church
all their life time, outwardly p̄tend-
ding and ſeeming religion, but inward-
lie giuing themſelues vp to their owne
erroꝝ, faults, and wickedneſſe: vnto
whom without doubt the outward be-
hauour & fellowſhip p̄ſiteth nothing
at all. For we ought to liue for ever,
and to participate all heauenlie giſtes
with them that deſire them, to ioyne in
fellowſhip with the Church of GOD,
not onely by outward and viſible ſocie-
tie, but by inward communion and fel-
lowſhip, wherein conſiſteth life and ſal-
uation. Of which matter we will
ſpeake in conuenient place. Such hy-
pocrites or diſſemblers hanging on the
eccleſiaſticall bodie, are called mem-
bers of the bodie, and are ſayd to bee of
the Church. Which matter that it may
the better be vnderſtoode of you all,
we will ſet it forth by certaine para-
bles.

We ſaie that the wicked or hypo-
crites, be in like ſorte in the Church, as
chaffe is in the coꝛne: which indede
is of another nature, and is no coꝛne.
Like as therfore oft times there hang
members vnto mennes bodies, either
drie, or rotten, or ſeible, which mem-
bers although they haue no ſocietie,
nor take parte with the liuelie mem-
bers in the vitall ſpirite, yet by coupe-
ling together, and by certaine ſtrings,

they cleaue faſte vnto the liuelie mem-
bers, by meanes whereof they are alſo
called by men members and partes of
the bodie, who leaſt they ſhoulde infect
the other, they cut them off: ofte times
they lette them alone, leaſt by cutting
them off, the whole bodie ſhould bee in
daunger of life: Euen ſo in lyke ſorte,
we ſaie, that hypocrites are in the
Church of Chriſt, though they be not
vnited to the Church either by the
bond of the ſpirite, or of faith and loue:
neither are they to bee taken for liue-
lie members: yet are they ſuffered,
leaſt ſome woꝛſe miſchiefe happen to
the whole bodie of the Church: and oft
times they are cut off, whereby the bet-
ter health may come to the Eccleſiaſti-
call bodie. But let vs heare what the
Euangelicall and Apoſtolicall testi-
monie ſaith. The Lord ſaith plainly in Matth. 13.
the Goſpell, that in the Lords field coc-
kell groweth vp being ſowen by a wic-
ked man, which hee forbiddeth to bee
plucked vp, leaſt that therewith the
coꝛne be plucked by alſo. Beholde
cockell ſowen by an euill man (I ſaie)
by the Deuill himſelfe, which is no
coꝛne, yet dooth it increaſe, and is in
the Lords field. Againe, the Lord ſaith
in the Goſpell, The kingdome of hea-
uen is lyke vnto a net, which beeing
caſt into the ſea, draweth al maner of
things vp with it, and when it is fil-
led it is brought to the ſhoare, and
there men ſiting, reſerue that which
is good in a veſſell, and that which is
euill they caſt awaie. Againe, beholde
how wee may ſee both good and bad to
bee drawn in the ſelfe ſame net: and
therfore in the ſelfe ſame kingdome,
both good and euill to be reckoned. Al-
ſo in another Parable, there entereth Matth. 22.
one in among the gueſtes which hath
not on his wedding garment, who is
ſuffered for a ſeaſon, but yet at laſte

March. 1.

2. Cor. 5.

is cast out of doores by the Lord of the feast. In another place it is sayde that he hath a faune in his hande, and cleanseth the flower, and burneth the chaffe with vnquencheable fire. Saint Paul in his Epistle to the Corinthians, putteth a difference betwixt the professed and open enemies of Christs Church, and the impure sorte of men, who as yet are not quite repugnant and aduersaries to the Church, and the name of Christ: If anie man (sayth he) that is called a brother, bee a theefe, or a whooremonger, or a couetous person, &c. with such an one see that ye eate no meate. For what doth it belong vnto mee to iudge of them that be without? For God iudgeth them that are without. Without, that is to saie, without the bounds of the church, he placeth them that are not called brethren, to wit, such as doe not acknowledge the name of Christ, or of the Church. Within, that is to saie, in the Societie of the Church, (I meane of the outward church) he reckoneth vp them that as yet doe acknowledge the name of Christians, neither yet do withstand ecclesiasticall discipline, though themselves in the meane time be defiled and spotted with much mischiefe. Of all men, Saint John the Apostle spake plainly, saying: They went out from vs, but they were none of vs. For if they had bene of vs, they had tarried still with vs. This seemeth to be a new kinde of speech. For if they which goe out of the Church had not bene in the Societie of the Church, how could they goe out of the Church? Can a man come forth of a place in the which he neuer came, or in which he neuer was? Therefore if hypocrites and euill men are gone out of the Church, surely they were sometime in the Church, then to wit, when they had not as yet gone

1. Iohn. 2.

out of it, and dyd plainlie shew what manner ones they were in daide. Againe, for that they went out of the Church, they manifestly shew that they were neuer indede the true and liuely members of Christ and the Church, yet for a while they were numbered among the members of the Church: The Apostle giueth the reason, it is the disposition of Christs true members neuer to forsake Christ and his Church, but to continue and also to prosper and increase daylie more and more.

The Saintes and holie men truly doe offend or fall, but yet they doe not forsake Christ vtterlie. David hauing committed adulterie and manslaughter, cryeth out, saying: Make mee a cleane heart (O Lorde) and renew a right spirite within mee. Cast mee not awaie from thy presence, and take not thy holie spirite from mee. O giue mee the comfort of thy helpe againe, and stablish me with thy free spirit.

Psal. 51.

Saint Peter denyed the Lord, and the weake flesh ouercame a good spirite: but immediatlie (the Lorde stirring vp his heart) he repented, and departing from euill companie, hee adioyned himselfe to the good fellowship of the Lorde, who for told him of this greate fall, and thereto added these wordes, I prayed for thee that thy faith should not faile, and thou when thou art conuerted, confirme thy bretheren. The same Peter also in another place, what tyme many fell from Christ, being demaunded, whether hee also provided to departe? answered, Lord, to whom shall we goe? Thou hast the word of eternall life. And wee beleuee and knowe that thou art Christ the sonne of the lyuing God.

Luke. 22

Iohn. 16.

Where-

Wherefoze Saint Iohn said very true, They went out from vs, but they were none of vs. He addeth the reason, If they had beene of vs they had still carried with vs. Therfoze because they continued not still with vs in the societie of Christ and the church, they shewed by their defection and falling away, what manner ones hetherto they haue bene: w^e accounted them to be members of the Church, but they by their falling away, dyd declare that they were chaffe in the Lordes Cozne, for as chaffe beeing not stirred nor fanned, dooth seeme to bee heauie with a graine of wheate in it, but beeing once fanned, it appeareth empytie and light, and is put a parte from the Cozne: so hypocrites being lyght by reason of their defection, doe manifestlie proue that they were neuer heauie with the seeede of Gods worde, and that they were neuer of the true cozne of Christ.

From hence a generall and auncient opinion is gathered, that all that are sayde to bee the Church, and beautifie themselues with the title of the Church, are not by and by the Church. For Saint Iohn plainlie addeth, But that it may be euident that all be not of vs. We reade how that Saint Paul to the Romanes saith: They are not all Israelites which came of Israel, neither are they all children straight waie because they are the seeede of Abraham, but in Isaac shal thy seed be called. Therfoze the faithfull are the true & liuelie members of Christ and of the Sacramentes. In meane season cruelie, so long as hypocrites or wicked persons, not yet putting off theyr visours, shall by theyr sayings and doings declare what they are, that they may lawfullie be cut from the Church, who not yet breaking awaie by theyr

owne accorde, do forsake Christ in the open fielde, and flie to the tentes of antichrist or the deuill, are knowen and taken to be the true inhabitants of the Church, and are called the church and the members of the Church, although God who beholdeth the hearts of all men, doth wel enough discerne them. I will againe make this matter playne by an example. As long as Judas the betrayer of Christ and manslayer, did not utter his craftie or rather moste wicked deuise, either by open dede or worde, neither forsooke the companie of Christ and the Apostles, but did preach and prouide necessarie thinges of household for Christ, he was accounted for an Apostle and the steward of Christe, yea and for a member of the Apostolique Church.

Yet the selfe same Judas was called by the Lord, a Deuill, and when hee spake of the elect and of his true and liuely members, he was most plainely shut out, so that there is no occasion of doubt to thinke y^e Judas was a member of the inwarde and holy Church of God, though he were a member of the outward Church beeing reckoned in the number of the holy men.

And therfoze they spake not without great aduice that sayde: That of Gods Church there was one visible and outward, another inuisible and inward.

The visible and outward Church is that which is outwardlie knowen by men for a Church, by hearing Gods worde, and partaking of his Sacramentes, and by publique confession of their faith. The inuisible and inward is so called, not that men are inuisible, but because it is not to be seen with mans eye, and yet doth appeare before Gods eyes who beleeue trulie, and who famedlie.

Iohn 17.

Iohn 6.

Iohn 13.

The visible & inuisible, the outward and inward Church.

All that bee in the church bee not the Church.

Rom. 9.

For the true belouers, are the true and liuelie members of the inward church: which before I called the Militant Church moze striclie considered: but the other visible Church comprehending both good and bad, is moze largelie considered.

Of the outward marks of the church of God.

Now forasmuch as we haue sayde, that the Church militant vppon earth, is marked by God with certaine tokens and markes, whereby it may bee knowne in this worlde: it followeth next, that we should speake of those outward marks of the church of God. And there are two speciall and principall markes. The sincere preaching of the worde of God, and the lawefull partaking of the sacraments of Christ: whereas some adde vnto these, the studie of godlinesse and vnitie, patience in affliction, and the calling on the name of GOD by Christ: but wee include them in these twaine that wee haue set downe.

S. Paul writing to the Ephesians, sayth: Christ gaue himselfe for the congregation, that he might sanctifie it, and cleanse it in the fountaine of water through the word. Wee haue in this testimonie of the Apostle, the markes of the Church, to wit, the Worde and the Sacrament, by the which Christ maketh to himselfe a Church. For with his grace he calleth, with the blood of Christ hee purifieth that which he sheweth by his worde to bee receiued by faith, and sealeth with Sacraments, that the saythfull should doubt of nothing touching their saluation obtained through Christ. And these things truly doe properly belong vnto the faithfull, & the holy members. Whereas hypocrites are not purified, the fault lieth in themselves, and not in God or his holie ministerie: They are surelie sanctified visible, wherev-

pon they are counted holie amongst men: and these things doe improperly belong vnto them. Saint Peter in this poynt differeth not a whit from Saint Paul, who when hee preached the worde of God to the people of Ierusalem, and they demanding what they should doe, Peter answered, Repent, and be ye euerie one baptised in the name of Iesus Christ for the remission of sinnes. S. Peter therefore toynded baptisine with doctrine, the sacrament with the worde. Which thing he had learned of our Sauour him selfe in the Gospel written by S. Matthew saying: Teach ye all nations, baptising the in the name of the Father, and of the Sonne, and of the holie Ghost. So that ye reade in the Actes no other mysteries of the Worde and Sacraments of the Church, than are recited in these wordes, They continued in the doctrine of the Apostles, and in doing almes deedes, and in breaking of bread, and prayer: where ye may see the Supper of the Lord an other Sacrament adioyned to the sacrament of baptisine, also the desire & studie of vnitie and loue, and the calling vpon the name of God.

These things being thus sufficiently plaine and firme enough, yet notwithstanding I wil adde other testimonies out of the holie Scriptures. Concerning the token of Gods word, or the preaching of his Gospel, the Lord him selfe speaketh by Esay y Prophet, saying: I will make this couenant with them, My spirite that is come vppon thee (the Church) & my words which I haue put in thy mouth, shall neuer goe out of thy mouth, nor out of the mouth of thy childrens children, saith the Lord, from this time forth for euermore. For in the Gospell also the Lord Iesus sayth: He that is of God,

Actes 1.

Match. 28.

Actes 2.

Esaie 50.

doth

John 8
John 10. doth heare the word of God. Againe,
My sheepe heare my voice, & I know
them, & I giue to them euerlasting
life: & they shall not perish for euer.
John 14. And againe, He that loueth me wil
keepe my commandements: he that
loueth me not, will not keepe my cō-
mandements. Againe, Who so is of
John 18. the truth will heare my voice.

Now as touching the markes and
tokens of the Sacramentes, Sainte
Paul, speaking of holy baptisme, saith,
1. Cor. 12. Through one spirite we are all bap-
tized in one bodie. And he also spea-
king of the Lordes Supper, saith,
Though we be many, yet are we one
bread & one bodie, for we are al par-
1. Cor. 10. takers of the same bread. Is not the
cup of blessing which we blesse, par-
taking of the blood of Christ?

It is most certeine therefore, for
that it is approued by testimonies of
holy Scriptures, that the outwarde
markes and tokens of the Church are,
the Worde and the Sacrament. For
these bring vs into the societie of one
ecclesiasticall bodie, and keepe vs in
the same.

All these testimonies properly (as
I saide a litle before) doe belong vnto
the elect members of GOD, being
endued with faith and true obedience:
but vnto the hypocrites, which are
void of faith and due obedience, they
nothing at all belong: notwithstanding
because these also doe heare the voice
of the sheapheard outwardly, and in-
fue vertue, and openly or outwardly
are annexed to the elect and true be-
lievers in the partaking of the Sacra-
ments, yea vnto the true bodie of Christ,
for those outward signes sake, they are
accounted to be in the Church so
long as they departe not from it. In
which point, for perspicuittie sake ha-
uing treated of the markes of the

Church, we must adde this thereunto,
that by common order these markes
doe declare and note the members of
the Church.

For there are certeine speciall
members, who although they want
these markes, yet are they not exclu-
ded from the societie and communion
of the true Church of Christ. For it
is most euident, that there are many
in the worlde which doe not heare the
ordinarie preaching of Gods worde,
neither doe come into the congregati-
on and company of them that call vpon
God, or that receiue the Sacra-
ments: not for that they despise them,
or that it is a delight vnto them to bee
from Sermons and the preaching of
Gods worde, but because through
necessitie, as imprisonment, sicknesse,
or being let by some other vrgent
cause, they can not atteyne vnto that
which they earnestly desire, and yet for
all that, they are the true and liuely
members of Christ and of the Catho-
lique Church. In times past the Lord
instituted or appointed to the people
of Isragll a visible Church, which he
established by a certeine lawe, and set
it forth by visible signes. If any man
had despised this Church or refused
when he might to heare the doctrine
of the Church, and to enter in among
the holy company, and to doe sacrifice,
or eis had vailed at it, in steade of the
order of worshipping GOD that
was appointed, had embraced any o-
ther kinde, truly hee was not account-
ed at all to be of the order & number of
the people of God. And yet it is certe in
that there were an innumerable com-
pany of men dispersed throughout
the whole worlde among the Gentiles,
who neuer did, nor could, communi-
cate with this visible company and
congregation of Gods peoplz. and yet
notwith-

How these
marks de-
clare the
Church.

notwithstanding, they were holy members of this societie and communion, and the frimdes of almightie G D D. There were a greate many of the children of G D D, with Joachim and Iechonias, taken prisoners by Nabucodonosor, and brought captiue into Babylon, to whome it was no preiudice, neither did they hurte them, that they were separated from the people of God, the Church, and worshipping of God, being then visibly vpholden by Iedechias at Jerusalem: euen as in herie dede it did little auaille a great many, to bee in the visible assemblies and congregations, with the people of G D D in Gods temple, when their mindes and heartes were not sounde and perfit.

Wee may in these dayes, finde out a great many of the falthfull dispersed on the seas, condemned to the galleys for the confession of the true faith: wee may finde many that be holden in captiuitie vnder Antichrist, of the which we will speake in the next Sermon following: we may finde also a wonderfull many in Græcia, Natolia, Persia, Arabia, or in Africa, being the seruants of Iesus Christ, and worthis members of the catholique Church of Christ, being shut out and debarred from the holy mysteries of the christians through impietie and crueltie of Mahomet, neuerthelesse, we shal finde them almost nearely ioined together in one spirite, and one faith, with all the true members of the church, and marked also with the visible signes. Therefore, the word and sacraments, by common secret, are the marks of þ Church, not putting aparte or disseuering the falthfull from the communion and societie of other falthfull being in some necessity shut out from the visible company of those that are falthfull.

But to the perfect vnderstanding of the marks of the Church, this belongeth also, and that most principally, that it is not enough to bragge of the worde of God, or of the Scripture, vlesse also we embrace, reteine, and determine the true sense, and that which is agreæing with the articles of faith. For if we corrupt the sense of the scripture, and vze the same in the Church, then dost thou not bring forth the sincere scripture it selfe, but thine owne opinion, & thy fancies which thou hast deuised of thine owne minde. The Church of the Arrians did not refuse the worde of the Lorde, but rather laboured both to beautifie & defend their owne blasphemous errours, by the testimonies of holy scripture.

That Church denied our Lord Iesus Christ, to bee of one substance with God the father: which thing, sith that the sense of the Scriptures, and of the ancient faith among the chiefest points of our faith doth both affirme and vze, truely it alleadged not the sincere and pure worde of God, howsoeuer it boasted of it, but an adulterate worde, yea, and thrust in and defended her hereticall opinion, for the true and perfect meaning of the holy Scripture: and therefore it had not the true marke of the Church, neyther was it the true Church of God. By this one unhappy example, we may iudge of all other Churches of heretiques: who though they seeme not to be voide of the testimonie of Gods word, yet for al that in very deed, they haue no purity of Gods word in them.

That which we haue saide concerning the worde of God, is also necessarily to bee vnderstoode of the vse of the Sacraments: for except they be orderly and lawfully vzed, I say, in that order, in the which the Lord him-
selfe

What manner of Gods worde it ought to bee that is the true mark of the Church.

After what sort the Sacraments ought to be vzed.

selfe instituted them, they ar no marks
oꝝ signes of the Church of God.

Jeroboam truly sacrificed, yea hee
sacrificed vnto God: but because hee
sacrificed not lawfully, he was accou-
ted a straunger, and a faller off from y^e
true Church of God.

Yea, David himselfe brought with
great deuotion and much ioy and me-
lodie the arke of the Lord of hostes: but
because hee carried it not lawfully by-
on the shoulders of the Priestes,
by and by, in steade of great ioye,
the excedding sorrow which follow-
ed declared that it is not enough
to vse the Sacraments and ordinan-
ces of God, vnlesse yee vse them law-
fully, which if you doo, God will ac-
knowledge you for his.

Moreouer, those which of old were
baptized of heretiques, were not for
that cause baptized againe by the an-
cient catholikes: because the heretikes
baptized not into the name of any mā,
oꝝ into the societie of their errors oꝝ
heresies, but baptized In the name of
the Father, and of the Son, and of the
holy Ghost: neither did they inuocate
their owne name, oꝝ the name of Arch-
heretikes, but of Iesus Christ.

Wherefore, not the baptism of he-
retikes, but the baptism of the church
yet ministred by heretiques, they not
refusing, they allowed not the chur-
ches of heretiques, as knowne to
bee true by true signes: but they ac-
knowledged that heretikes vse things
properly belonging vnto the true
Church: neither that it doth any thing
at all derogate oꝝ take from a good
thing, if any wicked oꝝ euill man do ad-
minister it.

Wee do not acknowledge at this
daie, the vplstart Romish Church of

the Pope (wee speake not now of that
olde Apostolique Church) to bee the
true church of Christ, yet wee doo
not rebaptize those which were bap-
tized of the priestes, embued with po-
pish corruption.

For we know that they are baptized
with the baptism of Christs Church,
and not of the Pope, in the name of
the holy trinitie, to the articles of the
Catholique faith, not to errors, not to
superstitions and papistical impieties.
Finally wee confesse, that not at this
day the vnworthines of the minister cā
derogate any thing from the seruice of
God. In like sort also wee refuse not y^e
Lords prayer, oꝝ the Apostiles Cred,
oꝝ finally the canonically Scriptures
themselues: because the Romish church
doth also vse them: for she hath them
not of her selfe, but receiued them from
the true church of God. Wherefore we
vse them in common with her, not for
the Romish churches sake, but because
they came from y^e true church of Christ
doo we vse them.

Beside those outward marks of the
Church, which the true belæuers
haue common with hypocrites, there
are certaine inward markes specially
belonging onely to the godly: oꝝ els if
you wil, rather call them bonds oꝝ pro-
per giftes.

These do make the outward marks
to be fruitfull, and without the outward
marks, being by some necessity absent
do make men worthis oꝝ acceptable in
the sight of God. For without these
no man can please GOD: in these
therefore is the true marke of Gods
chilozen. And those be the fellowshippe
of Gods spirit, a sincere faith, and dou-
ble charitie.

For by these the faithfull, being the
true

3. Reg. 12.

2. Reg. 6.

Baptized of
heretikes, are
not rebapti-
zed.

Of the in-
ward markes
of the church
of God.

true and liuely members of Christ, are united & knit together, first vnto their head Christ, then to al the members of the Ecclesiasticall bodie.

And the consideration here of dooth chiefly belong to the knowledge of the true Church of God, which though she should suffer rotten members, yet is she not defiled of them through their outward coniunction.

For with continuall studie she labourereth by all meanes to keep her selfe vndefiled to God. And first of al the Euangelicall and Apostolicall doctrine doth teach vs, that Christ is toynd to vs by his spirite, and that we are tied to him in minde or spirite, by faith, that hee may liue in vs, and wee in him. For the Lord cryeth out in the Gospel, saying: If any man thirst, let him come to me and drinke. Hee that beleueth in me (as the Scripture saith) shal haue streames of liuing water flowing out of his bellie. To which saying by and by the Euangelist addeth this: But this hee spake concerning the spirit which they should receiue that beleued in him. Againe hee promising, in his Gospel, his spirite vnto his disciples, yea eue vnto al his faithfull, which should abide with them for euer, saith: In that day ye shall know that I am in my Father, and you in mee, and I in you, to wit, by the holy Ghost. John the Apostle expounding it and saying, By this we knowe that hee dwelleth in vs, by the spirit that he gaue vnto vs. And againe, By this wee know that wee dwell in him, & he in vs, because he hath giuen of his spirite vnto vs. S. Paul, the vessel of election, differeth not from Saint John, writing and saying to the Romanes, If any man hath not the spirite of Christ, the same is none of

his. And whosoever are led by the spirit of God, they are the children of God. Now as touching true faith, which tyeth vs vnto the Lord, S. Paul saith: I liue now, yet not I, but Christ liueth in me. But the life which I now liue in the flesh, I liue yet through the faith of the sonne of God, who loued me, and gaue vp himselfe for me. And againe he saith, Christ dwelleth in our hearts through faith. With which sayings, S. John the Apostle agreeing againe, saith: whosoever confesseth that Iesus Christ is the sonne of God, God dwelleth in him, and hee in God. For the Lord himselfe before that, said in the Gospel, He that eateth my flesh and drinketh my bloud, dwelleth in mee, and I in him. And he eateth Christs flesh and drinketh Christes bloud, that beleueth.

Therefore Christ our Lord is ioyned vnto vs in spirite, and we are tied to him in minde and faith, as the bodie vnto the head: they therefore that lacke this knot and bond, that is, that haue not the spirit of Christ nor true faith in Christ, are not y true & liuely members of Christ: the Lorde himselfe in the Gospell witnessing and saying: If a man abide not in mee, hee is cast foorth as a braunch and withereth, and men gather them, and cast them into the fire, and they burne. Which words of our saviour the Apostle imitating, (as we sayde euen now) sayde, He that hath not the spirit of Christ is none of his. But they that are not destitute of the spirite of Christ, are inflamed with the loue of God. Neither doe wee separate loue from faith, the same S. John so teaching vs, and saying: God is loue, and hee that dwelleth in loue dwelleth in God, and God in him,

Gal. 2.20.

Eph. 3.

1. Iohn 4.

Iohn 6.

Iohn 7.

Iohn 14.

1. Iohn 2.

1. Iohn 4.

Rom. 8.

Iohn 15.

1. Iohn 4.

For the Lorde saith in the Gospel, If a man loue me, he will kepe my word, and my father wil loue him, and wee wil come vnto him, & wil dwell with him. But although properly faith ioine as to our head Christ, yet the same also doth knit vs to all Christes members vpon earth. For whereas there is but one faith of them all, and therefore the same spirite, there cannot but be the same mouth the same mind, and the same sentence amongst them all: although faith be not nowe taken onely for a confidence in the mercie of God through Iesus Christ, but also for an outward confession of faith.

For we all confessing one faith, and one and the selfe same heade, with one spirite and mouth, we also together professe that wee all are members of one and the selfe same body. Neither is there any thing else in the worlde, that more vnappeseably disseuereth the mindes of men, than the diuersitie of faith or religion: and therefore there is nothing that may more narely ioine vs together, than vnitie of faith.

We come nowe to speake of loue, which I said, ioineth together the members of the ecclesiasticall body, mutually amongst themselves. The Lorde saith in the Gospel, A new commaundement giue I vnto you, that ye loue one an other: as I haue loued you, that ye also loue one an other. By this shall all men knowe that ye are my disciples, if ye haue loue one to another. It is therefore out of doubt, that the onely marke of the church next after faith is loue, a bond most firmly knitting together all the members.

This groweth from the communion of Christ, and vnitie of the spirite. For insomuch as Christ the king, the head, and high Bishoppe of the Catholique Church, induing vs all with one and

the same spirite, hath made vs all his members, the sonnes of God, brethren and fellowe heires, whom vndoubtedly he loueth tenderly: euery faithfull man cannot chuse, but with seruente loue embrace the members and fellow heires of their king, their head, and their high Bishoppe. For John the Apostle saith: Every one that loueth him that begate, doth loue him also that is borne of him. If any man say, I loue God, and hateth his brother, he is a liar. For how can he that loueth not his brother whom he hath seene, loue God whom hee hath not seene? Paul to the ende that he might most properly expresse before our eyes, and as it were set to viewe and beholde this vnitie and agreement of the members, vseth a parable taken from the members of a mannes body, and saith: For as we haue many members in one bodie, and all members haue not one office, so we being many are one body in Christ, and euery one, one an others members. The same in the twelfth chapter of the first Epistle to the Corinthians, more largely and plainly expounding, ioyning together of the heade and the members, and that chiefly by the sayde parable of the members of a mannes body, and publishing it very eloquently, witnesseth, that betwene the highest members of the Church and the lowest members of the same, there is a verie greate and apte consent, and mozeouer a diligent care, and a helpe both continuall and most faithfull.

Of all which it appeareth, that the marks of the true and liuely church of Christ, are the communion of the Spirit of Christ, sincere faith, and christian charitie: without the which things, no man is partaker of the spirituall bodie. By these things also it shall be

1. John. 4.

Rom. 12.

John 1. 17

ealie to iudge whether thou art in the
 fellowship of the Church, or thou art
 not. Whereouer, we gather out of those
 thinges which we haue hitherto disputed
 touching the markes of Christes
 church, from whence is her originall,
 & also how y^e church is planted, spreade
 abroad, and preserved. Her originall is
 heauenly. For S. Paul speaking of the
 church saith: Ierusalem which is a-
 boue, is free, which is the mother of
 vs all. Therefore he calleth the church
 heauenly, not that it dwelleth altoget-
 her in heauen, but that she being here
 on earth, hath a heauenly beginning.
 For, the children of God are not borne
 of flesh & blood, but from heauen, by the
 renewing of y^e holy spirit, who through
 the preaching of Gods word, planteth
 faith in our heartes, by which faith we
 are made the true members of Christ
 and his church. For Peter saith, Ye are
 borne anew, not of mortall seed, but
 of immortall, by the worde of God,
 which liueth and lasteth for euer.
 And Paul saith, I begat you in Christ
 Iesu through the Gospel. And y^e same
 Apostle saith in another place, Faith
 commeth by hearing, & hearing cometh
 by the worde of God. Since
 therefore faith cometh by hearing, and
 hearing by the word of God, & that spe-
 cially by the word of God, the Church
 truly can by no meanes spring or be
 builded by the decrees & doctrines of
 men. Therefore we affirme, that onely
 the word of God is apt for the building
 vp of y^e church of God. Mens doctrines
 set vpp mens Churches, but Christes
 word buildeth the christian Church.

For the doctrines of men procede of
 flesh and blood. But Peter confessing
 Christ with a pure faith, and therefore
 grounded vpon Christ, who is y^e found-
 ation of the church, heard these wordes
 of Christ, I will builde my church, & the
 gates of hell shall not preuaile agaynst
 her.

hath not reuealed these things vnto
 thee, but my father which is in heaue.
 And therefore Paul saith, When it
 pleased God that I should preach
 his son among the Gentiles, I confer-
 red not of the matter with flesh and
 blood, &c. He also most manifestly a-
 bolishing al doctrines of men, from the
 setting vp and building of faith and the
 church, & onely commending the word
 of God, saith to the Corinthians, My
 word and preaching stood not in the
 enticing spech of mans wisdom, but
 in plaine euidence of the spirit, & of
 power, that your faith should not be
 in the wisdom of men, but in the po-
 wer of God. To this now pertaineth
 these testimonies of Christ: He that is
 of God, heareth Gods word. Againe,
 He that is of the truth will heare my
 voice. And againe, more plainly he
 saith. The sheep wil follow the shep-
 heard, because they know his voice.
 They will not follow a stranger, but
 wil run away from him, because they
 know not the voice of strangers. But
 under the voice of strangers, we in-
 clude al traditions and decrees of men,
 differing from the doctrine of Christ:
 to which traditions y^e Apostle S. Paul
 doth attribute the hope of wisdom,
 but the truth he denieth them, & calleth
 them superstitious. For our Lord him-
 selfe in the gospel, bringeth forth of the
 prophet Esay that immutable saying:
 They worship me in vaine, teaching
 for doctrines mens precepts. Let vs
 therefore holde, that the true church is
 not built by mens decrees, but that she
 is founded, planted, gathered together
 & builded onely by the worde of Christ.

We do add that it is out of doubt, that
 the church of God is preserved by the
 same worde of God, least at any time it
 should be seduced, or least it should slip
 & perish, & y^e another can at any time

Of the origi-
 nall of the
 Church.

Galat. 4.

1. Pet. 2.

1. Cor. 4.

Rom. 10.

The Church
 is not built
 by the do-
 ctine of
 men.

Math. 16.

Galat. 3.

1. Cor. 2.

John 8.
 John 18.
 John. 10.

Colo. 2.

Titus 1.

Math. 23.

The Church
 is preser-
 ued by the
 word of
 God.

Ephes. 4.

bee preserved by any other meanes: Paul againe witnessing and saying, Christ hath giuen some to bee Apostles, & some prophets, & some Euāgelists, some pastours, & teachers for the gathering together of the saints for the worke of the ministerie (that is to say, to teach & preach y^e word,) & for the edification of the body of Christ, til we all meet together in the vnitie of faith, & knowledge of the son of God, vnto a perfect man, & to the measure of the age of the fulnes of Christ, that we henceforth bee no more children, wauering and caried about with euerie wind of doctrine, by the deceit of mē, (marke I pray, how mens doctrines are cōdēned againe with great & inuolable authoritie) & with craftinesse, whereby they lay in waite to deceiue. But let vs folow the truth in loue, & in all thinges grow vp into him which is the head, that is, Christ: by whom all the body being coupled and knit together by every ioint, for the furniture therof, (according to the effectual power which is in the measure of euerie part) receiueth increase of the bodie, vnto the edifying of it selfe in loue, increaseth the body vnto the edifying of it selfe through loue. These words of y^e Apostle are so plaine, that they need no better exposition than they haue of themselves. In this place the order & manner of y^e church by y^e preaching of Gods word, shuld of right be set down, which many do terme & cal the ministerie of y^e word, or of y^e church: but we will speak of that (God willing) in y^e third sermō. It shall be sufficient in this place to defend, that our Lord God hauing giuen Doctours vnto the church, doth founde, build, mainteine, & enlarge the church by his worde, yea, by his worde onely. There come two things now to be considered. First that y^e church of God for

the continuall and constant study of the word of God, is called propheticall & Apostolical, yea, & also orthodoxall. For we cal it propheticall or apostolical, because by y^e trauel of y^e prophets & Apostles it was first builded, & by their doctrine is preserved euen at this time, & that by it be spread abroad, eue to y^e end of y^e world. It is called Orthodoxall, because it is sound of iudgemēt, opiniō & faith. For without y^e church there is no true faith, neither any perfect doctrine touching true vertue & felicitie. The faith & doctrine of y^e church was reueled from God himself, by Adam & y^e patriarks, by Moses & the Prophets, by Christ and y^e Apostles. Whereby the elsewhere is named a mother, whereof we wil speake in the next sermō. Secondly, y^e the succession of doctours or pastours of y^e church doth proue nothing of it self, without y^e word of God. The chāpions & defēders of y^e papistical church do boast that they haue a most certaine marke of the apostolike church, to wit, in the continuall successiō of Bishops, comming from S. Peter by Clemēt the first, & so to Clemēt the seuenth, & so to Paul the third, who dyed of late, & so cōtinuing to Iulius y^e 3. not long agoe created. Howeouer they adde y^e all such mēbers are cut off, as do separat themselves frō that church, in y^e which only that apostolical successiō is found. And we deny not, but y^e the right succession of pastours in y^e primitive church, was of great weight. For they which then were called pastours, were pastours in deed, & executed y^e office of pastours. But what manner of pastours they haue been a great many yeres, which of y^e rout of cardinals, mitred bishops & scybillers haue ben called pastours, men is ignozāt, but he which is altogether without vnderstanding. The prophet Zachary hath these words spokē to him from y^e Lord. Take to thee yet the instruments of

The propheticall, Apostolical, & Orthodoxall Church.

Of the continuall succession of Bishops.

74. ch. 11.

a foolish shepheard, for so, I wil raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambs, nor heale that that is hurt, nor feede that that standeth vp: but hee shall eate the flesh of the fatte, and teare their hooves in peeces. woe bee to the idle shepheard that forsaketh the flocke. &c. Therefore neuer a whit more do these men proue by their continuall succession of Bishops, who teache not the worde of God sincerely, nor execute the office and duetie of Pastors, than if they should set before the eyes of the world a company of Idols. For who dare deny, but that a great part, yea the most part of the Bishops of Rome since Gregory the great, were such manner of Idols, such kinde of woollues and denourers as are described by the Prophet Zacharie? What then (I pray you) can the continuall succession of such false pastors proue? Yea, and they which were of the latter time, did they not fill almost the vniuersall Church, with the traditions of men, and partly oppressed the worde of God, and partly persecuted it? In the ancient Church of the Israelites, there was a continuall order of succession of Bishops, without any interruption thereof, euen from Aaron to Urias, who liued vnder Ahas, and to other wicked Bishops also, falling from the worde of God, to the traditions of men, yea, and also Idolotrie. But for all that, that succession did not proue the idolotrous Bishops, with the Church that cleaue vnto them, to bee the true Bishops of God, and the true Church of God. Truly the true Prophets of God, the found and catholique fathers preaching onely the worde of God without mens traditions, yea clean against all traditions, were not able to reckon by any continuall succession of

Priestess their predecessors, to whom they themselves should succeed, & yet notwithstanding they were most excellent lightes & worthy members of the Church of God: & they which believed their doctrine, were neither schismatiques, nor heretiques, but euen to this day are acknowledged to bee the true Church of Christ. When Christ our Lord the blessed son of God, did teache here on earth, & gathered together his Church, the succession of Bishops was on his aduersarie part. But they for that cause were not rulers of the true church of God, & Christ of the heretical church. The Apostles of our Lord could not alleage for themselves & their doctrine, a succession of Bishops not interrupted: for they were ordeyned of the Lord, who was also himselfe created of God the high Priest for euer, after the newe order of Melchisedech, without the succession of the order of Leuie: and yet the church he was gathered by them, is acknowledged of all men to be the true & holy Church. The Apostles themselves would haue none other to bee accounted for their true felowes & successors, but those who walked upright in his doctrine & way of Christ. For notable & manifest is the saying of Paul, Bee yee followers of me euen as I am of Christ. And though hee speaketh these wordes to all the faithful, & not only to his ministers of Gods word, yet those would be chiefly haue such followers of him, as his residue of common christians, that is to say, euery man in his vocation & calling. The same Apostle speaking at Mileti with the Bishops of Asia among other things saith. I knowe this, that after my departing shall grieuous woollues enter in among you, not sparing the flocke. Moreover, of your owne selves shall men arise speaking peruerse things to drawe disciples after them. Paul the Apostle not fro any other

1. Cor. 11.

Actos 20.

place, than out of the Apostolike church it selfe, yea, out of the company of assemblie of Apostolique Bishops & Pastours, fetcheth out the volues and deuourers of the Church.

But could not these (thinke you) alleage the Apostolique succession for them selues and their most corrupte cause, that is to say, that they be descended from Apostolique Pastours? But forso much as forsaking the truth, they be false from the faith & doctrine of the Apostles, the offspring and Apostolicall succession dooth nothing at all make for them.

Therefore we conclude, that the continuall succession of Bishops by it selfe proueth nothing, yea rather, that that is no lawful succession which wanteth the puritie of the doctrine of the scriptures and Apostles. And therefore Tertullian greatly esteeming (and that worthily) the continuall succession of Pastours in the Church, yet requireth the same to be approued by the sinceritie of Apostolique doctrine: yea, he acknowledgeth those Churches which are instructed with pure doctrine, and yet not able to make anie reckoning of succession of Bishoppes, to bee Apostolique Churches. If any man require the wordes of the authour, they be these: But if there be any churches that dare presume to plant themselves in the very age of the Apostles, that therefore they may seme to haue beene planted by the Apostles, because they were vnder the Apostles, we may say thus: Let them bring forth the first beginning of their churches, let them turne ouer the order of succession of their bishops, so by successions going from the first beginning, that that first Bishop of theirs, may be found to haue for his author & predecessor, some one of the Apo-

stles and apostolicall sort of men, & yet such an one as continued with the Apostles. For by this meanes the Apostolique churches giue their iudgement. As the church of Smyrna testifieth, that they had Polycarpus placed there by Saint Iohn. And as the church of Rome sheweth that Clemens was appointed by S. Peter. And as in like sort also, other do shew for themselves, who haue their offspring of Apostlike seed, placed in their bishopricks by the Apostles. Let heretiques faime some such matter. (For after their blasphemies, what is vnlawfull for them?) But albeit they do faime, they shal not preuaile. For their owne doctrine being compared with the doctrine of the Apostles, by the diuersitie & contrarietie thereof shal shewe, that it had neyther Apostle, nor apostolicall man for the author: Because, as the Apostles taught nothing that was contrarie among themselves: euen so, Apostolicall men set forth nothing contrarie to the Apostles: but only such as fell away from the Apostles, and taught other doctrine. In this manner therefore may those Churches appeale, who albeit they can bring for their authour none of the Apostles or Apostolique men: as those that are of farre latter time, and are but now daylie erected, yet they agreeing in one faith, are neuertheless counted Apostolicall, for the likenesse of this doctrine. The selfe same authour speaking of the auncient Church of Rome, and gathering the summe of that it either taught or learned, saide: Happie is that Church to which the Apostles haue vttered all their doctrine, with their blood: where Peter in suffering is made like to the Lord: where Paul is crowned with the like ende that Iohn had: where the Apo-

The doctrine of the auncient church of Rome.

ste Iohn after that he was plüged in
 hot scalding oile, felt no pain, & was
 banished into the Ile. Let vs see what
 it learned, & what it taught, & how it
 doth agre with the churches of Africa:
 it acknowlegeth one god the ma-
 ker of al things, & Iesus Christ the sö
 of God, the creator, born of the vir-
 gine Mary: & the resurrection of the
 flesh: it ioyneth the lawe & the Pro-
 phets with the doctrine of the Euan-
 gelists & Apostles, & frö the drinketh
 that faith: baptiseth with water, clo-
 theth with the holic Ghost, feedeth
 with the lords supper, exhorteth with
 martyrdom, & contrarie to this insti-
 tution receiueth no man. This is the
 institutiö. Thus far Tertullian in his
 booke which he intituled, Of the pre-
 scription of heretikes. The last thing
 þ is to be noted is this: þ the Lord God
 not only of old & vnto this time, but in
 these daies also giueth doctozs & pa-
 stozs to þ church: doctozs I say, & not le-
 ders, & captaines of hostz & armies of
 mē, not princes, not soldiers, not crafty
 men, bling deceitfull meanes which in
 these daies they call practises. For by
 no other meanes or maner, nor by no o-
 ther instrument, than by the doctrine of
 truch & sound & simple godlinesse is þ
 holy & catholique church of God buile
 vp, fenced, & preserued, wherof at the
 beginning simple mē & Christs Apo-
 stles, by þ preaching of þ gospel laide þ
 foundatiö. Paul therefore remoueth al
 worldly wisdom, & saith: I was among
 you (Corinths) in wekenes & in feare,
 & in much trëbling, neither stooode
 my word & my preaching in the en-
 tising spech of mans wisdom, but in
 plain euidece of the spirit & of power,
 that your faith should not bee in
 the wisdom of mē but in the power
 of God. The same Apostle also bani-
 sheth al crafty counsel, with all sortz of

deceit, whē wrioting to the Thessaloni-
 ans, he saith. Our exhortatiö was not
 by deceit, not by vncleannes, nor by
 guile. But as we were allowed of god,
 that the Gospel should be cömited
 vnto vs: euē so we speake, not as they
 that please mē, but god, which trieth
 our harts. Neither yet did we euer vse
 flattering words, as ye know, nor co-
 lored couetousnes, God is record, nei-
 ther sought wee praise of men. &c.
 Wherefore he is greatly deceued and
 mad, þ thinketh the church can either be
 gathered together, or being gathered,
 can be maintened & preserued in prac-
 tises, þ is to say, with crafty counsels, &
 subtile deceits of men. It is truly said
 of the cömön people, That the same is
 ouerthrowne againe by mans wise-
 dome, which was first built by mans
 wisdom. Besides this, the Lord him-
 selfe doth remoue force & armes frö þ
 building of the church, since he forbids
 his disciples the vse of sword, and vnto
 Peter ready prest to fight, saith, Put vp
 thy sworde into the scabbarde. Nei-
 ther do we euer read þ any were sent of
 þ Lord as souldiers, which with armed
 force should bring þ world in subiectiö.
 But rather the Scripture witnesseth,
 the great enemy of God, Antichrist,
 shall be destroyed with þ breath of gods
 mouth. Wherefore there is no doubt,
 that all those thinges which are read in
 diuers places of the Prophets, and
 chiefly in the 12. of Zacharie, cöcerning
 wars to be made against al nations, by
 the Apostles & Apostolicall men, ought
 to be figuratiuely expounded. For the
 apostles according to their maner, fight
 as Apostles: not with speare, sworde, &
 howe of carnal warfare, but of spiritu-
 all. The apostolicall sworde is the word,
 of God. Yet in the meane time no man
 denieth, but that þ wepons of carnal or
 corporall warfare, haue been profitable

sometime

The church
is not built
by war or
deceit.

1. Cor. 2.

1. Thess. 2.

Math. 26.
Luke 22.

1. Thess. 2.

sometime to Apostolicall men, and to the church, & do good euen at this day. No man denieth that God doth oftentimes vse the helpe of souldiers & magistrates, in defending the church against y^e wicked & tyrants. Yea rather al men wil cōfesse, y^e a good & godly magistrate oweth a dutie toward y^e church of God. For not without great cause the worthy Prophet of God, Isai, calleth Kings nourishing fathers, and Queenes nourishing mothers, Paul being oppressed of the Iewes in y^e temple of Ierusalē for preaching of the Gospell amongst the Gentiles, by the armie of Claudius Lysias the Romane tribune is taken away & rescued. And not long after there was sent with the Apostle by the same tribune, no small company of souldiers, to wit, a troupe of horsemen, & certein cōpanies of footmen, by whom hee was brought safely to Antipatris & Casarea, before Pœlix the Proconsul of Iudæa. Which thing is not rashly with so great diligence, & at large remēbred by Luke in the Actes of the Apostles. The ecclesiastical hystory citeth many examples of holy princes, which haue defended & succoured the church. But these things in another place in some measure I haue intreated of, in the 7. & 8. sermons (as I remembre) of the second Decad. And thus far of y^e original of y^e church of God, and of the increase and preservation of the same we haue spoken.

In this place it semeth vnto me, not vniuersally may y^e famous questiō be handled or briefly expounded, whether the church of God may erre: which y^e it may more plainly bee vnderstood, I will briefly discusse the partes of this questiō. I haue taught that the catholique church of God doth comprehend, first, y^e blessed spirites in heauen, then al faithful Christians heere on earth, vnto whō

I saide did cleaue the wicked, or hypocrites, feining faith for a season. Now therefore, if we vnderstānd by y^e church the blessed spirites in heauen, y^e church can neuer erre. But if we vnderstande y^e wicked or hypocrites ioynd & mingled with the good, & the wicked alone by themselves, they do nothing els but erre: but as they are ioynd vnto y^e good & faithfull, and followe them, they erre not, or they erre not. For y^e church of the good and faithfull here vpon earth doth erre & doth not erre. Which thing we wil declare when we haue weighed the diuersities of errors & gathered the number of them together wholly in a bundle. Errors some be of doctrine and faith, and some be of life and maners. And what maner of ones either of these be, I thinke there is no man but knoweth. Let vs see then, whether y^e church of the faithfull vpon earth do erre or no: and if it erre, in what point, and how far it erreth. As concerning the maners and life of the church, it cannot wholly and clearely acquite it selfe of errors: that is to say, from sinne. For alwayes so long as it is liuing heere on earth, it prayeth hartely, And forgie vs our trespasses as wee doe forgie them that trespass against vs.

And GOD for his mercies sake doth alwayes purge in his Saints, all veggnes and infirmities, as long as they liue in this world, continually renewing and fining the elect. I am not ignorant what may here hinder thee (faithfull hearer.) If the Church (saist thou) bee not holy and pure, how is it called of y^e Apostle holy without spot and wrinkle: I answer, If thou wilt acknowledge no church vpon earth, but that which is altogether without blemish, thou shalt bee forced to acknowledge none at all.

Iohn 13. 25.

Rom. 7.

How the holy Church is without spot and wrinkle.

Esay. 49.

A. Actes 21.

A. Actes 23.

Whether the Church of God may erre.

For there shall neuer bee any such kinde of Church remaining on earth, where The most righteous God, as the scripture witnesseth, hath shut vp all things vnder sinne, that he might take mercie on all men.

S. Paul therefore doth call the church, pure, without spot or wrinkle, through the benefit of Christs sanctification: not that by her self, while she is in the flesh shee is without spot, but for that those spotted in deede other wise cleauing vnto her, through the innocencie of Christ, to those that imbrace Christ by faith, are not imputed: finally, for that the selfe same Church in y^e world to come shall be without spot or wrinkle. For hauing put off the flesh, and cast off all miseries, it shall at length be brought to passe, that shee shall want nothing. Besides this, it is said, that the Church is without spot, because of the continuall studie of the church, whereby she laboureth and traueileth by all meanes, that as farre as it is possible, shee may haue as fewe spots as may be. And by that means, & chiefly by the benefite of imputation, the church erreth not, but is most pure and without sinne.

Moreouer as touching doctrine & faith, the church of Christ doth not erre. For it heareth the voice of the shepheards onely, but the voice of strangers she knoweth not: for she followeth her onely shepheard Christ, saying: I am the light of the world: he that followeth me shall not walke in darknes, but shall haue the light of life. Paul also to Timothee saith. These things hether to haue I written vnto thee, that thou maist knowe how thou oughtest to behaue thy selfe in the house of God, which is in the church of the liuing god, the pillar & ground of truth. But the church is the pillar

and ground of truth, for that being established vpon the foundation of the Prophets and Apostles, Christ himselfe, which is the euerlasting truth of God, and the onely strength of the church, receiueth this by fellowship, which it hath with him, that shee also might bee the pillar and foundation of the truth.

For the truth of God is in the church, and the same through the ministerie of the church is spread abroad: and being assaulted and warred against by the enemies, abiding sure, is not overcome: so far forth, as being made one body with Christ, shee doth perseuere in the fellowship of Christ, without whome shee can do nothing. Againe, the same Church doth erre in doctrine and faith, as often as she turning from Christ and his worde, goeth after men and the counsels and decrees of the flesh. For shee forsaketh that thing that hath hether to said that shee erred not, which is y^e word of God & Christ.

I thinke that no man wil deny that the great congregation of the people of Israel in the desert, was an excellent Church of God: with the which the Lord made a conenant, and bound him selfe vnto it, by sacramentes and ordinances. And yet how shamefully shee erred, whilest neglecting Gods word, & Aaron the high Priest of religion not constantly and earnestly resisting, shee both made a molten calf, & worshipped it as a God: no man is ignorant. Where also surely it shall be necessarie more diligently to looke into, and marke the whole number of the Church. For many in the church erring, it followeth not that none at all is free from error. For as in the Church of Israel, y^e Lord reserued a remnant to himselfe, I mean Moses, Josua, and vndoubtedly many more, as well in that congregation, as

and the ground of the truth.

Exod. 32.

John 8.

1. Tim. 3.

The Church is the pillar

else

else-where without, which did neuer worship the calfe: so there is no doubt, although there doe many erre in the church, but that the Lorde through his mercy doth preferue to himselve a certaine number, who both vnderstande aright, and by whose faithfull diligence errors are destroyed, and the wandering flock of the Lorde brought backe againe into the holy folde.

The Church therefore is saide to erre, when a parte of it hauing losse Gods worde doth erre: and the same erreth not wholly and altogether: forasmuch as certaine remnants (through the grace of G O D) are reserued, by whome the trueth may flourish againe, and may againe be spred abroade in e-uery place. S. Paul called the churches of the Corinthians & Galathians, The holy churches of God: yet these erred greatly, in doctrine, in faith, and in manners. And yet who doubteth that there were many among them, who were most sincere followers of the pure doctrine preached by S. Paul: That holy church therfore erred so far forth as it continued not stedfastly in true doctrine: and it erred not, so far forth as it departed not from the truth deliuered by the Apostles. From hence it playnely appeareth to the whole worlde, that those are most vaine lyars, which commend vnto vs Churches, not builded vpon the foundation of the Prophets and Apostles, but vpon the decrees of men, which they shame not to commend vnto vs for most true churches, and such as cannot erre. Dauid cryeth out, Onely God is true, and euery man a lyar. Ieremie also cryeth: They haue reiected the worde of the Lorde, & what wisdom is in them? Therefore those Churches doe erre, neyther bee they the true Churches of God. The

true Church groundeth vpon Christ Iesus, and is gouerned by his worde onelie.

Unto this Treatise of the worde of God, which is the onelie rule whereby all things are done in the Church, the disputation of the power of the Church of God in earth, and of the studies thereof, which also are directed according to the word of God is verie like. But before I will bring forth my iudgement, that is to saie, the iudgement deliuered by the Scriptures, I will briefely rehearse y^e summe of those things which the Papists haue leste in writing concerning this matter, and doe vndoubtedly maintayne for sounde doctrine. Iohn Gerson (not much amisse unless he haue an euill interpreter) hath defined Ecclesiasticall authoritie to be a power supernaturallie and spirituallie giuen of the Lord to his Disciples and to theyr lawefull successours vnto the end of the worlde, for the edification of the Church militant, according to the lawes of the Gospell, for the obtaining of eternall felicitie. But Peter de Aliaco the Cardinall, saith, that this authoritie is fixe fold, to wit, of consecration, of administering the Sacraments, of appointing ministers of the church, of preaching, of iudiciall correction, & receyuing things necessary vnto this lyfe.

They call that the power of consecration, whereas a Priest being rightlie ordered may consecrate the bodie & bloud of Christ on the altar. This power they saie was giuen to the Disciples of the Lord by these wordes: Doe this in remembrance of mee. But vnto the Priests in these daies they think it to be giuen of the Bishop, giuing with the bread, the chalice, and saying: Receiue ye power to offer vp & to consecrate Christs bodie both for the

Of the power
of the church

Power of
consecration

quicke & the dead. This mozeouer they call the power of orders, and a marke or character that cannot be wiped out. The power of administering the sacraments, and chiefly the sacrament of Penance they call the power of the keyes. The keyes they make of two sortes. The keyes of knowledge, that is to say, the authoritie of knowledge in the cause of a sinner making his confession: & the keyes of giuing of sentence & iudgement, or of opening & shutting vp of heauē, of forgiuing or reteyning of sinnes. They say that this power was promised to Peter in Matthew, the Lord saying, Vnto thee wil I giue the keyes of the kingdome of heauen; but y it was giuen to al the disciples, in John, Christ saying: Whose sins soeuer ye forgiue, they are forgiuen to them, And in these dayes is giuen to the priests by the Bishops in their consecration, laying their handes on the priests at y giuing of them their orders, saying: Recieue ye the holy Ghost, whose sins soeuer ye forgiue, they are forgiuen them. They cal the power of placing of Ministers of the church, Ecclesiasticall iurisdiction, and to consist in a certayne prelatie, and the fulnesse of it to rest onely in the Pope, hauing respecte to the whole vniuersall Church. For it belongeth onely to the Pope to appoint Rulers and prelates in the Ecclesiasticall Hierarchie: because it was sayde to him: Feede my sheepe. Mozeouer they say, that all iurisdiction ecclesiasticall doth come from the Pope to the inferior rulers: eyther mediately or immediatly: in which thinges authoritie is limited at his pleasure that hath the fulnesse of power. For a Bishop hath authoritie only in his Diocese, and a curate in his parish, &c. Power of Apolliticke or preaching the worde of God

they call the authoritie of preaching, which the Lord had giuen to his Disciples, saying: Goe yee into all the world, preaching the Gospell to all creatures. But Doctours in these daies affirme, that none ought to bee sent to preach, but onely by Peter, that is, his successour, mediately or immediatly, &c. They saie that the power of iudiciall correction was giue to Peter by God, to whome hee sayde: If thy brother shal offend or trespasse against thee, &c. For the wordes of the Lorde are knowen well enough in S. Matthew, cap. 18. They saie therefore that God gaue authoritie vnto priests, not onelie of excommunicating, but also of determining, iudging, & establishing commandements, lawes, & canons: because in that place it is sayde, Whatsoeuer ye binde vpon earth, it shalbe bound in heauen. To conclude, they saie that the power and autoritie to receiue thinges necessarie for this lyfe, in rewarde of their spirituall labours, was giuen by these wordes of the Lorde, Eating and drinking such as they haue.

These thinges doe these men teach concerning Ecclesiasticall power, not onelie foolishlie but also falselie. Of the power of consecration and sacrificing, how vaine and foolish it is, wee haue often times sayde in other places, and perhaps will saie moze (if God graunt life) in conuenient place and time. Of the power of the keyes, we will dispute (God willing) about the end of y next Sermon. And some thing we brought when we disputed of Penance and articular confession. But they are foolish and shamelesse trifles, which they babble of Ecclesiasticall iurisdiction, of the fulnesse of the high power (that is to saie) of the Bishop of Rome, which I doubt, not are knowne well enough to

The power
of the keyes.

Power of
iudgement
or iudiciall
correction.

Power to
receiue.

Power of iurisdiction.

Power of
preaching.

the whole worlde long agoe : and of that matter there shall followe hereafter some arguments for the confutation thereof in these our Sermons. Whereas they vsurpe vnto themselves the office of teaching, and crie out that no man can lawfullie preach, but such as are ordeined by them, they thereby seeke the ouerthrow of Gods word, and the defence and assertion of their owne errors : which shall also be increated of in his due place. The power of excommunicating they haue so filthilie and shamefully abused, that the church (through their negligence and wicked presumption) hath not onelie lost true discipline, but also excommunication it selfe hath bene a great many yeeres nought else with the Bishops of Rome but fire and sword, wherewith they first raged against the true professors of Gods worde, and persecuted the innocent worshippers of Christ. Moreover, that there is no power giuen of God to the Ministers of the Church, to make new lawes, wee will shew in place conuenient. The authoritie and power to receiue wherewith to liue, haue they put in execution to the uttermost : but in recompence of their temporall harvest they haue not sowne spirituall things, but rather beeing asleepe, they haue suffered him that is our enimie to sow cockle in the Lords field, and that not by anie other, but by their owne meanes. For haue not they, not beeing contented with thinges necessarie for this life, vnder that colour subtilly inuaded kingdomes, and most shamefullie & cruellie possessed them: Whereas he that seeth not that ecclesiasticall authoritie, as it is by these men affirmed, and also by them put in practise, is but a mere tyrannie ouer simple soules, it is plaine hee seeth nothing at all. We will nowe hereunto ioyne

a true, simple, plaine, and manifest doctrine concerning ecclesiasticall iurisdiction. Power is defined to be a right which men haue to doe some thing by.

What power is,

It is called in Græke *Εξουσία*, & *Δύναμις*, wherof the first word signifieth right and power, the second abilitie to execute power or authoritie. For often times it commeth to passe that a man shal haue authoritie to do a thing, but is destitute of abilitie to perfozme it. But God can doe both, and hath giuen them both vnto the Apostles against those that are possessed with deuilles, as Luke witnesseth, saying :

Luke. 9.

ἔδωκεν αὐτοῖς δύναντιν καὶ ἐξουσίαν, He gaue them power and authoritie

Two Kindes of power.

ouer all deuils, &c. And there is also one sort of power which is free and absolute, and another sort of power which is limited, which is also called ministrall. Absolute power is that which is altogether free, and is neyther governed or restrayned by the lawe or wil of anie other. Of which sorte is the power of Christ which hee speaketh of in the Gospell, saying : All power is giuen vnto me in heauen and in earth: goe therefore and teach all nations, baptizing them, &c. He speaking againe of this power in the Reuelation shewed vnto Saint John the Apostle, sayth: Feare not, I am the first and the last, and I am alieue but was dead, and behold I am alieue for euermore. And I haue the keies of hel and of death. And againe, These things sayth hee, that is holie and true: which hath the key of Dauid, which openeth and no man shutteth, & shutteth & no man openeth.

Matth. 28.

Reuela. 1.

Reuela. 3.

The power which is limited is not free, but subiect to an absolute or greater power of another, which cannot of it selfe doe euerie thing, but that onelie, that the absolute

lucē

absolute power or greater authoritie doth suffer to bee done, and suffereth it vnder certayne conditions. Of which sorte surerie is the ecclesiasticall iurisdiction, and which may rightlie be called the ministeriall power. For the Church of God vseth her authoritie committed vnto her for this purpose by her Ministers. S. Augustine acknowledging this distinction, and speaking of Baptisme in his fift treatise vpon John, saith: Paul baptised as a minister, & not as one that had power of himselfe: but the Lorde baptised as he that had power of himselfe. Beholde, if it had pleased him, he could haue giuen this power to his seruants, but he would not. For if he shoulde haue giuen this power vnto his seruants, that it shoulde also haue bene theirs, which was the Lorde, then there should haue bene as many sundrie baptismes as seruants, &c. In the Church Christ reserueth that absolute power to himselfe. For he continueth the head, king, and bishop of the church for euer: neither is that head which giueth life separated from his bodie at anie time. But that limited power he hath giuen vnto the Church. Which thing it ought to acknowledge: to wit, an Ecclesiasticall iurisdiction, hemmed in with certayne lawes, which proceedeth from God, and for that cause it is effectuell, and therefore in all thinges ought to haue chiefe regard vnto God: and that Ecclesiasticall iurisdiction is for that purpose giuen vnto the church, that it might be put in practise for the profit of the Church. For Saint Paul sayth, The Lord hath giuen vs power to the intent we should edifie, & not for the destruction of the Church. And therefore that power which tendeth to the hinderance and destruction of the Church, is a deuillish tyrannie, &

not an ecclesiasticall power proceeding from God. And it behoueth vs diligently to marke and receiue this end of ecclesiasticall power.

But the limited power of the Church consisteth verie nare in these points, to wit, in ordeining of the ministers of the Church in doctrine, & in the discerning betwene doctrines, and finally, in the ordering of Ecclesiasticall matters. Of euerie one of which points in their order we will speake a litle: declaring what manner of authoritie the Church hath, and how farre it is limited in euerie part thereof.

The Lorde himselfe appointed the chiefe Doctours of the Church which were the Apostles, that all men might vnderstand that the Ecclesiasticall ministry is the diuine institution of God himselfe, and not a tradition deuised by men. And therefore after that the Lord was ascended into heauen, Saint Peter calling the Church together, spea-
 keth out of the Scriptures, of placing another Apostle in the stead of the traitour Iudas, by that verie fact shewing that power was giuen to the Church by God to elect ministers or teachers. The same Church also not long after by the perswasion of Peter, and the Apostles so perswading vndoubtedly by the inspiration of the holic Ghost, chose seauen Deacons. The Church of Antioche being manifestlie instructed by the holic Ghost, doeth ordeine and send Paul and Barnabas, although they were long before that time assigned to the ministerie. It is read also in the Actes of the Apostles, that the Churches by the commaundement of the Apostles, did ordeine doctours for the holic ministerie as often as neede required. And yet notwithstanding they did not ordeine euerie one without choise, but such onelie as were

In what points ecclesiasticall power consisteth

To ordeine ministers of the Church.

Act. 1.

Act. 6.

Act. 17.

were fit for that office, that is to say, such as afterwarde by expresse lawes they themselues did describe, to witte, If any man were faultlesse, the husband of one wife, watchfull, sober, &c. The rule set downe by the Apostle is sufficiently knowne, as appeareth in the 1. to Tim. 3. Chap. But as touching the ordeyning of Ministers (God willing) we will speake in the 3. Sermon of this Decade. But if the church haue receiued power to appoint fit Ministers for the Church, I thinke no man will deny that the Church hath authoritie to depose the vnworthie and wicked deceiuers: and also to correct and amend those thinges which being lacking, may seeme necessarie for this order.

And for as much as Ministers are chosen chiesly to teach, it must followe, that the Church hath power to teach, to exhort, to comfort, and such like, by her lawfull Ministers: and yet no power to teach euery thing, but that onely which shee receyued being deliuered vnto her from the Lord by the doctrine of the Prophets and Apostles. Teach them (saith the Lorde) that which I commanded you. Goe ye, & preach the Gospell to all creatures. And S. Paul saith: I am put apart to preach the Gospell of God, which hee promised before by his Prophets in the holy Scriptures. But this ministerie & office of preaching, is nothing els but the power of the keyes which the Church hath receyued. The office (I say) of binding and loosing, of opening and shutting heauen. In another place also the Apostles receiued power from the Lord ouer all: ouer al, I say, not absolutely, but ouer al deuils, and not ouer al Angels & men: and yet that authoritie and power they receyued ouer Deuils, they receiued it not

absolutely: for it is added vnto it, that they shoulde expell and cast them out. And therefore they couide not deale with deuils after their owne fancie, but that onely & so farre forth as he would haue them to doe, who hath absolute power ouer all Deuils: and that they might cast Deuils out of men, but not to send them into men, though they would haue desired it neuer so much. And so also as touching diseases, they could not doe what they would: else would not Saint Paul haue left Trophimos sicke at Miletum, who might so greatlie haue bene profitable vnto him in the holie ministerie. The two Disciples if they had bene able to haue done what they would, would haue commanded fire from heauen to haue fallen downe vpon Samaria, and so would haue taken vengeance of the uncourteous and barbarous people of Samaria, for that they denyed to harbour the Lord Christ. In like manner the same Apostles receiued keyes, that is to saie, power to binde and to loose, to open and shut heauen, to forgive and to reterine sinnes, but perfectly limited. For they coulde not loose that which was bound in hell: neither bind them that were liuing in heauen. For he said not: Whatsoeuer yee binde in heauen: but whatsoeuer ye binde vpon earth. Neither said he, Whatsoeuer ye loose in hell, but whatsoeuer ye loose vpon earth.

Againe, they were not able either to binde or loose whom they would, not so much as vpon earth. For they were not able to loose, y^e is to saie, to pronounce a man free from sinne, that was without faith. Againe, they could not bind, that is to saie, pronounce condemned, him that was lightened with faith, and was trulie penitent. And surely such as teach other doctrine than this, touchyng

1. Tim. 3.

Power to teach.

Matth. 28.

Mark 16.

Rom. 1.

The power of the keyes.

Matth. 10.

1. Tim. 2.

Luk 9.

thing the power of the keyes, deceyued the whole worlde : of which we will moze largely intreate in place conuenient . Likewise , the Church hath receiued power frō Chrift to administer the sacraments by ministers , but not according to her owne will and pleasure , but according to Gods will , and the forme and maner set downe by the Lord himselſe . The Church can not institute sacraments , neither yet alter the ends and vse of the sacraments .

Finally that the Church hath power to giue iudgement of doctrines, euen by this one sentence of the Apostle Paul, appeareth: Let the Prophets (saith he) speak two or three at once, and let the other iudge. And in another place he saith: Proue all things, & keepe that which is good. And S. John saith, Dearely beloved, beleue not euery spirite, but trie the spirits whether they are of God. But of this kinde of power to iudge, there is also a certaine order. For the Church doth not iudge at her owne pleasure, but after the sentence of the holy Ghost, and according to y^e order & rule of the holy scriptures. And here also, order, moderation, & charitie is obserued. Therefore if at any time y^e church of God according to that auctority which she hath receiued from the Lord, do call a counsell together for some waightie matter, as we reade y^e the Apostles of the Lord did, in the Actes of the Apostles, it lea- neth not here to her owne fleshy iudgement, but giueth ouer her selfe to bee guyded by the spirite, and examineth all her doings by the rule of the worde of God, and of the two- folde charitie. Wherefoze the church maketh no new Lawes, as the church of Ierusalem or rather the Apostolike church saith, that it seemeth good both to the holy Ghost and to the church, that no other bur-

then should be layde vpon the faithfull Christians, but onelic a few, and those verie necessarie thinges, and neyther beside nor contrarie to the holy Scriptures. Now Ecclesiasticall matters are of diuerſe ſoztes, the good ordering & well disposing thereof, for the commoditie of men is in the power of the Church: of which ſozte those things are which concerne outward worship, in place & in time, as is prophelying, or interpretation of tongues & schooles. Also the Church hath to iudge in causes of matrimonie, and chiefly it hath correction of manners, admonitions, punishments, and also excommunicating or cutting off from the bodie of the Church. For the Apostle also saith, that this power is giuen him, and yet to the intent hee should therewith edifie and not destroie. For all these things which we haue remembred, and such like, are limited with the rule of the worde, and of loue, also with holy examples and reasons deduced out of the holy Scriptures. Of all which we will perchance moze largely speake in they^r place.

Thus much haue I hether to sayde concerning Ecclesiasticall power, the contrary whereof I haue declared with howe open a mouth our aduersaries doe publish: but yet they handle these matters so groselie, that it may appeare euen vnto childzen what they seeke, or what they woulde defend, to wit, not the Ecclesiasticall power, but they^r owne couetousnesse, lust, and tyranny. The Canonickall truth teacheth vs, that Chrift himselſe doth teach and exercise absolute or full power in the Church, and that he hath giuen the ministeriall power to the church, who executeth it for the most parte by ministers, and religiously executeth it according to the rule of Gods word.

These

Power to
administer
the Sacra-
ments.

Power to
iudge of
doctrines.

1. Cor. 1. 4.

1. Theſ. 3

1. Iohn. 4

To call a
counsell.

Act. 15

Power to
dispose the
affaires of
the Church.

2. Cor. 13

These things beeing in this sorte considered, it shall not bee greatlie labour some to knowe the studies of the holie Church of God . For it executeth (as I sayde euen now) that power which it hath receiued of **G D D** most carefullie and faithfullie : to the end that it may serue **G D D**, that it may be holie, and that it may please him.

And that I may reckon by some of her studies speciallie: first of all it worshippeth, calleth vpon, loueth and serueth one God in Trinitie : and taketh nothing in hande, not hauing first consulted with the word of this true God. For she ordereth all her doings according to the rule of Gods worde: shee iudgeth by the word of God, and by the same she frameth al her buildings, and being built maintaineth them, and being fallen downe shee repaireth or restoreth them againe . The assemblies and congregations of Saintes vpon earth, she seruently furthereth and loueth. In these things it harkneth diligently to the preaching of the word of God: she is partaker of the Sacraments deuoutly, and with great ioy and desire of heauenlie things. It praiech to God by the intercession of our onelie mediator Christ, with a strong faith; seruently, continuallie, and most attentiuellie. It praiech the maiestie of God for euer, and with great ioy giueth thanks for all his heauenly benefites. It highly esteemeth all and euerie the institutions of Christ, neyther doth it neglect anie of them . But chiefeleie it acknowledgeth, that it receiueth all things belonging either to life, saluacion, righte ouercome, or felicitie, of the onelie soune of God our Lord Iesus Christ, as he who onelie chose her, and then by his spirite and blood sanctified her, and made her a Church, that is, a chosen people, whose

onelie king, redæmer, high Priest, and defender he is, and without whom there is no saluacion . Therefore in God alone by our Lord Iesus Christ, she onelie resteth, him she onelie desireth and loueth, and for his sake she reioyceth to loose all things that appertaine to this worlde, yea, and to spend her blood and her life. And therefore it cleaueth vnto Christ by fayth inseparably: neyther doeth it hate anie thing more bitterlie, than falling away from Christ, and desperation . For without Christ there seemeth nothing in all this whole lyfe to be pleasant. With Satan as with a deadlie enemie she hath vnappealeable enmitie . Against heresies and errors it striueth both constantlie and wisely. The simplicitie of the christian fayth, and the sinceritie of the doctrine of the Apostles it most diligentlie keepeth. She keepeth her self as much as lieth in her vnspotted of the worlde and of the flesh, and from all carnall & spiritual infection. And therefore she flieth from, and by all meanes detesteth all vnlawefull congregations, and prophane religions with all wicked men, and willingly and openlie confesseth Christ both by worde and dede, euen with the damage of her life . It is exercised with afflictions, but yet neuer ouercome . It keepeth vnitie and concord carefully. At and euerie the members of her bodie shee most tenderlie loueth. It doth good vnto al men as much as power and abilitie will suffer . It hurteth no man. It forgiveth willingly. It beareth with the weake, brotherlie, til they be brought forth forward to perfection:

She is not puffed up with pride, but though humilitie is kept in obedience, in modestie, and in all the duties of godlinesse . But who (I pray you) is able to seeke after this

Of the studies of the Church.

cuerie one of the studies of the Church, in a verie large discourse, much lesse in this thort recitall: And who would not desire to be a member of so diuine and heauenlic a congregation.

I would by and by ioyne heerevnto that which remaineth touching the vnitie of the Catholique Church, of the diuision thereof, and of other things belonging to the consideration hereof, but that I doe perceiue you being already wearie of hearing, doe earnestlic looke

for an end of this Sermon. Therefore wee will put off the residue till to morrow. And now lifting vp our minds into heauen, let vs giue thanks to the Lord our God, who through his beloued sonne hath purged vs, and gathered vs together to bee a chosen people to himselfe, and to bee heires of all his heauenly treasures. To him therefore bee all praise and glorie world without end,
Amen.

That there is one Catholique Church, that without the Church there is no light or saluation. Against schismatikes. Wherefore we depart from the vpstart Church of Rome. That the Church of God is the house, vineyard, & kingdom of God: and the bodie, sheep-folde, and spouse of Christ:
a mother and a virgin.

The second Sermon.

There is one
holy Church
of God.



Soe you are assembled (breythen) with attentive mindes, to the exposition of those things which rest to be spoken of y^e Catholike Church of God which we affirme to be one and vnseparable, according to the holic oracles of the sacred Scripture. Solomon in his Canticles saith: One is my done and my beloued. Wherevnto doubtlesse the Doctoz of the Gentiles had respect, when he sajd: There is one bodie and one spirite: euen as ye are called in one hope of your vocation. There is one Lord, one faith, one baptisme, one God and father of all, which is aboue all, & through al, and in you all. To these heauenlic testimonies agree the testimonies of

men. For Cyprian the Bishop & martyre in his booke De simplicitate Clericorum, saith: The Church is one which is spread further and further abroad by fertile increase: euen as there are many beames of the Sunne and but one light, & many boughes of a tree, yet but one oake grounded vpon a steadfast roote: and whereas many brooks issue out of one spring, though the number seeme to bee increased by the abundance of stoare, yet is it but one at the head. Pluck a beame of the Sunne from the globe, that one once separated is voide of light. Breake a bough from the tree, it can bring foorth no fruit. Cut a brooke from the spring, & being cut off it drieth vp. Euen so the Church lightned with Gods light, spreadeth abroad

Cant. 4.

Eph. 4.

abroad the beames of her light thorough all the world, yet is it but one light, which is spreade euerie where, neither is the vnitie of the bodie separated: she extendeth her branches with plenteous increase throughout all the earth, she sendeth out her plentifulliu rivers all abroad. Yet is there but one head, and one spring, & one mother plentifull with fertile succession. And so forth.

Moreouer, where wee reade, that diuers names are giuen to the church, wee must not imagine that there are manie Churches in the worlde, neither is that bodie to be separated which can beare or suffer no kinde of diuision. Writers call the Church Catholique, which vndoubtedly signifieth, vniuersal, because it is but one, neither can there be anie moe.

For albeit this be distinguished into the Church Triumphant and Militant, into the Church of the olde Fathers, and the congregation of people of latter time: yet doe all these members remaine perpetually knit together in one bodie, vnder one heade, Christ.

And euen as the severall conditions of bonde and free men separateth not a kingdome or common wealth into partes: so neither doeth the quiet rest or felicitie of the blessed spirits triumphing in heauen, and the laboures and sorowes wherewith we warring as yet in this worlde vnder Christs ensignes are exercised, make two Churches.

The holie Angel sayth to Saint Iohn in the Apocalipse, I am thy fellowe seruant, and of thy brethren the Prophetes. Hee therefore acknowledgeth both the Prophetes and Apostles to be the sonnes and seruantes of one G O D. Wherof we

reade in the Gospell that one onelie vineyarde, not two, or diuers, was let out to husband-men, though they were diuers.

For euen so there is but one Church of the olde fathers, which were befoze the comming of Christ, and our or the new people since Christs comming, taken out of the Gentiles. But what they differ from vs, or we from them, hath bene said in the eighth Sermon of our third Decade.

Againe, there are mingled with the holie Church euill men and hypocrites, but the Church is not separated for euill men. For euen as traytors mingled with Citizens, and not yet discovered, make not two Common wealths: so although euill men cleaue to good, yet are they both gathered into one Church. And when hypocrites depart from the vnitie of the Church, the Church is not rent in peces, but becommeth purer.

For excellentlie sayeth Sainte Augustine, That euill men or hypocrites are that in the Church; that chaffe is amongst wheate, cockle in standing corne, traytours in a Citie, and runnagates amongst souldiers. But it is plaine, that wheate is the cleaner, standing corne the lustier, citizens safer, and souldiers the stronger, when runnagates, traitours, cockle and chaffe, are separated from them.

Yea, and except sometimes rotten members of the Church be cutte off from the Ecclesiasticall bodie, the Church can not bee in sacke. And particular or severall Churches are as townes or Cities in a kingdome. The multitude of Cities deuideth not a kingdome.

Of particular Churches dispersed throughout all the worlde, as a bodie

of manie members, is gathered and compacted together the Catholique and vniuersall Church, which is the fellowship of all the Saints.

Without
the church
is no light
or saluation.

Therefore most certaine it is, that there is but one onely Church of God, not many; whereof the onely Monarche is Iesus Christ, to whome be glorie.

The vnitie and vnitied societie of this Church of GOD is so greate, that out of her fellowship is there no people found acceptable vnto God, any true saluation or safetie, any light or truth. For without the pale of Gods Church, are no wholesome Pastures found, all are infected with popson. No religion pleaseth God out of the church of God.

If of olde time any man had sacrificed to GOD himselve, without the Tabernacle or Temple, in the high places, hee was accounted to haue sacrificed to Devils, and esteemed to haue shedde innocent bloude. Rightly therefore the blessed Martyr and Bishoppe of Carthage, Cyprian, hath left in writing: Who so euer separated from the Church is ioyned to an adulterous Church, the same man is separated from the promises of the Church: neyther pertaineth he to Christs merites, which hath lesse the Church of Christ.

De simplici-
tate Prala-
torum.

Hee is a straunger, hee is vncleane, hee is anemie. Hee cannot now haue God his Father, who hath not the Church his mother. If he might scape that was out of the Arke of Noah, he may also escape that is a broade out of the Church. He must needs be a most wicked man, who soeuer hee bee, that leaueh his owne Countrey, and the fellowship of verie good men, and falleth away to the enemies,

Lactantius therefore most truelie sayd, It is onely the catholike church which reteynerh true religion.

Institut. 2.
5. Pa. 30.

Heere is the fountaine of truth: this is the housholde of faith: this is the temple of God: into which if one enter not, or out of which if any departe, he is excluded from the hope of saluation and life euerlasting. For our Sauour firste saide, that out of the sheepefolde life is not founde.

Wherefore I cannot maruaile enough at the corrupte and Schismaticall manners of certaine men, who separate themselues for euerie lyght cause, from the most wholesome and pleasaunt companie or societie of the Church.

Against cer-
taine schis-
maticques.

For you shall finde in these dayes, captious and phantasticall men, not a fewe, which of many yeares haue had fellowship with no Church, nor as yet haue fellowship with any. For in euery man that is, they finde some kinde of faulte, in themselues onely they finde nothing worthe reprehension.

Therefore they conceiue with themselues a wonderfull fashion of the Church, which excepte they see some where established after that fashion which they themselues haue deuised, they contend (with shame enough) that there is as yet no true church of Christ in the world.

They are worthy surely to be maister builders in Vtopia, or Cyrbinia, where they might set vpp a building fitte for themselues. But it seemeth vnto them, they haue iust cause of Schisme. For they will not communicate with our Church, for that it sauerh the doctrine of the Ministers in the Church is not yet sufficiently cleansed and polished, nor ther

ther yet Iostie (as they them-selues terme it, Hoch gnug gericht) subtiler and spirituall enough. Else-where they complaine that in our Churches are diuers costomes vsed. Furthermore, they desire the rigour and seueritie of discipline, and finally an exact purenesse of life. For they feare they shall bee defiled with the vnclean companie of certaine men. Many for the faultes and vices of certaine Ministers, eyther forsake or flie the Congregation of the Church: of which sort at this daie are the Anabaptistes. But there is as yet no sufficient cause aledged by these mē, for which of right they ought not eyther to be ioyned vnto vs, or for the which they may be separated from vs.

We acknowledge that there be iust causes for the which the godly both may, and ought to separate them-selues from wicked congregations: in which not onely the lawfull vse of the Sacraments is altogether corrupted and turned into Idolotrie, but also the sound doctrine is altogether adulterated, the Preachers or Pastours are not nowe Prophets, but false Prophets, which persecute G O D S trueth, and finally to them that sitte to receiue the soue of life, they minister popson.

But none of these things (G O D be thanked) can they object against vs.

For as concerning doctrine, it consisteth partly in sure opinions, & those as it were numbred, firme and immutable: of which kinde are the Articles of Faith, and those without addition and corruption, lawefully and sincerely vnderstood: and of that sorte are also those principles. That all men are sinners, conceived and bozne

in sinne.

That none but those that are regenerate, can enter into the kingdome of G O D. That men, not by their own desertes, but through the grace of G O D, by the onely merits of Christ, are iustified by faith. That Christe once sacrificed for sinne, is no more sacrificed: that hee is the onely and perpetuall Priest. That good workes are done of those that are iustified: & those are indeed good workes, which y^e Lord hath prepared for vs to walk in. That the sacraments of the Lord and of the Church are to be receiued, and not to bee despised. That wee must praise continually, and that in that manner which the Lord hath appoynted vs. And if there bee any moe of the same sort.

But it sufficeth, if these and other like groundes bee vniiformely, purely, and simply taught in the Church according to the scriptures, though there be added no Rhetorical figures, nor no painted eloquence bee heard. For aply the blessed Martyr Irenaeus, after the rule of faith, sette out in his first booke against Heresses. Since there is but one onely faith (faith hee) neyther hee which can say much of it, sayeth more than hee ought: nor hee which sayeth little therby diminisheth it.

Therefore when the doctrine of Ministers expoundeth those thinges in the Church, which are agreeable to the true and sincere faith, which it also corrupteth not, what haue these captious smatterers of Rhetorique, and selfelearned to require, though eloquence and plentiful learning bee wanting in the Teachers? Was not the doctrine of the Apostles and Prophetes most simple and most

free from all subtiltie: that rightly it might be said, how much more simple it seemed to be, so much y^e safer it was: But in the meane season, I despise not true eloquence (as that which is a singular gift of God) I haue else-where often witnessed. And partly doctrine consisteth in the daillie expounding of the Scriptures, and in the applying of them to our time, place, and affaires.

In that kinde was euer great varietie and diuersitie, for which notwithstanding, no wise man euer yet separated himselfe from the fellowship of the Church. For it commeth to passe very often, that two or three, or else more, may expounde one place, not after one manner, but after most diuers sortes. There may be one that expoundeth verie darkly, and another expoundeth more plainly: this man hitteth the marke, he comes not neere it. And this man applieth the place which he hadleth very fitly: some other vseth not like simplicitie of application: in the meane season notwithstanding, hee sayeth nothing contrary to the soundnesse of faith, and the loue of GOD and our neighbour, and vseth all things to edification.

I say, that of this diuersitie no man taketh iust occasion to depart from the Church. For all godly men proue all thinges, and keepe that which is good: and in all sermons and holy exercises referre their whole studie onely vnto edifying.

And moreover the preachers agree well among themselves, and heereunto direct all things, y^e both themselves and their hearers may become better: not that they may seem better learned, or to haue bettered that which no man saw heerebefore.

And the best learned loath not

they? Sermons which are not so learned. For albeit they may seeme not altogether to haue hit the marke, yet for as much as they haue taught wholesome thinges, they are praysed and not condemned: albeit in fit time and place, they bee somewhiles admonished.

Againe, they that are vnskillfull doe not enuie the giftes of the learned, nor refuse to labour for more perfection, neyther loath they or condemne they learned Sermons of those that be better learned: but they praise God, and being warned, strive to more perfection.

For wisely said Saint Aurelius Augustine, in his first booke of Chyistian doctrine, the twentieth sixt Chapter: Whosoever (saith he) seemeth to himselfe to haue vnderstood the holy scriptures, or any part of them, so as of that vnderstanding he gather not the two-fold charitie of God & his neighbour, he yet vnderstandeth nothing. But whosoever gathereth such a sence thereof, as may be profitable to him for the increase of charitie, & yet gathereth not that sence, that it may probably seeme he whom he readeth ment in that place, he is not perniciously deceiued, neyther lieth he at all.

The same anon after: Hee is notwithstanding to bee corrected, and must haue it shewed him, how much more profitable it were for him not to leaue the high way, least by accustomed straying, hee bee forced either to go crosse or crooked. Thus farre hee.

Therefore where an Ecclesiasticall interpreter doth erre grossely, it is lawfull to a better learned, brotherly to admonish him: but to make a schisme it is not lawfull.

The authours of Schisme lightly are somewhat proude and arrogant, and swell with enuie, and therefore are boyde of all charitie and modestie, they allowe nothing but what they them selues bring forth, neyther will they haue any thing common with others, they are alwayes musing some high matter, & nothing that is comon or simple. Unto these men very well agreeth that saying of y^e Apostle Paul, Knowledge puffeth vp, but loue edifieth. Therefore godly teachers in the church and also godly hearers, for doctrine which is not altogether foolish, & though it be somewhat grosse, yet, being godly and tending to edification, they neither leaue or forsake the fellowship of the Church, neither strive they or contend, but rather vse charitie in all things. And if the ministers liues bee attached with greuous vices, and yet in the meane season, they bee faithfull in teaching, admonishing, exhorting, rebuking, and comforting, if they lawfully distribute the lawfull sacraments, no man hath iust occasion to forsake the Church. The Lorde expressly saith in the gospel, The Scribes & the Pharisees sit in Moses seate. All therefore whatsoeuer they bid you obserue, that obserue and do: but after their workes doe not: for they say and doe not. Behold the Lorde saith, they say and doe not: therefore the teachers liues were not agreable to their doctrine: yet for that they stood in Moses seate, that is to say, because they taught the word of God lawfully and sincerely, hee biddeth to receiue their sincere doctrine, but their life not being agreable to their doctrine, that he biddeth to refuse: and therefore to make a schisme for the preachers euill liues sake, the Lord doth forbid.

Surely he commaunds to flie from

false Prophets. But not an euill life but false doctrine maketh a false Prophet. A great conflict about this matter had the holy father S. Augustine with the Donatists, who contended that the ministerie was of smaller power through the imperfection of the ministers. Which case is to be considered in an other sort. But now what

For diuersitie of Ceremonies, schisme must not be made.

cause haue they to leaue and forsake our Churches, for the vnlikenesse or varietie of Ceremonies? In the baptism of children, say they, you obserue not one order: and so also in the celebration of the supper. Some take the breade of the Lorde in their handes sitting: some doe come and take it at the handes of the ministers, who also put it in the mouthes of the receiuers. Some celebrate the Communion often: some seldome, and that but vpon set dayes. And you vse not one forme of prayer. Neither haue all your assemblies one manner, neyther mete they at one time. But howe shall we beleaue that the spirit of vnitie and peace is in you, in whome is founde so great diuersitie? For iust causes therefore we doe not communicate with you. But of these customes we shall speake moze fitly in their proper place.

But it is maruel, that men not altogether rude and ignozant of Ecclesiasticall matters, bring no other argumentes for defence of their wicked Schisme. Are the poore wretches ignozant how great diuersitie there hath bene alwayes in ceremonies, vnitie notwithstanding alwayes remaining vndiuided in the Catholique Church? Socrates the famous writer of the Ecclesiasticall historie, in the fift booke of his historie, the 22. Chapter, setteth out at large the diuersitie of ceremonies in the Church of God. A-

1. Cor 8.

For the vices of the ministers Schisme must not be made.

Math. 23.

mongst other things he saith, No religion, saith he, keepeth al one kind of ceremonies: albeit it agree in doctrine about them. For they which agree in faith, differ in ceremonies.

And againe, It shall be both labour-some & troublesome, yea, & impossible to describe al the ceremonies of all the churches in each citie & region. The blessed Martyr Irenæus, writing to Victor bishop of Rome, rehearseth a great diuersity of the churches in their fastings, and keeping the feast of Easter: and then addeth, And yet notwithstanding all these, euen when they varied in their obseruations, were both peaceable among themselves & with vs, and yet are, neyther doth the disagreement about fasting break the agreement of faith. And againe, Blessed Polycarpus (saith he) whē he came to Rome vnder Anicetus & hauing some smal controuersie about certain other matters, were by and by reconciled: But of this kinde of matter they contended not a whit. For neither coulde Anicetus perswade Polycarpus, that he should not obserue those thinges which with Iohn the disciple of our Lorde, & the rest of the Apostles, with whō he had been conuersant, he had alwaies obserued: Neither did Polycarpus perswade Anicetus, not to keep that custome, which by the traditiō of those elders to whō he succeeded, he said he was to keep. And these matters thus stāding, they had fellowship one with another. Thus far he. Moreover, the ancient Church vsed great liberty in obseruation of ceremonies, yet so alwaies as it brake not the bond of vnitie. Peter, & S. Austine prescribing vnto Ianuarius, what in this diuersity of ceremonies he should either doe or followe, biddeth not him to make a schisme, but

iudging moderately & wisely, No rule (saith he) in these thngs is better thā a graue & wise christian, who wil do in such sorte, as hee shall see euery church do, vnto which by chance he cōmeth. For that which neither contrarie to faith nor good manners is cōmanded, is to be counted indifferent, & according to their owne societie, amongst whō we liue to be obserued. Againe, least vnder pretence of this rule & counsell, any might foze vpon euery man what ceremonies they would, he addeth, The church of God placed amidst much chaffe & cockle suffreth many things: & yet whatsoeuer is either cōtrary to faith or good life, shee alloweth not, neither holds she her peace, neither doth shee it. Last of al, whereas these men thinke þ there is no true Church, whereas yet faulcie maners are to bee sēne in men conuersant in the church, by whose conuersation they feare to be polluted, vnto lesse either they come not at þ church, or els quickly forsake it, they fal into þ madness of þ heretiques called Catharoi, who deceiued with þ false imagination of exact holines, & vsing sharpe crueltie, fled from those Churches, in which þ fruits of the doctrine of þ gospel plainly appeared not. Against these we set both þ propheticall & apostolicall, to wit, þ most holy churches. For Esay & Ieremie rebuking þ maners of their time, doe greatly inueigh against corruption of doctrine & maners. Neither charge they them with light & cōmon faults, but hainous. Esay cryeth, I haue frō the crown of the head to the sole of the foot, there is no whole place, & yet he departed not frō þ church, nor planted himselfe anewe, albeit from al vngodlines & corruption he kept himself very diligently. How many faults, nay, howe many errors I pray you

For the impure life of men conuersant in the Church schisme must not be made

were there among the Apostles of Christ themselves: what: did our Lord depart from them: The church of Corinth was corrupted, not onely in manners, but also in doctrine. There was in it contentions, factions, & brawlings. Whoredom and breaking of wedlocke, vndoubtedly was comon among them. What thinke you of that, that many of them were present at prophane sacrifices: Surely it was no sinall error, that they esteemed baptisme according to the worthinesse of the minister. They had defiled the Lords Supper, with their private & prodigall banquets: yea, & of the resurrection of the dead, they thought not aright. But did the Apostle for that cause either depart from them himself, or command others to depart: yea, rather he calleth them a holy church, and greatly rebuking their contentions, he exhorteth all men to obserue the vnitie of the church, in the sinceritie of truth. It is not to be doubted therfore, the they greatly sinne, which abstaine from the felowship of our, or rather the catholike church, in which albeit there be great corruption of life, yet the doctrine is sincere, & the sacraments are purely ministered. But these men object: ye admit all men without exception to the receiuing of the Lords supper, wicked men, drunkards, couetous men, soldiers, & such like kindes of men, with whome the holy Apostle forbids vs to eat common bread: so farre off is it that hee graunteth vs to be partakers at the Lords table with such. Except therfore we like to be defiled with the felowship of the wicked, it is needful either not to ioyne with this societie, or els altogether to flee from it. But of the Lords supper, and the receiuing thereof, if I liue, I will speak in an other place ayt for it. At this time, this onely we bring against them, that Paul the most faithful seruant of Iesus Christ, was not

sharper than his maister. But it is manifest that he admitted Judas to the holy table, whom he knewe, as it is wont to be saide, intus & in cute, that is to say, throughtly, within & without, & yet he did not put him by: but he wold haue reiected him, if hee had known the rest of his disciples wold haue been polluted with his companie. Judas himselfe was polluted, for his mind and conscience were corrupt: but the rest of the Apostles, whose minds wer pure through perfect faith, could not be defiled by an other mans trecherie. Therfore saith 2. Cor. 14. Paul the Apostle, Let a man proue himselfe, & so let him eat of that bread, and drinke of that cup, Hee biddeth euery man to proue himselfe, not to iudge an other mans seruant, who standeth to his Lord or falleth. If thou beest indued with faith, and doest lawfully participate at the Lords table, thou art not defiled with an other mans wickednesse. Therfore to aboide pollution, there is no cause why thou shouldest be separated from the Church, in which thou seest the bad mingled with the good, to be partakers of the Lords supper. But if so be thou beest separated, thou plainly declarest thy selfe, being hardened with arrogancie, to be partaker with these whom S. August. in his 3. booke against Parmenian, the first chapter, painteth forth with these proper & lively colours. They are euill childre, who not for the hatred of other mens iniquities, but through the studie of their owne contentions, go about either wholly to allure, or at lest to diuide the simple people prouoked with the bragging titles of their names, puffed vp with pride, foolish with frowardnes, subtil with flauers, troublesome with seditions: who lest they should be detected to want the light of truth, pretende

Cic. 17. the

For the unworthie partakers of the Lords supper, felshime must not be made.

the shadowe of sharpe seueritie : and those things which in the holie scriptures the sinceritie of loue being saued, & the vnity of peace being kept, are commaunded for the correction of the faults of their brethren, wherein moderation also should bee vsed, they vsurp to the sacrilege of schisme and occasion of cutting off.

The same author, amongst other things godlyly & wisely disputed in the 2. chapters following, giues this counsel to modest wits, That quietly they should correct what they may, and what they canot mend, they should patiently suffer, & louingly mourne, till God himselfe either amend it, or in the day of iudgement sanne away the chaffe. Furthermoze, concluding this place, I will recite vnto you the wordes of the blessed martyr Cyprian. He in his 3. booke & 3. epistle, hath thus left it witten. If cockle appeare to be in the church, yet ought neither our faith nor our charitie bee letted, that because we see cockle in the church, we our selues depart frō the church : wee must rather labour to bee good corne, that whē the corn shalbe laid vp in the Lordes barne, wee may receiue the fruit of our labor & travel. The Apostle saith in his epistle, But in a great house are not onely vessels of gold & siluer, but also of wood & of earth; and some vessels of honor, some of dishonour. Let vs indeuour & labour what we may, that we may be a vessel either of gold or of siluer. But the Lorde onely hath libertie to breake in peeces the earthen vessels, to whome also is giuen an yron rod. The seruāt cannot be greater thā the Lord. Neither let any man thinke it lawfull for him to challenge that to himselfe, which the father hath giuen onely to his son, that he might now

be able to purge the flowre, or sanne the chaffe, or by al the wit man hath, to separate al the chaffe frō the corn. This is a proud obstinacie, & wicked presumptiō, which lewd fury taketh to him selfe. And while some men awaies take to them selues a further dominion than peaceable iustice requireth, they perish frō the church: & whiles they proudly list vp themselves, blinded with their owne presumption, they are bereft of the light of the truth. The Lord Iesus reduce wandering sheep into the vnitie of the catholique church, and liuing in vnitie keepe & uphold them. Amen. These aduersaries of ours being ouercome, they arise by new & cruel enemies, that is to say, the defenders of the Romane Monarchie, & of the Apostolike sea, as they cal it, and the most anciēt church: for they crie euen while they be whorse that we are guiltie of the same crime, whereof wee condemned the Anabaptists, and certaine other fantastical fellows. For they say that wee with wicked schisme, and forced by no necessity, haue forsaken the old Romish church, & haue set by for our selues new & heretical Sinagogues. And they allege, that the holy scripture hath as yet her autoritie in the church of Rome, that it is read as yet in all the churches, that they fetch their disputations out of it in al their schooles, yea, & also that y^e sacraments haue their right place & vse: and therefore that we are wicked schismatiques, who without any necessarie cause to go awaie, are departed from y^e catholique church, most of all for the faults of some of the clergie and of the bishops. I must needs therfore digresse a litle, & contend with these defenders of the popish church, and shew that we neuer departed from the Catholique Church of Christ.

Of the departing from the church of Rome.

Vnity must be kept, and schisme avoyded.

And because in this matter it chiefly behoueth vs to know who is truly sayd to be an heretique or who is a schismatic, of these matters I wil first of all speake these few wordes. S. Augustine thinketh y^e this difference there is betwene an heretique & a schismatic, that an heretique doth corrupt the sincerety of faith & doctrine of y^e Apostles, with his wicked doctrine: & a schismatic although he sin not at all against the pure doctrine & sincere faith, yet he rashly separates himselfe from the Church, breaking the bonde of vnitie. And surely he properly is an heretike, whosoever hee be that contrarie to the scripture which is the woꝛde of God, against the articles of faith, or against the sound opinions of the church grounded on the woꝛde of God, through hope of any temporall commoditie, of his owne hꝛayne, and fleshly choise, chooseth, receiueth, teacheth, followeth strange thinges, and stilly retepning doth both defend them and spread them abroad. By the Imperiall edicte of Augustus Cæsar, Gratian, Valentinian and Theodosius, they are defined to be Catholiques or Christians, who continue in that religion which S. Peter taught the church of Rome, and which blessed Damasus and S. Peter Bishop of Alexandria did teach, that is to say, confessing according to the teaching of of the Apostles and doctrine of the Gospell, the onely Godheade of the Father, and of the Sonne, and of the holy Ghost in equall maiesty and in an holy Trinitie. And againe they are by them declared to be heretiques, who followe contrarie opinions, whoms they account both mad and infamous, and woꝛthy of punishment. And he is a schismatic, whosoever he be that separateth himselfe from the vnitie of the true Church

of God, and epyther himselfe gathereth together newe assemblies, or ioyneth himselfe to congregations gathered by others, albeit in doctrine hee erre litle or nothing. And I thinke no man can either desire or gaine saie any thing in these descriptions. And therefore the defenders of the Romish monarchie do greatly offend against vs, euermore hauing in their mouthes against vs the most heinous crimes of heresie and schisme. For wee teache nothing against the sincerety and trueneth of the holy scriptures, or against the articles of faith, by against the opinions of the Catholique Church which bee sounde and established by the canonicall scriptures. If it had liked vs to haue sought earthly commoditie, wee would surely haue continued in the popish doctrine, in which all things are gainefull. But because wee haue receiued the doctrine of Christ, wee are open to euery mans reproche. Whereof we were not ignorant when wee departed from the doctrine of the Pope. For no hope therefore of temporall commoditie doo wee embrace the doctrine of Christ, neither doo we presumptuously affirme any thing. For if any man can teache vs any better out of Gods woꝛde, wee will not refuse to embrace that which is better. And moꝛeouer with open voice and with all our hartes we condemne all heresies and heretiques, whosoever they be which the auncient Church either in generall Councils or without Councils hath killed with the swoꝛde of Gods woꝛde. But we strue against the false doctrine of the Pope, his new decrees which fight against the woꝛde of God, and most filthy abuses and corruptions in the Church. The Bishops of Rome haue taken to theselues with their conspiratours a tyrannie ouer the Church, playing the parte of her

Antichristes in the temple of **G D D**: their tyrannie theretofore and Antichristianisme wee flæ and refuse, Christ and his yoke wee refuse not, the fellowship of Saintes wee flie not, yea, rather to that ende wee may remaine in that society, and become the true members of Christ and of his Saintes, flying out of the Popish Church, wee are gathered together againe into one holy catholique and Apostolique church. And this Church wee doe acknowledge to be the very house of **G D D** and the proper shepe-folde of Christ our Lozde, whereof he is the sheepeheard.

A free confession of departing from the Romish Church.

For freely we confesse, & with great ioy giuing thankes to God that hath deliuered vs, wee publish abroade that wee are departed from the Romish church, and that we doe at this day also abhorre the same. But first of all we distinguish and put a diuersitie betwæne the olde church of Rome, and the late bystart church. For there was sometime at Rome a holy and faithfull Church, which Apostolique men and the Apostles of Christ themselves did establish and preserue by the worde of **G D D**: which auncient Church was not onely without the Ceremonies there vsed and receyued at this day, but if she had but sene them, she would surely haue accursed them. That auncient Church wanted the decrees wherevpon the Church of Rome at this day altogether stayeth her selfe. She was ignorant of that Monarchie and all that stately Court. Theretofore from that auncient and Apostolique Church of Rome we neuer departed, neither will we euer departe. Wee acknowledge mozeouer all that are at Rome, who at this day doe worship Christ, and keepe themselves from all popish pol-

lution, to be our beloved bretheren, of which sorte we doubt not but Rome hath a greate many. Finallie, we doe not acknowledge that bystart Church of Rome to be the true Church of Christ, which doth acknowledge and worship the Pope as Christ his vicar in earth, and is obedient to his lawes. Wheretofore wee cannot be schismaticques, who leauing the church of Rome, haue not departed from the true Church of God.

For the holie Catholique Church cleaueth vnto her onelie shephearde Christ, beleneth his word, and lineth holilie: But you shall finde all thinges quite contrary in the Church of Rome, so as it cannot come within the compasse neyther of the outwarde and visible, neyther of the inward and inuisible Church of God. The godly beare with many things in the Church, that is to saie, in the members of the Church, and in the Ministers (as I shewed of late when I increated agaynst Schismaticques) but in that bystart Church of Rome, thou shalt not finde small and tollerable faultes either of doctrine or of life, or of errours: all these faults in her are heinous, desperate, and abominable.

What manner of Charitie should it be theretofore that coulde hope for better of the most vntoward and lamentable things: Hypocrites and euill men are accounted to be a parcel of the outward and visible Church of God, and are suffered in the same: But the Romanists are neither euill men nor hypocrites, but the verie worst & the most cruel enemies of Christ his truth, openly blaspheming the Gospel, and persecuting those that belæue in Christ. And theretofore they neither haue the outward nor yet the inward marks of the Church.

The

The Church of Rome hath not the inward markes of the church of God,

The spirite of the Lorde resteth vpon those that tremble at the woꝛd of God: these men fret and fume if anie man vnfeinedlie reuerence the woꝛde of God.

True faith attributeth onelie vnto Chꝛist all the meanes whereby it cometh vnto euerlasting life: these men do persecute the faithfull, because they attribute vnto Chꝛist Iesus alone all the meanes whereby they attaine vnto euerlasting life, and wil not part stakes in the meanes of saluation with popish fancies.

In stead of charitie they exercise crueltie against their byetheren, and agaynst their neighbours. What shall a man saie of them who abuse the publique goods of the Church, and spend them according to their owne priuate lusts? For that which of olde time the faithfull haue of charitie giuen to the vse of the Church, and for the sustentation of the poore, that doe these men wast, liuing most lecherouslie and filthy.

Which thing the elect Apostles of the Lorde Peter and Thaddæus, did foꝛetell the Church of God of, concerning them.

And as touching the outward marks of the Church, what shal I saie? These men saie that the Canonick Scripture hath authoritie in the Church of Rome, and that the same woꝛde is read both in their Churches & in their Scholes, and that the Sacramentes haue their foꝛce, and are effectuell amongst them.

But I can shew the contrarie. First of all they will make subiect the interpretation of the holy & sacred Scriptures vnto their Sea, and the right of iudgement in all cases they giue vnto their Idoll the Pope of Rome. For y

Canon enerie man knoweth: Whatsoeuer he decreeth, whatsoeuer he establisheth, is of all men to be obserued for euer inuolably. And againe, The whole Church throughout the vniuersall world, knoweth that the holie Church of Rome hath authoritie to giue iudgement of all things, neither is it lawfull for anie to giue iudgement of her iudgements. Therefore she also iudgeth the Scriptures, and expoundeth them, and turneth and windeth them which waie shee listeth.

I will not now remember how by manifest woꝛdes the Standardbearers of that Sea doe write, that the Canonick Scripture taketh her authoritie of the church, abusing this sentence of the auncient father. Saint Augustine, I would not haue beleued the Gospell, if the authoritie of the holie Church had not mooued mee, &c.

This will I affirme, which cannot but be manifest vnto all men, that the Romish Church, or the rulers of the same Church, do take awaie the naturall sense and true meaning of the holy Scriptures, and haue set downe a straunge sense in stead of it, which sense to the end it may the better be liked of men, they call the sense of the holy mother the Church, which sense also they vꝛge with so greate wickednesse, as if you oppose agaynst it the natieue sense, you shall receiue for your labour the reprochfull name of an heretike.

In few woꝛds, except you bring out the whole scripture wrested after their minde & gaine, that is to saie, tempered with their deuillish decrees as with poison, it will be said that you haue not brought out the holy Scriptures, but you

2. Pet. 2. and in the Epistle of Iude.

The Church of Rome hath not the outward markes of the church of God.

that you haue taught heresse. By examples the matter will bee made the plainer. The Scripture teacheth that Iesus Christ is the onelie head of the Church: but vnlesse you also toyne the Pope to be the head of the Church militant in earth, you will be called an heretique. The Scripture teacheth that Iesus Christ is the onelie intercessour or mediatur, Priest, and onelie sacrifice propitiatorie of the faithfull: but vnlesse you toyne heerevnto that Christ indede is the mediatur of redemption, but that the Saintes together with Christ are the mediator of intercession, and that the Priests do daillie offer an unbloudie sacrifice, so as the Saintes may bee acknowledged to bee intercessours together with Christ in heauen, and that the Priestes in earth doe daillie offer in their masse a sacrifice for the quicke and for the dead, you will else be called an heretike. The Scripture teacheth that Iesus Christ is the righteousnesse of the faithfull, which righteousnesse wee receiue by faith: but vnlesse you will parte stakes betwæne this righteousnesse of Christ, and works or mens merits, you will be called an heretike.

The Scripture teacheth that Christ ascended into heauen, and hath established a vicegerent power, to wit, the holie Ghost, and that also hee will not come againe into the world bodily, but onelie at the daie of iudgement: but vnlesse you doe acknowledge the same Christ to be also corporallie present in the bread of the Sacrament, and doest also worshippe him here, thou wilt else be called an heretique. Christ our Lord sayd at his last supper, reaching the cup to his Disciples, Drinke yee all of this: but and if thou wilt contend that both the kinds of the Sacrament ought to be giuen to all the faith-

full, thou wilt be called an heretique.

God saide in his lawe: Thou shalt not make an image, thou shalt not worship it, thou shalt not serue it: But vnlesse thou vnderstand by an Image the Idols of the Gentiles, as of Saturne or Mercurie, but not of the true God, or any Saint, thou wilt be called an heretique. Many moe thinges of this sort I could bring forth, if I spake to them that were ignozant. What authoritie therfore or what place shal we say the word of God had in that sea: Who seeth not that these filthy beastes doe tread vnderfoote as a captiue the most holy word of God, that they establish and reestablish lawes of God according to their owne giantlike boldnesse? It is therfore as cleare as any thing may be cleare, that the Remish Church is destitute of the holy word of God. I haue shewed plainly in the first Sermon of this Decade that it is not enough to boast out the wordes of the holy scripture, vnlesse therewithal the natural sense be retained vncorrupted. The Church of Rome hath corrupted the sense & meaning of the holy scriptures, and thrust vpon the simple people opinions contrarie to the scriptures: and therfore the church of Rome is not the true church of Christ.

The sacrament of Baptisme ministered by Popish priestes, albeit we do not reiterate, for that they baptized in the name of the Father, and of the Sonne, & of the holie Ghost, (as in the first Sermon of this Decade I haue shewed) yet the breaking of bread or distribution of the Lords supper, they so defiled & also corrupted the same with doctrines contrarie to the sound faith, and turned the same into such a filthie merchandize, as no man that is of a sounde iudgement can with a safe conscience, and without corruption of his Religion

religion communicate with them. Of the most filthy lye and wicked manners of the Priestes of the Romische Church, I will at this time saie nothing. For alreadie it appeareth, I doubt not, to them that are not wilfully blinde, that the Sea of Rome hath not the outward markes of the true Church of God, ioyned with the pure word of God, and sound preaching of the Gospell. It wanteth (I saie) a heauenlic ministerie, & lawfull ministers of the Church, and also the wholesome vse of the Lords supper: and therefore it is not the true Church of God, from which no man may depart without being guiltie of schisme.

By this meanes some man will say, Christ shal haue no Church left him in the earth. For they that be the Governours of the Church, if they erre, and corrupt, and forsake the worde of God, what hope (I praie you) remaineth of the Church? Or where the markes of the Church appeare not, where (I praie you) is the Church? I ans were, that almightie God in such calamities of the Church, in the which the Governours fall awaie from the worde and true worship of God, & doe embrace & bring in newe lawes and newe ordinances into the Church, the true outward markes of the Church beeing, for a time either darkned or woyned out of vse, doth yet notwithstanding reserue unto himselve a Church in the earth, which Church also hee furnisheth and repayreth with true teachers, whome he sendeth into the same, albeit they be not acknowledged for true Ministers and teachers of Gods church, by those who will seeme to be the true and the ordinarie governours of the Church: but are rather condemned as seditious disturbers of the Church, and execrable Heretiques. By examples taken

out of the Scriptures, the matter will be made moze manifest. In the time of Archas king of Iuda (Vrias y high Priest wincking at it, and the Princes of the lande and Priestes not resisting) the King shutte by the Temple of the Lord, and tooke away the holie Altar: which thing the Scripture expressely witnesseth, and therefore both the Ministerie of the worde, and the lawfull or ordinarie ministracion of the Sacraments ceased: but yet notwithstanding there was a holie Church in the kingdome of Iuda: in the which (as I maie say) extraordinaryly no man doubteth the Prophet Esaie with certaine other did preach. Under Manasses the nephewe of King Archas, true doctrine and administracion of the sacraments was banished, excepte onely circumcision: and that falling away continued untill the Church was reformed by that most godly King Iosias: and yet in the meane season prophets were sent & God had his church in Iuda, albeit the most parte of the people with their governours, did both followe and defende the wickednesse and defection of Manasses. In y kingdome of Israel, king Ieroboam thrust out of their offices the Teachers and Preachers of the lawe of the Lord and of the sounde truth, and in steade of them gaue unto the people prophane and vlearned Priestes and Rulers; And mozeouer built newe Temples, yea, & those were cathedrall Churches: and set by new Idolles or Calues, a newe religion, new altars, and newe feastes, and by this meanes abrogated the true religion of God, to that end that there might no outward markes at all of the Church of God appeare in Israel, and yet there is no doubt but God had a notable Church in Israell, for the preservation and repaying

4.Reg.19.
2.Pet.28.

4.Reg.21.
& 22.
2.Par.33.&c
34.

3.Reg.12.
2.Par.1.2.

The Lorde
reserueth to
himselfe a
Church,
though the
governours
of it erre.

where

whereof from time to time God sent his Prophets, albeit they were not acknowledged to bee the true Prophets of God at the hands of the false Church and of the false Prophets. Under Ieroboam the seconde of that name, Amos the Prophet a shepheard of neatheard of Tecoa, taught & preached the true worde of God: but he heard at the handes of Amasias the high Priest of y^e kingdome, Get thee quickly hence and goe into the land of Iuda, and prophesie or preach there: But prophesie no more at Bethel, for it is the Kings Chappell, and it is the kings Court. Furthermoze, when Achab passed all the kings befoze him in wickednesse, & added mozeouer to the vngodlines and falling awaie of Ieroboam, the abhominable religion of Baal, and had filled all the kingdome of Israel with superstitions, idolotries, enchantments, and sacrileges, yea, and mozeouer persecuted the pure word of God in his prophets most cruelly, ther was yet found in Israel a most famous Church of God, Helias that great and most excellent prophet of God, because of that horrible falling away fro God, and loathsomnesse of that most miserable people, in whom there appeared no one token of the true Church of God, flying into the wilderness hidde himselfe in coyners, and beeing asked of the Lorde what he did there, he answered: I haue bene verie ielous for the God of hoalts, for that the children of Israel haue forsaken thy covenant, cast downe thine altars, and slaine thy Prophets with the sword, and I onely am left, and they seeke my life to take it a vaie. But straight waies he is sent backe into the landes of Israel from whence he was fled, and heard mozeouer these words: I haue left vnto my selfe seauen thousand men in

Israel, who haue neither bowed their knees to Baal, neither kissed him. Behold this mighty Prophet thought that onely he himselfe had bene lefte of all the number of the faithfull in Israel: but he heard that God had reserued seuen thousand holie men, who had not bowed their knees, that is to say, had neuer serued Baal so much as with out ward reuerence. But who knoweth not that the Prophet vnderstood by the number of seuen, an exceeding great number of the true seruants of God: who vndoubtedly were circūcised, not into the couenaunt of Baal, but into the couenaunt of the eternall God? The same men lacked not faith, and therefore they were not without doctrine, though the same were not so common, neither seemed to the Baalites to be either ordinarie or catholique. But vndoubtedly they wanted the vse of the sacrifices: for seeing they were not lawfully offered, they would not be partakers of those that were vnlawfull: but in the meane season, they were not destitute of the things which were signified by the outward signes or Sacraments, being partakers through faith of all the giftes of God. After the selfe same sort, since y^e Bishop of Rome after the manner of king Ieroboam, hauing forsaken the sounde preaching of the Gospel, and hauing corrupted the first and simple institution of the Lords supper, and depraied and wrested to his owne profit other commandments of G O D, and placed himselfe in the throne or temple of God, or in the church of God, by agging that he is a God in earth, surely the Church of God oppressed with grieuous tyranny, could verie hardly hitherto be discerned by outward markes. For in stead of the sincere preaching of the Gospell, a certaine kinde of doctrine mixed & corrupted

Amos. 2.

Amos. 7.

2. Reg. 19.

Rom. 11.

Though the Romish Church be not the Church, yet God hath a Church in earth.

Dan. 9.
2. Thef. 2.

rupted with mens decrees was set forth, and in stead of the Lords supper, popish masse was celebrated: & in stead of other ordinances of God, came in a high heap of foolish and superstitious Ceremonies, wherevnto a great number of men yelding, made themselves subiect to the sea of Rome. In the meane space notwithstanding, the Church of God was not utterly extinguished throughout all the world, neither the holie ministerie of his word of God, & the true worship of God utterly decayed amongst all men. For ther were found spred abroad in euery place not a few men, who neither allowed the Pope and his conspirators, neither his corruption in matters of the Church. But they worshipped the Lorde Christ, whome they acknowledged to be the onelie author of saluation, and therefore they kept themselves free from popish filthines. And god also sent almost in euerie age since the beginning of Popedome, men who were graue, godly, & learned, who grieuouly accused the Popes kingdom and tyrannie (euen as the Prophettes dyd of olde time in the daies of Ieroboam the idolotrous corruption) constantlie requiring the reformation of the Church from Popish corruptions, and also teaching the true doctrine of saluation, & the true vse of the Sacraments. And whereas a pure reformation by reason of Antichrists tyrannie coulde not be obtayned, there was notwithstanding found a continuall studie of puritie, & a godly desire of the lawfull vse of the sacraments: euen as I said there was in the elect members of the true church of God in the daies of Ieroboam, Achab, Manasses, & in the time of the captiuitie of Babylon. But euen as in these times the true Prophettes of God were not acknowledged for true prophettes of the yffets of Baal, but were esteemed

for schismatickes & heretikes: euen so in certaine ages past, his Bishops of Rome with their conspirators, did excommunicate & persecute godlie and learned men, who preached the word of God, & called for his reformation of the church, & many of them did they put to death with fire and sword: which thing our Lorde and maister himselfe, with the Prophettes and Apostles did forshew should come to passe. Moreover, God coulde vndoubtedlie reserve to himselfe a mightie Church euen vnder the Papisme: euen as wee doubt not but he hath done a verie great vnder Mahometanisme: for who will thinke that no members of his church of God are remaining in all Asia and Africa? Could not our mercifull God with his mightie power in that last calamitie & ruine of Gods Church, reserve againe (as sometime he did) 7000. men, of whom neuer a one had worshipped the beast, or receiued his marke? What hath bene done in Turkie, or what at this day is done, let them declare who can do it best & most rightlie. What hath ben done amongst vs in these last ages no man can denie. Through the great goodnesse of God we see it is come to passe, that euen as circumcision, his signe of Gods couenant of old, was giuen vnto his people of god, euen in the middes of the falling from God: so also at this daie in the greatest darknesse of Antichrist, most holie baptism was giuen to the Christians to be as a seale of his forgiveness of sinnes, and inheritance of the childe of God. Surely the purenesse of doctrine was profaned with infinit most grosse traditions by the Popes sworne friends: yet in the meane time it was not altogether abolished. For his I repeat not againe any thing of his which I haue said of godlie & learned men sent of God, crying for reformation of the Church,

and greatly profiting with all the children of God, was it not with a certaine vniuersall consent receiued for most certaine and vndoubted, that in the decalogue or tenne commaundementes, there was set downe a short and most absolute summe of all the commaundements of God? and that in the Lords prayer was taught vs a most ample forme of prayer vnto God? And that in the Apostles cræde was contained a most perfect rule of faith, or of y^e which was to be belæued? Surelie the custome was to recite the Cræde almost vnto euerie one that was departing out of the world, and to those that laie duen at the last gaspe, as a most perfect rule of that fayth which bringeth saluation. Neither doe we doubt that the mercifull God and father of mercies, (who vouchsafed to saue the thèse vppon the crosse, euen at the giuing vp of his life) had mercie vppon those that were oppressed with the tyrannie of Antichrist, and through his vnnearurable grace touched the heartes of men both liuing and readie to die, & taught them by his holie spirite, and that they confessing one God the father & maker of all things, and one Iesus Christ the soune of God redæmer of the worlde, to haue suffered and risen againe, and one holie Ghost, and finally the holie catholique Church, that he hath sanctified them, forgiuing them all theyr sinnes, and hath translated the soules of such faithfull men into life euerlasting (accoyding as they belæued) into which place also wee belæue our flesh (being raised againe) shal be carried in the end of the world. They haue hère therefore their answere also who aske, Whether all our Elders who died before these last times wherein the Gospell is reuealed be damned. Let therefore those that bæ aliue rather looke,

least for their contempt of the word of God, and contentions raised agaynst the worde of God, they come to worse end than their forefathers came. Therefore, though wee acknowledge not the Popish Church to be the true Church, yet it followeth not thereof, that there neither is or was anie Church of God in the earth. For we saie that is the true Church of God which belæueth in Christ, and forsaketh not his worde, which Church also we haue plentifully inough described. We know moreouer that wè our selues which at this daie belæue in Christ, are the true Church of Christ our Lozde. For we cleaue by faith to our onelie head Christ, and to all the members of the catholique Church, so as wè are not destitute of the true markes of the true Church of God.

But we reade not (saie they) that vnder the Bishops, Priests, and Kings of the Church of the Jewes, either the Prophets, that is to saie, the guides of the faithfull, or else the faithfull themselves, did depart awaie from the high Priest, from the King, and from theyr vniuersall Church, and ordayned vnto themselves new particular sacrifices, as you at this daie do. For you departing from the Bishop of Rome, from Kings and Gouvernours, and from the vniuersall Church, do congregare vnto your selues a Church, farre vnylike the vniuersall Church, both in preaching and ministering of the Sacramentes. Wherevnto I aunswere, that the olde Fathers before the comming of our Master Christ, for a certaine prescribed cause, vnd not sêke places to offer new sacrifices in the temple being abused and defiled with Idolotrie, for it was vnlawfull to offer sacrifice without the bounds of the temple. As is to be læne in the 3. of Leui. and the 12. of Deut.

Deut. Neither was there anie other cause why that the people beeing kept in bondage by y^e space of lxx. yeares in the captiuitie of Babylon, offered no sacrifices: yet most certaine it is notwithstanding, y^e both the Prophets of God, & the holy & true worshippers of God separated themselues both from the worship & sacrifices which were used, being contrary to y^e worde of God. Surely we reade in all the sermons of the prophets, that both those sacrifices and also that Church are condemned. For which cause they themselues also were condemned of the high priest, and other priestes of Baal, as most abominable heretiques and schismatices: euen as now adaias also wee are thrust throug with the darts of curses, for that wee will not communicate with the Popish Church and her holie seruice, and doe reiect their holie seruice it self. To this may be adde, that the sacrifices of the lawe beeing nowe fulfilled & abrogated by the Lorde, the Apostles with manifest defection departed not onely from the high priestes and Church of Hierusalem, but mozeouer gathered vnto Christ a newe church by the preaching of the Gospel and badge of the sacramentes: which Church in the Acts of the Apostles we haue described: & according to whose patterne all Churches ought of right to bee reformed, euen as manie as would be called Apostolique churches. What haue we therefore offended now adayes, reforming Churches after the likenesse of the Apostolique Church, which Churches were of olde prophaned by that sea of Rome, and the members thereof? We reade that the Church of GOD, before the coming of Christ in the flesh, was oftentimes defiled with filthy pollutions of corrupt men, and that the same was

purged againe, and renewed after the likenesse of the olde Church, according to the worde of God. And why shoulde not we take the same course in our age in the verie same cause?

There remaine mozeouer prophecies of our sauour Christ, and of the holie Apostles and Prophets, lively painting out this grieuous oppression of the Church of Christ, vnder the fury of Antichristes tyrannie in this our last age: there remaine most waightie commaundementes, commaunding to flie from Antichrist, from Idolatrie and false prophets. For the Lorde saith in S. Mathewes Gospel: There shal arise false Christs and false Prophets, and shal shew great signes and wonders, so that if it were possible, they should deceiue the verie elect. Behold I haue told you before: Wherefore, if they shal say vnto you, Behold he is in the desert, Go not forth: Beholde he is in the secrete places, Beleeue it not. And againe, Beware of false Prophets, which come to you in sheepes clothing, but inwardlie they are rauening wolues. Also, Can the blind leade the blind? shall they not both fall into the ditch? S. Peter also saith very grauely: Saue your selues fro this froward generation. And also in his second & third chapters of his second epistle he entreates very largely of this matter. And also S. Paul agræzing in all things with the holie Gospel, and with S. Peter, and painting forth Antichrist, and those laste times of Antichrist, & corrupt men, not lightes, but firebrands of the Church, commaundeth the Saints to departe from them, and to gather themselues together vnto Christ, and his sincere truth. If any man aske for the places, he shal finde them 2. Thel. 2. 1. Tim. 4. 2. Tim. 3. and 4. The same Apostle in

Departure
from the
Romish
Church is
commanded.

Matth. 24.

Matth. 24.

Luke 6.

Actes 20.

Apostolique
Churches.

1. Cor. 13.
 1. Iohn. 5.
 2. Cor. 6.

another place euen the Apostle Iohn dooth also say, flie from idolotrie. And in the 6. cap. of the 2. epist. to the Cor. by expresse wordes, and most manifest opposition he sheweth, That there can be no agreement betweene Christ & Belial, light and darkenesse, and betweene idols, & the temple of God. And therefore hee addeth by and by after: Wherefore come out frō among them, and separate your selues (sayth the Lorde) and touch none vncleane thing, and I will receiue you. To this appertaineth that which the blessed Apostle Iohn in his reuelation shewed him by the Lord Christ, saing y^e works of Babylon, heareth also therewith a voice comming from heauen, & commanding after this maner: Go out of her, my people, that ye bee not partakers of her sinnes, and that ye receiue not of her plagues. The same Apostle very oftē threathneth euerlasting destruction to those that worshipp the beast: but life and glorie to those that forsake & flie from the beast, so as they cleaue only to the onely sauour of the world Iesus Christ. Therefore that departure of ours from the Sea or Church of Rome, is not onelic lawfull, but also necessarrie as that which is commanded vs of the Lord himselfe, & by his holie Apostles, vnto whome vnlesse we obey, we cannot be saued.

Otherwise wee are not ignozant, that fallings away are altogether abhominable and to be blamed, amongst the which notwithstanding except wee distinguish, it will not plainelie apppeare what wee either allowe or dispproue, either else what wee followe or flie from. There is a defection of Apostacie, in the which through hatred of faith or religion, Atheistes, or godlesse men of mere vngodlinesse & contempt of God with their wicked ringleaders

Lucian and Iulian the Apostata, fall away from the sounde and catholique faith, and finally from the fellowship of the faithfull, and mozeouer doe blaspheme and raile vpon the christian verity, and either laugh to scorne or persecute the very Church of God. There is also an heretical defection, that is to say, wherein with Valentine, Marcion, Arius, Manicheus, Artemoues, & other such monsters, certaine proude, arrogant, & malapert wicked persons, either refusing the very scripture, or wresting the same, despise and treade it vnder their fete, or else doe denie, ouerthrow, and resist certaine articles of faith, and the sound and ancient opinions of the Church of God, and affirme the contrarie, and so frame to themselues hereticall Churches, and depart from the true, ancient, and catholique Church. There is mozeouer a schismaticall defectiō, such as was the Donatists, who separated themselues frō the true Church of God, vnder the pretence of obtaining a moze absolute kind of holinesse. Whereof I haue spoken berie largely but a litle before. And the aboue remembred two kindes of defection, are altogether abhominable & wicked, euen as also y^e third kind can by no meanes be defended. But none of all these kindes can be imputed vnto vs now adayes, departing from the Church of Rome. For the departure is void of all crime, which is made, not from y^e true, but from the false church: not from the people of God, but from y^e persecutors of Gods people: not frō the articles of faith, and sounde opinions of the Church: but from errors which obscure the articles of faith, and from the wicked traditions, and corruptions of men: which mozeouer is made, not through anie lightnesse, but of necessitie: not for inuocation, but for

The kinds
 off. ling
 away.

innduation true

true religions sake, that leauing the fellowship of darkenesse, we may bee gathered together agayne with Christ the true light and all his members. And in this sozte nowe adayes haue wee forsaken that sea of Rome flowing with false doctrine, idolocrie, and the bloud of innocent martyres: & haue embraced the doctrine of the gospell, and of the Apostles, and therefore Christ himselte the head of the Church, which is the fellowship of all Saints belauing in Christ. And this hether to haue I spoken by digression: I nowe returne to the treatise of the catholike Church, that I may make an end of those things which remaine to bee spoken. And to that end that greater light and force may be added to those things which I haue hether to spoken of the Church, I will now bring out certaine parables out of the holy scriptures, whereby those things are as it were painted out befoze our eyes. And so shall it be casie for euerie man to put a difference betwene the inwarde and the outwarde Church, and to knowe what either appertaineth properly to euerie one, or else what is not proper.

First of all, the Church is set forth vnto vs vnder the shape and fashion of a house. A house is builded to this end, that men may dwell in it: and it is builded by workemen, of matter of all sortes, of woode, of stones & morter, the foundation being first layde: vppon which are set walles which are ioyned together with a corner stone: last of all is added or placed alofte the roofe, without which the whole building by little and little rotting, would fall downe & decaye. I said that the Church is the house of God, the chiefe maister builder whereof is God himselte, who in the figure thereof, that is to saie, in the tabernacle made by Moses, & tem-

ple builded by Solomon, did deliuer both vnto Moses and Dauid the fashion of the Temple, according to which patterne they should build it. For God from the beginning kept the Angelles that they should not fall, but repaired man being fallen into sinne and death, euen straight wayes after the beginning of the word, sanctifying a Church vnto himselte, which hee also seuered out, compassing it about with his word. And this fashion of the Church it is altogether needful y we kepe, & that we receiue not any other fashion, either of Emperour or Pope, or deliuered by any other man. The true maister builder of this house of God saith in y gospell: Vpon this rocke I will build my Church. For the same sonne of God is he that maketh vs worthe of his kingdom, he giueth vs faith, by which we are made true members of the church of God. But albeit the Lord himselte be the onelie and principall builder of his church, yet he refuseth not the labours of men in the building, yea, rather ho ioyne with him in building of the Church, whom also he vouchsafeth to call maister builders. For Paul saith: As a skilfull maister builder I haue laid the foundation. And againe, Who is Paul, and who is Apollos, but the ministers by whom ye beleued, & as, the Lorde gaue to euerie man? I haue planted, Apollos watered, but God gaue the increase. So then neither is hee that planteth anie thing, neither hee that watereth, but God that giueth the increase. Againe, We together are Gods labourers: ye are Gods husbandrie & Gods building. We wil make the matter plaine by an example.

What time God would raise by a house vnto himselte among the

Math. 16

1. Cor. 3

2. Cor. 10

his ~~great~~ Cornelius the gouernour of the Italian bande placed by Caesar, or the captaine and Centurion by and by after sending the Apostle Peter, he prepared and made readie that house for himselfe. For Peter teacheth and baptiseth, Cornelius with his householde hearkeneth, beleeueth, is baptized, and becommeth the house of God, the true church: which church the Lord dwels in by his spirite. For euen as a house is dwelt in by men, so GOD dwelleth in the church. As Paul witnesseth, saying: The Temple of God is holie, which yee are. Againe, Knowe you not that your body is the temple of the holie Ghost which is in you, &c. The foundation of this house is Christ. For God saith by Esai: Beholde, I put or laie in Syon (that is to saie in the Church) a stone, a tryed stone, a precious corner stone, a sure foundation. He that beleeueth shall not make haste. Which prophete the Lorde expounding in S. Matthews Gospel, and applying it to himselfe as the foundation of the Church, saith vnto Peter, confessing Iesus to bee the true sonne of the liuing God, the Petras that was looked for, And vpon this rocke I wil build my Church, & the gates of Hell shall not ouercome it. There is mozeouer to bee added herebnto the expositio of S. Peter the Apostle, who reciting the verie same wordes of the prophet Esay, and alluding to that saying of Dauid, The stone which the builders refused, is the head of the corner, saith expressly, that Christ is the liuing stone, refused of men, but chosen of God, a sure foundation, vpon whom whosoer staieth, shal not be confounded. And also Paul the Apostle agreeth with Peter, for he saith: And the rocke was Christ. And againe, An other

foundation can no man laie than that which is laide, which is Iesus Christ. Therefore whereas he in another place nameth the selfe same foundation the foundation of the Prophets and Apostles, it is not so to be taken as if the Apostles and prophets were the foundation of the church, but that they laide Iesus Christ for the foundation of the Church, & builded the whole building vpon this foundation, yea, euen themselues also. For mortal men cannot be the obiect of faith, & foundation of the Church, wherevpon the faithfull may stae. Dauid crieth: The vvaie of God is vncorrupt: the word of the Lord is tried in the fire: he is a shield to all that trust in him. For who is God besides the Lord? And who is mightie (or a rocke) saue our God? And Ieremie saith: Thus saith the Lord, Cursed be the man that trusteth in man, and maketh flesh his arme, and withdraweth his hart fro the Lord: Blessed bee the man that trusteth in the Lord, and whose hope the Lord is. So y writings of y prophets & Apostles with one consent shew vs y rock; yis to say, the foundation of the church to be Christ, & that it is he ouely and alone. Greatly doe they erre therefore, whosoever they be, that do attribute to y Bishop of Rome this diuine praise, power, & prerogatiue, which is due onlie to the sonne of God. And if so be it that they obiect, that many interpreters both Græke & Latine haue vnderstoode by the rocke Peter himselfe, we refuse mans authoritie, and do as firme and bring forth heauenlie authoritie. Christ sayd not, I will build my Church vpon the, but vpon a rocke, & that selfe same rocke y thou hast confessed. Yea, and Peter taketh his name of Petra, whyleh signifieth a rocke, euen as a Christian of Christ, And Peter also

1. Cor. 3.
1. Cor. 6.

May. 28.

Math. 16.

Psal. 118.

1. Pet. 2.
Actes. 4.

1. Cor. 10.
1. Cor. 3.
1. Ph. 1. 2.

Psal. 18.

Ierem. 17.

Peter or the Bishop of Rome is not the foundation of the Church.

Math. 16.

also himselfe by the rocke vnderstande
Christ. Hereunto maketh the authori-
tie of Paul, saying: The rocke was
Christ. And, Other foundation can no
man laie, than that which is laide,
which is Iesus Christ. For Dauid be-
fore said: Who is G O D besides the
Lord, or who is a rocke saue our God?
These testimonies I repeat not vnad-
uisedly: for all those that are not beside
their wits, will confesse there is more
credite to be giuen to these most ma-
nifest testimonies, witnessing Christ
onely to be the rocke, and placing him
for the foundation of the Church, than
vnto those that teach both Peter and
the Bishoppe of Rome together with
Christ to be rocks and foundations of
the Church. I will vse no sharper
speech at this time against them, for-
asmuch as it is most manifest vnto all
men what maner of men they be, most
unworthy to be reckoned with Peter,
but most wortheie to be counted a-
mongst Symoniackes. Peter foresawe
what manner of men they would be,
and therefore least any man should be
deceiued by them, he painted them out
in their colours in the 2. Chapter of
his 2. Epistle. But leauing them we
will returne to the exposition of the pa-
rable we had in hand.

The matter of the house, as the
walles and other partes, are faithfull
men builded vpon the foundation
Christ. Which thing those famous and
principall workemen of this building
Peter and Paul witness and explaine
in these wordes. Peter sayeth, To
Christ ye come as vnto a liuing stone
disallowed of men, but chosen of god
and precious. And ye as liuely stones
be made a spirituall house, and holie
priesthood to offer vp spirituall sa-
crifices acceptable to God by Iesus
Christ. And Paul saith: Now there-

fore ye are no more strangers, & for-
reiners: bat citizens with the Saints,
and of the household of God. And are
built vpon the foundation of the A-
postles & Prophets, Iesus Christ him-
selfe being the chiefe corner stone. In
whom all the building coupled toge-
ther groweth vnto an holy temple in
the Lorde. In whom ye are also built
together to be the habitation of god
by the spirit. By the authoritie there-
fore of the Apostles, we learne, that
Christ is the corner stone in the house
of God, who, least the wals should fall
down, coupleth them together and vp-
holdeth the whole building. He is also
the roafe of the Church, that is to say,
the defender and ruler, vnder whose
defence the Church liueth safe, happie,
and blessed. Hereunto appertaineth the
consideration of the tabernacle of Mo-
ses, and of the temple of Solomon: for
either of them is called the house of
God. The tabernacle was distingui-
shed into The holiest of all, the holie
place, and court. And albeit these se-
uerall partes be named, yet is it called
one house of the Lord, because there is
but only one vniuersall Church, which
neuerthelesse hath, as it were, her
parts. The holiest of all is a figure of
the triumphant church in heauen, where
are our fellow seruants and brethren,
the Patriarches, Prophets, Apostles,
Martyres, and all the blessed spirits.
There doth Christ our Lorde appeare
always in the sight of God, who is our
Arke wherein is contained the trea-
sures of the Church, which is the ful-
filling of the law, the certaintie of the
couenant, & our propitiation. Thence
haue we our Oracles. In this part of
the temple all thinges are sumptuous
gold and precious stones. For in hea-
uen perfect ioy is atteyned. In y^e tem-
ple are formes of Angels, palmes and
floures

Christ the
corner stone.

The Taber-
nacle and
temple fi-
gures of the
Church.

1. Cor. 10.
1. Cor. 3.

Who be
Gods house.

1. Pet. 2.

Ephes. 2.

floures, for because in the life to come the elect shall be as the Angels of God. Here they that do ouercome are greene for euermore. To him that ouercometh, saith the Lord, wil I giue to eate of the tree of life, which is in the midst of the paradise of God. Here all things shine: for in Christ and in the life to come wee shall be made bright. The holy place representeth vnto vs the militant & inward Church, sanctified with the bloude of Christ, which hath not a shew of godlinesse onely, but godlinesse it selfe. For by faith they cleaue fast vnto God, and with mutual charitie they are knitte together amongst themselues, they serue God in spirit, hearing Gods word, and being partakers of the Sacraments. In the holy place therefore Solomon placed 10. candlestickes, 10. tables, and tenne tauorons. For in the church y^e saints are daylie lightened, nourished & purged, through repentance. Finally, the soure receiued the whole assemblie of the people. For the Church is the assemblie of all those that professe faith, hauing also hypocrites mingled with them. Betwene the holy place and the court or porch, are two pillers in Solomons temple dedicated to the posteritie of David. For it is Christ that beareth by the church, by whom y^e way is open into the church. Through the benefite & power of Christ, the Church hath obtained, that if she continue in Christ, she should also be the pillar and ground of the truth. But besides the tabernacle and temple of God, there is no place but in the Church wherein God receiueth the seruice done vnto him. God is onelie fauourable in the Church of his saints. Let the Jewes, Turkes, and Saracens therefore doe workes which in outward shewe are neuer so excellent, yet without Christ

& his fellowship no man pleaseth God. Again, the church of God is compared by Esay to a most excellent vine, who saith by plaine words: The vineyard of the Lord of hostes, is the houle of Israel: & the men of Iuda are his pleasant plant. And also in the Gospel our Lord in the parable of y^e Vine plainly expoundeth that men are the branches of this vine. Yea, and in John he saith: I am the true vine, & my father is an husbandman. Euery branch that beareth not fruit in me he taketh away: and euerie one that beareth fruite, he purgeth it, that it may bring forth more fruite. As the braunch cannot beare fruite of it selfe except it abide in the vine, no more can ye except ye abide in me. I am the vine, you are the branches, he that abideth in mee & in him, the same bringeth forth much fruite: for without me ye can do nothing. If a man bide not in me, he is cast forth as a branch & withereth, and men gather them and cast the into the fire, & they burne. There is one Church therefore, for it is one vine. Out of her come branches, partly fruitfull, & partly vnfruitfull. For both the good or godly & true worshippers of God, & euil men or hypocrites are counted to be in the Church. But hypocrites in their time are cut off, and thowne into euerlasting fire. That the good remaine in the vine, and are not cut off, but bring forth fruite, that are they indebted for to Christ the foundation of the Church, and also the head & preferuer of the same: who by his spirituall & liuely iuice makes them fruitfull in good works. Herein most euidently appeareth the knitting together of the head and the members, Christ and the faithfull: whereof we spake at first, & of the which the Lorde addeth in the gospel, If ye abide in me & my words

The Church
is Gods
vine.
Esay. 5.

abide

abide in you, aske what you will and it shall be done to you.

Moreover, this Church of the faithfull is called the kingdome of God. For the sonne of God himselfe Christ Iesus is the king of the church, that is to say of all the faithfull: who by hys spirit & word governeth the Church, and hee agayne willingly submitteth herselfe to his government. Neyther are there found many kingdomes in the worlde: because there is one onely king of glorie, Christ. Of this king and kingdom I haue intreated in the 7. Sermon of my fourth Decade. Now we haue also sayd oftentimes, that the Church is likened to mans body. In the body the head is the chiefe, which is neuer absent from the body: and being striken off, leaueth a dead body voyde of sense. And albeit this haue very many members, yet is there a most pleasant agrément of them all amongst themselves. Euery one agræth and consenteth together among these lues, they are soyn one with an other, and help ech one an other. The same thing likewise do al faithfull people perform one towards another, that one member doth to an other member. They are vnited to theyr head Christ by faith, the head it selfe is ioyned to the members, through grace and the spirite. Christ is neuer separated from his church, neither hath she life else-where but from Christ: who although hee be absent in bodie from the militant church, yet is hee cōtinually present in spirite, in operation, and in gouernement: so as he needeth no vicar in earth, since he governeth alone, & continueth for euer the onely head, the onely king, the only priest, & sauour of his church. For the Lord saith in Ezechiel: I will raise vp ouer my sheepe a shepheard, who shall feed them, to wit, my ser-

uant David: he shall feed them, and he shall be their shepheard. And I the Lord wil be their God, & my seruuant David shall be their Prince among them. I the Lord haue spoken it. This last thing he added, least any should doubt of the faith and certaintie of those things which are spoken. God is the eternall truth, and he hath spoken it: therefore that which hee hath spoken can not bee but most true. But what hath he spoken: That there shall be and is one Pastor and prince of the Church. Behold that he said one is not without signification. But who is that one: Hee expoundeth that and saith, My seruuant David, to wit, Christ Iesus (that branch of Dauids posteritie) whome the authoritie of the Gospel calleth euerie where the sonne of David. He shall be a shepheard not in name and title onely, but in deede. For he shall feede his sheepe, and therefore shall bee in the middest of them. For in the Gospel he saith expressely: Whersoever two or three are gathered together in my name, there am I in the middest of them. And againe, Behold I am with you alwaies euen to the end of the worlde. Now, if he be present with his church, hee hath no neede of a vicar. For a vicar supplieth the place of him that is absent. Wherefore euer therefore Christ his vicar is acknowledged, there is no Christ, and therefore there raigneth Antichrist. This will be made, as yet, much more cleare and sure, if wee weigh what it meaneth that Christ is said to bee the heade of the church. The head is the life, saluation and light, or that which giueth light to the church, the supreme gouernour of the faithfull, who both can and will alwaies bee present to the whole congregation of Saintes of all ages, and dispersed

Matth. 18

Matth. 28

The church of God hath no vicar.

The head of the church.

The church is the kingdome of God.

The church is shadowed out by mans bodie.

Ezech. 34.

perfed throughout the whole worlde, heare her prayers and requestes, and moreouer send her succor in all things: and brieſly, who is able perfectly to gouerne the whole Church, and both prouide for and bring to paſſe all her matters, and that in all things. But this priuiledge, as I thinke, thou canſt giue to no creature, without blaſphemie and ſacriledge: onely therefore Chriſt, perfect God and man, is, and remaineth the onely head of the Church.

Thoſe that acknowledge the Pope of Rome to be the head of the church militant, eyther know not what they doo and ſay, or willingly and wittingly doo blaſpheme the ſonne of God, whome they will not haue to raigne ouer his Church alone. But let vs now heare the testimonies of S. Paul the Apoſtle of this matter. **G O D**, ſaith hee, hath raiſed vp Chriſt from the dead, and ſet him at his right hand in the heauenly places, far aboue all principalities, and powers, and might, and dominatiō, and every name that is named not in this world only, but alſo in that is to come. And hath made all things ſubiect vnder his feete, and hath appoynted him ouer all things, to be head to the Church: which is his bodie, euen the fulnes of him that filleth all in all things.

Behold Chriſt is the head, for hee ruleth all things in heauen and in earth, he gouerneth all things, hee hath all things ſubiect vnto himſelfe, and maketh the Church his bodie, miniſtring vnto her thoſe things whereof ſhee had need, and fulfilling all her deſires. Againe, the ſame Apoſtle ſaith: Chriſt is the head of the church, and the ſame is the ſauour of the bodie: It is the part of the head to preſerue and gouerne the bodie: But that no man perſormes but onely Chriſt, hee

remayneth therefore the onely head of his Church: ſpecially ſince the church is the ſpirituall bodie of Chriſt, and therefore cannot haue a carnall head, without you will make of the Church a poetieall monſter. For Chriſt is the head of the Church, not becauſe hee is man, but becauſe hee is God and man.

But and if the defendours of the Romiſh idoll and champions of the monarchie of Rome, by the head doo vnderſtand the Prince or gouernour in earth, as Saul in the Scripture is called the head ouer Iſrael, and ſo doo vnderſtand the chiefe biſhop ruling in the chiefe ſea, let them againe heare the Scripture it ſelfe confuting their filthy error, and ſaying, And there aroſe alſo a ſtriſe among the Apoſtles Luke 22. which of them ſhould ſeeme to be the greateſt. But Ieſus ſaid vnto the: The Kings of the Gentiles raigne ouer them, and they that beare rule ouer them are called gracious Lords. But ye ſhal not be ſo, but let the greateſt among you be as the leaſt, & the chiefeſt, as he that ſerueth. For who is greater, he that ſiteth at table, or he that ſerueth? Is not he that ſiteth at table? And I am among you as he that miniſtreth.

That Primacie therefore of the church of Rome is of men, it is not of the doctrine or inſtitution of Chriſt, yea rather quite contrary it is and repugnant vnto the inſtitution, doctrine, and example of Chriſt: who will not haue the Apoſtles or apoſtolique men to raigne like vnto the Princes of this world. Hee inſtituted miniſters of the church, who ſhould ſerue the church. She ſiteth at the table, the miniſters ſet that ſowd before her which they receiue of the Lorde, and rightly diuide the word of the Lorde. Did not Chriſt him-ſelfe reſuſe a Crowne vpon earth

The Pope is
not head of
the Church.

Eph. 5.

earth, and did not hee, that is Lorde of all, minister: doth not he himselfe disallowe, that anie Minister should seeke any prerogatiue, no, not in respect of eldership: he that is greatest among you (saith he) let him be as the ponger. He therefore commaundeth an equalitie amongst them all. And therefore S. Jerome iudgeth rightly, saying, that by the custome of man, and not by the authoritie of God, some one of the elders should be placed ouer the rest, and called a bishoppe, whereas of olde time, an Elder or Minister and a Bishop, were of equall honor, power and dignitie. And it is to be obserued, that S. ierome speaketh not of the Romish Monarchie, but of euerie Bishop placed in euerie Citie aboue the rest of the Ministers. Which thing I bring not out, to that ende we should stay vppon the authoritie of man, but to that ende I might shewe that euen by the witness of man it may be proued, that that maiority, as they call it, hath not the originall from the sonne of GOD, and from Gods worde, but out of mans bzaine: and that therefore boch Christ remaineth the onely heade of his Church, and the bishop of Rome is nothing lesse than the heade of the Church militant. And therewithall we cleaue most stedfastly to the sacred and holie Gospell, and to the vndoubted doctrine of the Apostles, which doctrine taketh away all pride of Supremacie, and commendeth vnto vs a faithfull ministerie, and the equall authoritie and humbleness of the Ministers: The Apostle againe witnessing and saying: Let a man so thinke of vs, as of the ministers of Christ, & disposers of the secrets of God.

Herevnto belongeth almost the whole tenth chapter of Iohn, wherein

the Lorde named himselfe the true and also the onely shepheard of the vniuersall Church. The onely shepfolde of this shepheard, is the Catholique Church, gathered together by the worde, out of the Jewes and Gentiles. And shepe of this folde are all the faithfull people in the worlde, hearing, and giuing themselues ouer wholie to bee gouerned by this chiefe shepheard Christ: who albeit he also communitate this name of Pastour, or Shepheard, vnto the Ministers appointed to the ministerie of the church, yet notwithstanding hee retaineth vnto himselfe the charge of the chiefe Shepheard, and also the chiefe power and dignitie. Men that are Pastours of Churches are all Ministers, and are all equall: Christ our Lorde is the vniuersall Pastour, and chiefe and Lorde of Pastours. The more worthie diligence and trust is in the Pastours, the more worthie it maketh them. Therefore when the Lorde sayde vnto Peter, Feede my sheepe: he committed not vnto Peter anie Empire, either ouer the world or ouer the Church, but a ministerie to the behalfe of his redeemed. Teach (sayth he) and gouerne with my word my sheepe, my sheep, I saie, whome I haue redeemed with my blood. For Paul sayth, Take heede vnto your selues, and to the whole flocke, wherof the holie ghost hath made you overseers, to feed the Church of God, which hee hath purchased with his own blood. The Bishoppe of Rome therefore is deceiued, who by the Lordes wordes spoken vnto Peter, thinketh that full power is giuen vnto him ouer al in the Church. Let the Apostle Peter himselfe be heard, talking with his fellowe elders, and as it were opening those wordes of the Lorde spoken vnto them: The elders

folde of Christ.

Iohn. 21.

Actes 20.

Hierom in
his commē-
taries vpon
Titus, & his
Epistle to E-
uagrius.

The Church
is the shepe-

1. Pet. 5.

elders that are among you, saith he, I beseech, which am also an elder, and a witnesse of the sufferings of Christ, and also a partaker of the glorie that shal be revealed, Feede the flocke of God which dependeth vpon you, caring for it not by constraint, but willingly: not for filthy lucre, but of a ready minde: not as though ye were Lords ouer Gods heritage, but that ye may be ensamples to the flocke.

Peter speaketh not of any Empire and Lordship, yea, by expresse wordes he forbids Lordlie dignitie. For euen as he is appointed of the Lorde a Minister and an Elder, not a Prince and a Pope: so also he appointed no Princes in the Church, but Ministers and Elders, who with the worde of Christ shoulde feede Christes flocke, and that willingly and lawfully, all wicked deuises at once set apart. Here-to belongeth the whole 34. Chapter of Ezechiel, which a little before was alleadged. But had not the heart bene hardened, and the eyes blinded of the Bishop of Rome and his, they shoulde long agoe haue scene, that they coulde in no parte, nor by no meanes haue bene numbred amongst the sheapeheards of the Church, and Disciples of Peter. They would at least haue marked that sentence of their owne Gregorie, which sentence he reciteth vnto Maurice the Emperour, almost in these wordes:

I affirme boldely, that whosoever hee be that calleth himselfe the vniuersal Priest, is a fore-runner of Antichrist. And anon after, But forasmuch as the trueth it selfe saith, Euerie one that exalcteth him selfe, shall be brought lowe: thereby I knowe, that euerie puffing vp is so much the sooner broken, how much the greater it is swollen. These are his say-

ings,

Last of all, the estate of Christ and the Church, is shadowed out by the similitude of marriage, betweene the husband and the wife. For Christ is called the husbande of the Church: and the Church is called the spouse of Christ. Saint Iohn saith to his Disciples, You your selues are my witnesses that I sayde, I am not the Christ, but that I am sent before him. He that hath the bride, is the bridegroom: but the friend of the bridegroom, which standeth & heareth him, reioyceth greatly, because of the bridegrooms voice. This my ioye therefore is fulfilled. Hee must increase, but I must decrease. And in the Prophets this Allegorie is verie common.

The Church is the spouse of Christ. Iohn 3.

Iohn 3.

Ezech. 6.

In a certaine place is sayned a Damsell despised and polluted to lie in her filthinesse, and a certayne noble man commeth by, who plucking her out of the mire, and making her cleane from her filthinesse, and also sumptuouslie apparelling her, chose her vnto his wife. And albeit this Allegorie declareth that heauenlie benedice which GOD shewed vnto his people beeing in bondage in Aegypt, by the wonderfull deliuerance, and adopting them into his peculiar people: who notwithstanding saith not that all mankind from his first originall is defiled with sinne and wickednesse, and sticketh fast in the myze of hell: Who knoweth not that the sonne of GOD came downe from heauen, and washed all mankind in his blood, and hauing purged her, hath ioyned to himselfe a glorious Church, hauing neither spot nor wrinkle, nor anie such thing.

Surelie by marriage is made a mutuall participation in common betwene

twaine those that are contracted of all their goods, and as it were a certayne knitting together into one bodie, not to be dissolued. Therefore when Christ toke vpon him our flesh, both he became ours in all things, and we also are members of the same bodie, of his flesh, and of his bones. In vs there is infirmitie, sinne, and death: the same things hath our husband also taken vnto himselfe, that he might make them hurtlesse vnto vs. In Christ our husband is iustification, sanctification, and life, the same things dooth he communicate vnto vs his spouse, that in him wee might bee iust and holie, and might liue through him.

Of that lawfull ioyning together of the Lorde and the Church, are bozne lawfull children vnto God. Wherebypon the Church is called a mother, and a free woman, that is to saie, a matrone and mistresse. For the Apostle Paul sayth: Ierusalem which is aboute is free: which is the mother of vs all. For euen as though the ioyning of man and woman together by propagation of seede are bozne children: so Christ hath coupled the church vnto himselfe, where in he hath left the seede of his worde. By the worde, our mother the Church begetteth children (whereof before I admonished you, when I spake of the originall of the Church) that is to saie, whiles shee reteyning the seede of the worde, by the preaching of the worde; dooth fashion and nourish vs in her wombe, and after bringeth vs forth into light; whom afterwards shee nourisheth with milke, and bringeth vp with stranger meate, vntill we grow vp into a perfect man. But euen as without a husband, without true faith plighte, and without seede, there is no mother: euen so the

Church without Christ, without true sayth and the seede of Gods worde, is not that our mother, that is a free woman, and our mistresse. We haue by these things by the waie learned, why the Church of God is called a Mother. The same notwithstanding is also called a Virgine. For of this holie mother the Church, the Lorde before all things requireth sayth and integritie. For the Apostle Paul sayth, I haue coupled you to one man, to present you a chaste virgine into Christ. Therefore it is the part of the spouse to bring vnto her husbande, for her dowrie, her virginite, and to keepe the same vndefiled. But what manner of virginite is that? Sincere sayth in Christ, which wholie or with all her minde cleaueth for euer vnto one: which commeth to passe when we giue eare onlie to our spouse, and loue none but him alone: to be short, when wee perseuere in the simplicitie of the Gospel.

For it followeth in the words of the Apostle, But I feare least it come to passe, that euen as the serpent deceiued Eue with his subtiltie, so your mindes should bee corrupt from the simplicitie that is in Christ. That simplicitie acknowledgeth Christ to be the meanes of saluation, the recouerie of life, and all heauenlie treasures: without whom there is no saluation, nor no good thing.

But who will call her a chaste matrone, who giueth eare to bawdes, and setteth her heart also vpon the loue of others, neyther contenteth her selfe with her husbande onelie? Will not all men crie out that shee is a naughty packe and an adulteresse, lying with others, and bringing forth children of straunge seede? And in the bo-

The Church
a Virgine.

2. Cor. 11.

Ephes. 5.

The Church
our Mother
begetteth
children.

Gal. 4.

2. Cor. 11.
Ephes. 4.

A dakerie &
Fornication.

ly Scriptures spirituall adulterie and fornication is much spoken of. All the Sermons of the Prophets are full of such Allegories. They call those men of Churches adulterers, whoozer-mongers, and fornicatours, which receiue strange sēde, that is to saie, doctrine differing from the worde of God. For such as they, going a whooring from God, cleaue not vnto God onelie, they loue not alone him with all theyr heart, they do not worship, serue, & call vpon him onlie, yea, rather they chuse vnto themselues others, whome they may worshippe and call vpon, either in stead of God, or together with God. Herevnto pertayneth a good parte of the fiftē Chapter of Ieremie, and all the second Chapter of Osee. Amongest other thinges the Lorde sayth, I will not haue compassion vppon her children, because they are children of fornicatiōs, for their mother hath played the harlot, for shee hath said, I will goe after my louers, &c. Since these things are thus, bytheren, there is no cause why anie man should reuerence the Church of Rome, decking her selfe with the title and beautie of she holie mother of the Church. For she is not the holie mother Church, she is not an vncorrupted matrone and virgine. For where is the hus band, who

is the onelie hus band of this chaste matrone? Where is the faith and integrity kept with her hus band? Hath she not defiled her selfe with straunge sēde? Hath not he receiued and taught a newe and strange doctrine from the word of God, and by that meanes beggetteth many childzen, not to Christ, but to Antichrist? Saint Iohn beautifying this Church with her apt title, calleth her, Great Babylon, the mother of whoredomes and abominations of the earth: & a woman drunken with the blood of the Saints, & with the blood of the martyrs of Iesu Christ. Our holy mother the Church is an undefiled virgine, hearing onelie the voice or doctrine of her onlie welbeloues hus band, placing all the meanes of life and saluation in him alone, and depending onlie vpon him in all things. With many other Allegories doth the Scripture paint out the mysterie of Christ and the Church: but thereof it suffileth wee haue spoken thus much. The Lorde Iesu, the true and onelie shepheard of his Church, bring home againe louinglie the wandering shepe into his folde, and beeing gathered together in his Church, preserue them for ever,
Amen.

Apoc. 17.

The Church of Rome is not the holie mother Church.

Of the Ministerie, and the Ministers of Gods word, wherefore, and for what end they are instituted of God. That the orders giuen by Christ vnto the Church, in times past, were equall. Whence and how the prerogative of Ministers sprang, and of the the supremacie of the Bishop of Rome.

The third Sermon.

The



The exposition touching the Church of God shall be trulier vnderstood (brethren) by those thinges which remaine to be spoken out of the word of the Lord, concerning the ministerie & the ministers of the Church. For I said, the Church of God is builded and p̄serued by the word of God, and that through ministers appointed for that purpose by the Lord: so that now it followeth, to speak of the ministers of the Church, and of their ministerie, that is, of that order, wherewith God governeth his church.

And trulie the Ecclesiasticall ministerie is extended both to stirre vp, and also to maintaine publique prayers, and the administration of the Sacraments, and especiallie it is occupied in preaching of the worde of God. Of the two former, I will speake in place and time conuenient. Of the ministerie of the worde, I will entreate at this present: In consideration whereof, first it is expedient to view, wherefore God in instructing men, vseth the aide or ministerie of men, and what men perfect or worke in the ministerie it selfe, and what God. He verilie for his exceding goodnesse and mercie toward vs, coueteth to poure himselfe whole into vs, (which I thinke good to repeate often, that it may be the deeper rooted in our hearts, and that we also may besinke our selues what we owe vnto God) that we may both bee strengthened and blessed in him, and may perfectlie vnderstand his will to vs warde, and finally our duetic, whereby wee bee bound vnto him. As he therefore furthereth our saluation verie diligent-

lie in all thinges; so least there shoulde bee anie thing wanting to true doctrine, hee himselfe commeth forth to instruct men. But such is our weakness and corruption through sinne, we cannot abide the meeting of his eternall & wonderfull maiestie. Which is apparant by much communication of God had with our fathers, but especiallie at his meeting with the whole Church of Israel in mount Sina.

For when hee came downe on the mount, not without glorie and heauenlie maiestie, and vttered with his owne mouth a brieve summe of his whole religion and of all the lawes, (which summe wee call the decalogue or tenne commaundements) the people being astonied with his diuine maiestie, said vnto Moses, Talke thou with vs, and wee will heare: but let not God talke with vs least wee die. And God receiuing this offer, sayde: I haue heard the voice of the words of this people, which they haue spoken vnto thee: they haue well saide all that they haue spoken. Oh that there were such a heart in them, that they would feare me, &c. In somuch that this manner of teaching by men, which men themselues haue chosen for themselues, God will haue to be perpetuall, and neuer to be broken: so as when he sent his sonne into the world, he clothed him with flesh, that he might after that manner speake vnto vs by him.

God in deede might by the secrete illumination of his spirite, without mannes ministerie (as his power is tied to no creature) regenerate the whole worlde, and governe the Church it selfe: but as hee despiseth not his creatures, nor destroyeth the worke of his owne handes, and dooth all things in order: euen so from the first

Exod. 19. &
20.
Deut. 5.

By the ministerie of the worde, God worketh saluation in his Church.

beginning hee forthwith spake to the worlde by Patriarches, then by Prophets, afterwarde by Apostles, neyther at this daie ceaseth hee to giue vnto the worlde doctors and pastors: So that it becommeth vs not to tempt God, that is, not to looke for a secreete inspiration with the heretiques Enthusiastæ, but to acknowledge a iust order, and that God himselfe speaketh vnto vs by men, of whome hee woulde haue vs to learne Religion. The Eunuch of Candace Quene of Aethiopia, did reade the holie Scriptures, and the Lord could haue taught him by secreete inspiration, the myste-
 A.C.S. 8
 Gal. 1
 A.C.S. 10
 A.C.S. 9
 A.C.S. 26

ryse of faith, but hee giueth him Phillip to bee a teacher and an interpretour. Likewise, Paul the Doctour of the Gentiles, taken by in the thirde heauen, and instructed by Christ himselfe, not by men, of all the principles of our religion, is neuerthelesse referred ouer vnto a man called Ananias. The Angell of God is sent to Cornelius, Captaine of the Italian band, bearing at Casarea, which might haue instructed him in all pointes of true religion, but hee willetth him to call for Peter the Apostle, He (sayth the Angell) will tell thee what thou must doe. For this cause Ministers are called Saviours: they are sayd to conuert men: their word is called, not the worde of man, but the worde of God: hee which despiseth them, seemeth to despise God himselfe. It is also sayd that they themselues doe binde and loose, and retaine and forgiue sinnes. For Abdias the Prophet sayth, that Saviours shall ascend into the mount Sion: which many interpret of the Apostles. Paul pleading before king Agrippa, and rehearsing the words of God which came vnto him in a vision, sayth; I send thee vnto the Gen-

tiles to open their eyes, that they may bee turned from darkenesse to light, &c. And Gabriel the Archangel sayd before that, speaking of John, Hee shall go beefore the Lord with the spirite and power of Elias, to turne the hearts of the fathers to the children, and the disobedient to the wisdom of the iust men. Moreover, the Apostle to the Thessal. We thanke God (sayth he) because when yee had receiued of vs the word of the preaching of God, yee receiued it not as the word of men, but (as it is indeed) the word of God, which worketh also in you that beleue. Againe, Hee therefore that despiseth these things, despiseth not mā, but God, who hath euē giuen you his holy spirit. For the Lord saith in the Gospell: Hee that heareth you, heareth me: and he that despiseth you, despiseth mee. And againe, Whatsoeuer ye shall loose on earth, shall bee loosed in heauen: and whatsoeuer ye shal bind on earth, shall bee bounde in heauen. And againe, Whose sinnes soeuer ye remit, they are remitted vnto them, and whose sinnes soeuer ye reteine, they are reteined.

But some wresting these places of the holy scripture against the naturall sense, doe giue the ministers an equall power in a manner with Christ, and that which onelie pertaineth vnto him they communicate also vnto them. But they say, that by such meanes the ministry must be set out, least it waxe vyle and of no estimation among prophane men. Other some againe so speake of the inward drawing of the spirite, that they seeme as it were to make superfluous, or to take cleane away, the outward ministerie, and to attribute nothing at all vnto it.

Therefore the ministerie must be limited

Luke 1.

1. Thess. 2.

1. Thess. 4.

Luke 10.

Marth. 16.

Iohn 20.

Let euerie thing be giuen to him that it belongeth: I meane both to God & the Minister.

mitted with his bondes, least it bee drawne hither and thither, with the affections and lustes of men, and eyther too much or too little bee attributed vnto it. Let the ministerie in deede be beautified, and kept in authoritie, but let it be done without the dishonoring of G O D. Neither in deede becommeth it vs, vnder the pretence of the ministerie, to attribute that to mans labour which is onely Gods office, on whome all men ought to depend, and vnto whome, as the onely wellspring and giuer of all godlinesse, they ought to haue respect. Therefore the faithfull ministers of the Lorde Iesus ought only to haue regard herevnto, that they may keepe the glorie and authoritie of Christ vnblemished, and his priesthood sound vnto himselfe in euerie point. For the Lorde Iesus himselfe sitting at the right hande of the father, in the true tabernacle, which God pight and not man, remaineth a prieste, yea, the only high priest of his church for euer, executing as yet all the duties of a priest in the Church. For he as the onely teacher and maister in the Church, teacheth his disciples, that is, the Church, or congregation of the faithfull: induing them with the holy Ghost, regenerating and drawing them, sanctifying and making them free from their sinnes. Which thing the Scripture in euerie place plainly teacheth. This glorie, this power, he hath giuen vnto none, neither doth any minister, vnllesse he be blinded with deuillish pride, take that vnto himselfe, as though hee did worke those workes that are proper vnto Christe, either for Christ, or in Christes steade, or together with Christ. The Apostles being Christ his most faithfull ministers, and most chosen instruments of God, did not giue

the holy Ghost, did not drawe mens hearts, did not inwardly anoint mens mindes, did not regenerate soules, they themselves did not deliuer from sinne, death, the deuill and hell. For all these things be the workes of God, which he hath not communicated to a-
nie. Wherefore the most holy Baptist in plaine wordes denied that hee was Christ, he denied that he himselfe baptized with the holie Ghost, I (sayeth he) baptize with water, but hee baptizeth with the holic Ghost. I am the voice of a crier in the wildernesse, prepare the way of the Lorde. And Paul pleading his cause before Agrippa, witheth of God, that King Agrippa were such a one as Paul himselfe was, except his bonds. But such a wish had not needed, if he himselfe could drawe, sanctifie, and absolue. There are infinite other of this kinde to be seene in the scriptures.

Yet neuerthelesse, the ministerie of y church is not needlesse. The kings counsellors and officers haue not equall power with the king, neither are they kings with the king, or for the king, but for all that, their seruice is not in vaine. Therefore that thing which Christ the sonne of God, who is the greatest, the best, and the chiefe high priest of the Church, worketh in his catholique church inwardly and in their mindes, as the onely searcher of the hearts, the verie same outwardly he declareth and testifieth by his ministers, whome the Scripture for that cause calleth witnesses, ambassadours or messengers. You (sayth y Lord to his Apostles) shal beare witnessse, because ye haue been with me from the beginning. And Paul saith, I am ordained a precher & an Apostle & a teacher of the Gentils. Therefore the same Apostle in an other place call-

John 15

Actes 26

The ministerie is not appointed in vaine.

John 15

Actes 20

1. Tim. 2

Vnto the office of the ministerie belongeth the place of the 2. Cor. 5

let;

ApoC. 1.

leth the same Gospell, both a testimo-
nie and preaching of our Lorde Iesus
Christ. And Iohn the Apostle affir-
meth, that hee was banished into the
Isle of Pathmos, For the worde of
God, and for the witnessing of Iesus
Christ. And therefore when Mini-
sters beare witness of the Sonne of
God, and out of his worde promise life
ouerlasting, their worde is not called
mans word, but the word of God, and
they are saide to saue, and to release
from sinne. For they are the true mes-
sengers and harroldes of the King,
who is the deliuerer, who hath sent
them to publish remission of sinnes:
whereupon also they attribute all the
meanes of life, saluation, and deliue-
rie, to the onely deliuerer Christ.

1. Cor. 3. 4.

Paul in another place calleth mini-
sters Fellowe laborers with GOD:
and afterward againe, Disposers of
the secrets of God. For the saluation
which the Sonne of God hath onely
wrought, and which he also onely gi-
ueth, the ministers preach or dispose,
and so they are Fellowe labourers.

Math. 13.

The same Apostle out of the doctrine
of the Gospell, which resembleth the
teacher in the Church, to one that so-
meth sēde, comparēth the ministers
to Gardeners and planters of trees,
to whome he committech the outward
manuring, reseruing the inwarde
working to Christ our Lord, saying:

1. Cor. 3.

Who is Paul then, and who is A-
pollos, but Ministers by whome
ye beleued, and as the Lord gaue to
euerie man: I haue planted, Apollos
watered, but God gaue the increase.
So then, neither is hee that planteih
any thing, neither he that waterēth,
but GOD that giueth the increase.

With which testimony of the scripture
Augustine being instructed, learned
so to speake and wryte of the ministe-

rie of the Church, as nothing should
be diminished from the glorie of God,
which inwardly moueth and teacheth
vs, and yet in the meane time, the of-
fice of the ministerie should not bee ta-
ken away, or despised as vnprofita-
ble. For in his Epistle *ad Circenses*,
which in order is accounted the 130.
speaking of the secreete drawing of
God, and the outward ministerie of
men, These are not (saith hee) our
workes, but Gods, I would not at all
attribute these things vnto mans
working, no, not if when we were
with you, so great a conuersion of
the multitude, through our spea-
king and exhortations should hap-
pen. That thing he worketh and brin-
geth to passe, who by his ministers
outwardly warneth by tokens or
signes of things, but by the thinges
thēselues hee inwardly teacheth by
himselſe. Thus far hee. But least it
might seeme to any man, that hee spake
too hiesly and sparingly, and not
worthily p̄nough of the ministerie of
the Church, euen he himselſe immedi-
ately addeth, and sayeth, Neither
therefore ought wee to be more slow
to come vnto you, because whatso-
euer is done praise worthie among
you commeth not of vs, but of him
which alone doth wonderful things.
For we ought more carefully to run
re behold the workes of God than
our ovne vvorkes. Because euen
vve our selues, if vve haue any good-
nesse in vs, vve are his vvorke, and
not mans. Therefore the Apostle said,
Neither is he that plantēth any thing,
nor he that vvatereth, but God that
giueth the increase.

The same wryter speaking of the
betie same thing, in this 26. treatise
vpon Iohn, All the men of that king-
dome (saith he) shall bee such as are
taught

taught of God, they shall not hear by men: and though they hear by men, yet that which they vnderstand is inwardly giuen, it shineth inwardly, it is inwardly reuealed. What doe men in preaching outwardlie? What do I, now when I speake? make you to heare a noise of wordes with your eares: but vnlesse he reueale it, which is within, what say I? or, what speake I? The outwarde workeman is the planter of the tree, and the inward is the creator. He that planteth, and he that watereth, worketh outvardly: that doe vve. But neither is hee that planteth any thing, nor he that vwatereth, but God that giueth the increase. This is the meaning of, They shall bee all taught of God. Thus saire Augustine.

Wherefore, when in another place Saint Paul saith, Ye are the Epistle of Christ, ministred by vs, vwith inke, but vwith the spirit of the liuing God, not in stonie tables, but in fleshie tables of the heart, we must diligently put a difference betwene the worke of the spirite, and the worke of man or of the Minister. The Minister doth not take on him the honour of God, and the worke of the spirit, but his owne worke, that is to say, the ministerie. Paul preacheth and writeth with inke, but the spirite of God moueth the hearte, and with his grace or anointing, hee writeth in the verie hearte: so hee worketh together with GOD, Paul working his proper worke, and the spirite working his worke. The Apostles are preachers and Ministers of the Gospell, not of the letter, but of the spirite: not that they giue the holie Ghost, but because they are preachers of the Gospell, that is, of that which giueth the spirite of Christ, yea, which poureth it

into the belouers: but they are not preachers of the letter of y law, which doth not giue grace and remission of sinnes, but worketh wrath, and bringeth sinne to light. Touching the keyes and the power of the keyes, there will bee else-where a more fitte place to speake. And moreover, it seemeth that here is a meete place for those thinges which I haue disputed of in the first sermon of this Decade, touching the power and ministerie of the Church.

Againe, whereas the Lorde vseth in teaching his Church, mans helpe, and vs as labourers together, in finishing the saluation of mankinde, hee sheweth most evidently how greatly he loueth vs, and howe much hee esteemeth of vs, who hath laide by so great a treasure in earthen vessels, and euen in vs our selues worketh whatsoeuer is most excellent, and ouercommeth all the high excellencie of the worlde. Whereby we learne againe to attribute all the glorie vnto Christ, Paul againe teaching vs and saying, Wee preach not our selues, but Iesus Christ the Lorde, and our selues your seruantes for Iesus sake. For it is God that commaunded the light to shine out of darkenesse, who hath shined in our hearts, for to giue the light of knowledge of the glorie of God in the face of Iesus Christ. But we haue this treasure in earthen vessels, that the excellencie of the power may be of God, & not of vs. Wee are afflicted on euerie side, yet are we not in distresse, &c.

Moreover, all the members of the Ecclesiasticall bodie, are wonderfully glewed together by the Ecclesiasticall ministerie. For this chiefly helpeth to make con corde, and continue in vnitie, because we want mutuall instruction,

tion, and vnto euerie Church is one peculiar pastour appointed as a gouernour, as it were some faithfull householder, gouerning and keeping in order his whole familie. Truly it cannot bee denied, that in time passe that most exquisite order of the tabernacle, and temple, and the tribe of Leuie consecrated to the priesthoode, were to this ende ordained of God: which as soeue as that vngodly king Ieroboam through wicked presumption forsooke, hee rent the kingdome in peeces, and at the length vterly ouerthrewe both his owne house, and the whole kingdome. Saint Paul also speaking of the endes of the holie ministerie instituted of God, doth not forget the vnitie of the Ecclesiasticall bodie: whereunto also hee ioyneth other notable good thinges. If anie man desire his wordes, they are these: Hee instituted ministers, for the gathering together of the Saints, for the worke of the ministerie, and for the edification of the bodie of Christ, till we all meete together in the vnitie of faith, and knowledge of the sonne of God vnto a perfect man, & vnto the measure of the age, of the fulnesse of Christ: that wee henceforth bee no more children, wauering and carried about with euerie winde of doctrine, by the deceit of men, and with craftinesse, whereby they laie in waite to deceiue. But let vs followe the truth in loue, and in all thinges growe vp into him which is the heade, that is Christ, &c.

These endes of the Ecclesiasticall ministerie are manifest in the preaching of the worde of God. God hath instituted a ministerie in the Church, that all the members may be brought into the vnitie of the bodie,

and that they may bee subiect and cleaue to Christ their heade, that thereby we may growe to bee of full age, and become perfect men, that we bee not alwaies children, and that we lie not open to the deceits and bewitchings of all heretiques, but being ioyned together in true faith and charitie, let vs holde fast the pure and simple truth of Christ, and seruing Christ vnfaignedly in this worlde, we may after death raigne with him in heauen.

Out of these thinges let vs also deriue this, that the Ecclesiasticall ministerie, though it be executed by men, yet is it not of man, that is to say, invented by man. For the beginning thereof is from heauen, and the author or institutor thereof is God himselfe: and therefore the worthinesse of it doth greatly excell.

The first preacher in paradise was God himselfe, yea, the sonne of God himselfe, who by the ministerie of the holie Ghost alwaies spake to the fathers, euen as afterwardes, being incarnate, hee was giuen of the father to be a maister & teacher to the whole world. He preached vnto our parents, Adam & Eue, remission of sinnes, and repentance. Hee ordained and reuealed a sacrifice in steade of a Sacrament, wherein might be represented and ratified vnto them the price of the redemption promised by the saide in time convenient to be paid, &c. There succeeded in the ministerie, Adam, with his sonnes and nephewes, Seth, Enos, Enoch, Noe, Sem, Abraham, with their sonnes and nephewes, euen vnto Boles, who in his time gouerned the Church: and after him, there are giuen Prophets and Priestes, euen vnto the time of John Baptist, and Iesus the promised seed, I meane Christ

The ende
of the mi-
nisterie.

Ephes. 4.

The begin-
ning of the
ministerie,
and the
worthinesse
therof.

Christ, our king and high priest. Hee in likewise sent into the worlde his disciples, that is to saie, the Apostles, who ordained for their successours, Bishops and Doctours. Of which thing I haue spoken moze largely in another place. God himselfe therefore is heard in the voice or doctrine of his ministers. So that wee are commanded to giue eare to the ministers preaching the Gospell, as to the verie Angels of God, yea, as the Lorde himselfe. For this cause Paul prayseth the Galathians, saying: Ye despised not, neither abhorred my triall which was in the flesh, but receiued mee as an angel of God, yea, as Christ Iesus.

Whereupon S. Augustine also in his third treatise vpon John, Let vs heare (saith he) the Gospell, as if the Lord were present, & let vs not say, Oh happie are they who could heare him: because there were many of them which saw him, & yet consented to kill him, and many among vs who haue not seene, & yet beleueed. For that also which sounded precious out of the mouth of the Lord, is both written for our sakes, & kepte for vs, and is also read for our sakes, and for our posterities sake shall be read vnto the end of the world. The Lord is aboue, yea, and the Lorde which is the truth, is here also. For the body of the Lord wherewith he rose, may be in one place, but his truch is spread abroad euery where. Let vs therefore heare the Lord, and that also which he shal giue vs of his words. Thus much he. The Lorde our high priest speaketh vnto vs, euen at this day, by his ministers preaching his word. And we haue all thinges whatsoever the Lorde spake by the Patriarches, Prophets, & Apostles, set out

in the scriptures, which the ministers of the Church doe reade, and declare befoze vs. Who therefore hereafter can despise the ministerie, and his faithful ministers of Christ, especially since our Lorde and sauour tooke vpon him the ministerie, and was made the Apostle and minister of the church of the Iewes? What and if those first ministers were such, as no age, in any doctrine of religion, in holiness and excellencie, had their fellows, much lesse their betters? At this daie, in so much as they are the last times, wherein scoffers and Epicures haue their full range, the ministerie of Gods worde is of no value.

But if you runne ouer and weigh all the ages, euen vnto the beginning of the worlde, you shall finde that the wisest, iustest, and best men in the whole worlde had nothing in moze reuerence than the word of God, & the prophets, and the holy Apostles of God.

But befoze wee procede anie further in other thinges belonging to this matter, wee will make answer to some, which euen vnder the pretence of the holie scriptures, endeouour to peruert the ministerie of the worde. For they alledge this text of Ieremie, No man shal teach his neighbor, for all shal know me. As we deny not his Ieremie hath so writtten, so we saie, by that kinde of speach and figuratiue saying, that hee meant nothing else, than that the knowledge of God and heauenly thinges, should be verie common in the whole worlde. Which Iosel also forgetteth would come to passe, and which Peter alleadgeth in the Actes 2. chapter. In the meane while, these two prophets, as also all other verie often, doe make mention of the teachers of the Church, whome the Lorde shoulde sende vnto his

Rom. 15.
Heb. 3.

That the ministerie of the word of God remaineth in the Church.
Ierem. 15.

How al may
teache.

people : which they woulde not haue done, if they had vnderstoode, that all preachers should bee cleane taken a-waie. Whereas other obiect that all haue the office of teaching committed alike vnto them, to witt, parents to teache their childzen, and euerie one to admonish his neighbour : therefore that there is no neede of the ministerie of the word of God in the Church, it is sophistical. For all of vs can and ought priuately to teache and admonish our childzen and our neighbours : but therefore the publique ministerie of the worde of God is not superfluous.

Deut. 6.

For the same God which commaunded parents, and vs all, that they should instruct their childzen in godlinesse, and that euerie one of vs also should teache and admonish our neighboures, hath giuen publique ministers vnto the Church. It is their office to teache openly or publiquely in the Church, neither is this permitted to whome so euer will, but onely to them that bee lawfully ordained : least happily if other teache, they should not go forward in the right path. For then it were lawfull for euerie one, being inspired with the spirit of God, at what time and place soeuer both soberly to gaine say, and to affirme the truth. Therefore the publique ministerie of the worde remaineth neuerthelesse, and that perpetually in the Church.

Thus much haue we spoken in generall, of the ministerie and the ministers of the worde of God. Now that which remaineth of this matter, wee wil discusse by their kindes and parts, and first wee will shewe what orders, or what offices the Lord hath instituted from the beginning, or whome hee hath put in authoritie in the holie

ministerie of the Church : then what manner men, and after what sorte it is meete for vs to ordaine ministers. Last of all, what maner of office it is that they haue that are ordained in the Church. And that wee bee not troublesome vnto you, beginning a long discourse from the Patriarches, wee will beginne at our Lord Christ himselfe, of whom Paul the Apostle speaking, Hee that descended (saith he) is euen the same which ascended vp farre aboue all heauens, to fulfill all things. And hee gaue some Apostles and some Prophets, and some Euangelists, and some Pastours and Doctours, to the gathering together of the Saintes into the work of ministratation, into the edifying of the bodie of Christ. And so fourth, as is read in the fourth chapter to the Ephesians. Therefore our Lord ordained Apostles, Prophets, Euangelistes, Pastours and Doctours, by whose labour hee meant to builde, preserue, and gouerne the Church.

What orders
the Lorde
hath institu-
ted in the
Church.

Let vs now see, what the Scripture teacheth vs of them. Apostle is a new name giuen of the Lorde himselfe, to those twelue which he chose peculiarly, and ordeined teachers and maisters to (all) nations. For thus wee reade in the 6. of Luke. The Lord called his disciples, & of them he chose twelue, whome also he called Apostles. For Apostle signifieth one that is sent, a messenger, ambassadour, or oratour.

Apostles.

Luke 6.

For in the Gospell after Saint John we reade; The Apostle (or messenger) is not greater than he that sent him. And truly there is very often mention made of sending, in the Prophets and in the olde testament : from whence it seemed the Lorde borrowed that name.

John 23

We reade of no certaine bounds appointed to the Apostles. For the Lord saith in the Gospell, Go yee into the whole world, and preach the Gospell to all creatures. These are the Paister builders of the first Church of God, from whome among ancient writers, they toke the name of Apostolike Churches, those I meane, which the Apostles first founded: as was the church at Antioch, Ephesus, Corinth, & many other, mentioned in the Acts of the Apostles.

The name of a minister and prophet is exceeding large. Whereof is spoken in another place. Prophets in this place are they, which excell in singular revelation, and by whom the Lord foretelleth things that shal come to the church: such a one as we reade Agabus was, which both foretold to Saint Paule, the famine which was to come, and his bonds.

Wise and godly men, endued with a singular gift of interpreting the Scripture, in times past were called prophets, as it may appaere by the words of the Apostle, 1. Cozin. 14. chapter. An Evangelist is a preacher of the Gospell of Iesus Christ, sent with Apostolike authority. Such we reade were Philip and Timothie, &c. Pastors watch over the Lords flocke, having care of the Lords people, feeding the Church with the word of truth, and keeping the wolves from the sheepefolds. The chiefe of these is that god sheepeheard Christ, which saith unto Peter, Feede my sheepe. Whereby he also ioineth himselfe to sheepeheards. Doctors or Teachers haue their names of teaching. Neither doe I see what they differ from sheepeheards, but that they did onely teach, and in the meane while were not burthened with the care that belongeth to the pastor: of which sort in a manner are the interpreters of scriptures, and gouernors of

Christian schooles.

There are also found other names of the ouerscers of the Church in the scriptures. The Apostle Paule saith vnto the sheepeheards gathered together in the councell at Miletum, Take heede therefore vnto your selues and to all the flocke, over the which the holie Ghost hath made you ouerseers, to feede the Church of God. But bishops are called Superintendents, sers, keepers, watchmen, and rulers. The people of Athens called them whom they sent to their tributarie cities, subiect vnto them, diligently to see and marke what they did in euerie citie, *ἐπισκοπῆς, & φιλανθρῶν*, that is to say, spies and watchmen. The Apostles called bishops, watchmen, and keepers of the Lords flocke, and the stewards of Christ, or disposers of the secrets of God in the Church. And Presbyter, an elder, hath his name of age and ancient yeeres. In times past, the care of the common wealth was committed vnto the elders, as to those that were exercised with manifold experience, and long vse of things. For gouernors of Cities are both called Seniors, and Senators. And as common weales haue their Senators: so hath the Church hir elders, as it appaereth in the Acts 14. 15. 20. and 21. chapters. It seemeth that the ordaining of elders came into the Church out of the synagogue. For thus we reade in the booke of Numbers, Gather vnto me (saith he) three score and ten men of the elders of Israell, whome thou knowest to be the elders of the people, and officers over them, and I will take of the spirite which is vpon thee and put vpon them, and they shall beare the burthen of the people with thee, least thou be constrained to beare it alone. Wherefore the elders in the Church of Christ, are either Bishops, or otherwise prudent and learned men, ad-

Mark. 16.

Bishops.
A.C. 20.

Prophets.

A.C. 11, 21.

Euang-
elists.

Pastors.

John. 10. &
21.Doctors or
Teachers.

Elders.

Num. 11.

ded to Bishops, that they may the moze easily beare the burthen laid vpon them, and that the Church of God may the better and moze conueniently be gouerned.

thing did womē minister in the church? Undoubtedly, they ministred vnto the poze in duties appertaining to women. They ministred vnto the sicke, and with *1. Tim. 2.* Partha Christs hostesse, they did with great care and diligence cherish the members of Chriss. For what other offices could they haue?

Tim. 6. For Paule saith, The elders that rule well, let them be counted woorthie of double honor, most specially they which labour in the worde, and doctrine. There were therfoze certaine other in the Ecclesiasticall function, who albeit they did not teach continually, as did the Bishops, yet were they present with them that taught in all businesses. Perhaps they are called of the same Asposle elsewhere, Gouvernozs, that is to say, which are set in anthozitie concerning discipline, and other affaires of the Church.

Moreouer, the name of Priest see *Priests.* meth to be brought into the church out of the synagogue. For otherwise ye shall not find in the new Testament, the ministers of the word of God, and of churches to be called priests, but after that *1. Pet. 2.* sozt, that al Christians are called priests by the Apostle Peter. But it appereth that the ministers of the new Testament for a certaine likenesse which they haue with the ministers of the olde Testament, of Ecclesiasticall wryters are called priests. For as they did their seruice in the tabernacle: so these also, after their maner, and their fashon, minister to the church of God. For otherwise the Latine word is deriued of holie things: and signifieth a minister of holie things, a man, I say, dedicated and consecrated vnto God to doe holie things. And holie things are not only sacrifices, but what things soeuer come vnder the name of religion, from which we doe not exclude the lawes themselves, and holie doctrine.

And bicause we are come thus farre in this present treatise, we will also declare other names of offices in the Church. There is much spæch in the Scriptures of Deacons, and amongst Ecclesiasticall wryters of Priests. In the primitiue Church the care of the poze was committed to Deacons: as it is plainely gathered out of the first chapter of the Actes of the Apostles. There are also lawes to be sene, which are prescribed vnto them by the Apostle in the first to Timothie the third chapter. The office of Deacons was separated from the function of Pastozs: and therefore we do not reckon them in the order of Pastozs. The ancient fathers referred them to the ministerie, but not to the Priesthood.

In the olde Testament we read that *2. Sam. 2.* Dauids sons were called priests, not that they were ministers of holy things, (for it was not lawfull for them which came of the tribe of Iuda to serue in the tabernacle: but onely to the Leuites) but bicause, they liuing vnder the gouernment and discipline of priests, did learne god sciences and holie diuinitie.

Women Deacons. We read also, that women not wedded, but widowes ministred in the primitiue Church. And among other Phebe of the church of Cencrea, highlye praised of the Apostle, is very famous. *om. 16.* But he forbiddeth women to teach in the church, and to take vpon them publicke offices. How therefore, or in what

Here it seemeth it must not be dissembled, that those names which we haue intreated of, are in the Scriptures one *There is an interchanging* bled

betweene
those
names.

used for another. For Peter the Apostle of Christ our Lord calleth himselfe an Elder. And in the Actes of the Apostles, he calleth the Apostleship a Bishopricke. For Saint Paul also calling the Elders together at Milecum, and talking with them, he calleth them Bishops.

And in his Epistle vnto Titus, he commandeth to ordaine Elders, to wne by towne, who immediately after he calleth Bishops. And that they also are called both Doctours and Pastors, there is none so grosse headed to denie.

Now by all these things we thinke it is manifest to all men, what orders the Lord himselfe ordained from the beginning, and whom he hath consecrated to the holy ministerie of the Church, to gouerne his owne Church. He laide the foundation of the Church at the beginning, by Apostles, Euangelists, & Prophets: he enlarged and maintained the same, by Pastors and Doctours. To these Elders and Deacons were helpers: The Deacons in seeing to the poore, and the Elders in doctrine, in discipline, and in gouerning, & sustaining other weightier affaires of the Church. Neuertheless, it appereth that the order of the Apostles, Euangelists & Prophets, was ordained at the beginning by the Lord vnto his church, for a time, according to the matter, persons, and places. For many ages since, and immediately after, the foundation of Christs kingdome in earth, the Apostles, Euangelists, and Prophets ceased, and there came in their places, Bishops, Pastors, Doctours, and Elders, which order hath continued most stedfastly in the Church: that now we cannot doubt, that the order of the Church is perfect, and the government absolute, if at this day also there remain in the Church of God, Bishops or Pastors, Doctours also, or Elders. Yet we

denie not, that after the death of the Apostles, there were oftentimes Apostles raised vp of God, which might preach the Gospell to barbarous and vngodlie nations. We confesse also, that God euen at this day is able to raise vp Apostles, Euangelists and Prophets, whose labour he may vse to worke the saluation of mankinde. For we acknowledge, that holie and faithfull men, which first preach the truth of the Gospell to anie beleuing people, may be called Apostles and Euangelists. We acknowledge that men inspired with singular grace of the spirit, which forese and foretelt things to come, and be excellent interpreters of the scriptures, or Diuine illuminated, may be called Prophets, as we haue shewed elsewhere more at large. But in the order of Bishops and Elders, from the beginning, there was singular humilitie, charity and concord, no contention or strife for prerogatiue, or titles or dignitie. For all acknowledged themselves to be the ministers of one master, coequall in all things, touching office or charge. He made them vnequal, not in office but in gifts, by the excellencie of gifts. Yet they that had obtained the excellenter gifts, did not despise the greater sort, neither did they enuie them for their gifts. Saint Paul saith, Let a man so esteeme of vs as the ministers of Christ, and disposers of the secrets of God.

The same Paul in more than one place, calleth the preaching of the Gospell, the ministerie. For that toke deep root in the ancient Bishops hearts, which the Lord when his Disciples strived for dignitie, and (as they say) for the maiortie, that is, which of them should be the greatest, setting a childe in the midst of them said, Verily, verily, I say vnto you, except yee turne, and become as little children, yee shall not enter into the

1. Cor. 4.

Matth. 18

What manner of order remaineth in the Church.

kingdome of heauen. Truly the martyr of God Saint Cyprian, standing in the councell of the Bishops at Carthage wisely saide: Neither hath any of vs appointed himselfe to be a Bishop of Bishops, or by tyrannous feare compelled his fellowes in office to necessity of obedieng: since euery Bishop hath according to the licence and liberty of his power, his owne free choice, as if he might not be iudged of another: since neither he himselfe can iudge another: but let vs all looke for the iudgement of our Lord Iesus Christ, who onely and alone hath power, both to preferre vs in the government of his Church, and to giue sentence of our dooing. Thus far he.

At that time therefore Bishops contended not for I know not what primacie or patrimonie of Peter, but that one might excell the other in purenesse of doctrine, and holines of life, and mutually to helpe one another. And then vndoubtedly the affaires of the Church went forward prosperously, in so much that though the most puissant princes of the world, should haue persecuted the Church of Christ with fire and sword, yet neuertheless against all the assaults of the diuel and the world, she had stood vnmoueable, hauing won the victorie, and had daily bene more enlarged and also renowned. Oh happy had we been, if this order of pastours had not bene changed, but that that ancient simplicitie of ministers, that faith, humilitie, and diligence, had remained vncorrupted.

But in proccesse of time all things of ancient soundnes, humilitie, and simplicitie vanished away, whiles somethings are turned vpside downe, somethings either of their owne accord were out of vse, or else are taken away by deceit, some things are added to. Verilie not

many ages after the death of the Apostles there was saine a far other Hierarchie (or government) of the Church, than was from the beginning, although those beginnings seme to be more tollerable, than at this day all of this same order are. Saint Hierome saith: In times past churches were governed with the common counsel & aduise of the elders, afterward it was decreed, that one of the Elders beeing chosen, shoulde be set ouer the other, vnto whó the whole care of the Church should pertain, and that the seedes of Schismes, should be taken away. Thus much he. In euerie Citie and Countrie therefore, hee that was most excellent,

was placed aboue the rest. His office was to be superintendent, and to haue the ouersight of the ministers, and the whole flocke. He had not (as we vnderstand euen now out of Cyprians words) dominion ouer his fellowes in office or other Elders: but as the Counsell in the Senate house was placed to demaunde and gather together the voices of the Senators, and to defende the lawes and priuiledges, and to be careful least there should arise factions among the Senators: euen so no other was the office of a bishop in the Church: in all other things he was but equal with the other ministers. But had not the arrogancie of the ministers, & ambition of Bishops in the times that followed further increased, we woulde not speake a worde against them. And Saint Hierome assermeth,

You shall find more vpon this place of Saint Hierome elsewhere, in these words, Let no man thinke that the holie man speaketh of the primacie and monarchie of the bishop of Rome: for he speaketh of the bishops of euerie seuerall prouince. For in S. Hieromes time the liberty of the church as yet remained safe: therefore euery seuerall prouince chose vnto themselves him that was best; whom they called both Bishop, Superintendent, and Metropolitan.

Bullinger in his 2. booke of the institution of Bishops.

firmeth, that That preferment of Bishops sprang not by Gods ordinance, but by the ordinance of man. These things haue we remembred, saith he, to the ende we might shewe that among the old fathers, bishops and ministers were all one: but by little and litle, that the plants of dissention might be pluckt vp, all the care was committed vnto one. Therefore as ministers know that they by the custome of the Church, are subiect to him which is set ouer them: so let bishops knowe, that rather by custome, than by the truth of the Lords disposition, they are greater than the other ministers, and that they ought to gouerne the churches together in common, following the example of Moses, who when it was in his power alone to gouerne the people of Israell, chose out three score and ten other, with whom he might iudge the people. This he writeth in his commentarie vpon the 3. chap. of the Epistle of Paul vnto Titus.

But the ancient fathers kept not themselves within these boundes. There were also ordeined Patriarches at Antioche, Alexandria, Constantinople and Rome. There are appointed Archbishops or Metropolitans, that is to say, such as haue gouernement ouer the bishops, throughout prouinces. And to Bishops of cities or inferior Bishops, there are added such as were called Chorepiscopi (or Bishops of the multitude) that is to saye, at such time as the countrie or region was larger, than that the care and oversight of the Bishop placed ouer the citie would suffice. For these were added as vicars and suffraganes, who might execute the office of the Bishop throughout

that part of the countrie. But we know that the functions of suffragans or vicars generall, in these last times, are of a farre other manner in Bishops courts and diocesses. And also vnder deacons, were placed subdeacons: and when wealth increased, there were archdeacons also created, that is to saie, ouerscers of all the goods of the church. They as yet were not mingled with the order of ministers or Bishops, and of those that taught, but they remained as stewards or factours of the goods of the church. As neither the monkes at the beginning executed the office of a priest or minister in the church. For they were counted as lay men, not as clearkes, and were vnder the charge of the pastours. But these vnfortunate birdes neuer left soaring, vntill in these last times, they haue climed into the top of the temple, and haue set themselves vpon bishops and pastours heads. For monkes haue ben and are both Popes, archbishops, and bishops, and what are they not? It is rehearsed out of the Register of Gregorie, that he (who neuertheless was verie fauourable to the monkes) himselfe would put him out of the cleargie, who being a monke, would take the degre of an abbat, for as much as the one dignitie would hinder the other.

Clearkes (who are the Lords inheritance, or whose lot the Lorde is) in times past such were called as were students, or professors of Diuinitie, that is to say, the verie seeds of pastours of the Church, and such as were euen as it were consecrated to succede in the ministerie of the Church: that is, such as liued vnder gouernment, and were trained vp by the doctors and elders, in the studie of the liberal sciences,

ces, and holie Scriptures. This institution is ancient, not new, neither invented by man. For in times past among the olde people of the Jewes, they were called Nazarites. And that the most excellent churches haue continually had famous scholes, euen from the time of the Apostles, Eusebius doth often witness. But vnto those students, the affaires of the Church somewhat increasing, it seemeth that the charge of opening and shutting the temple, or church, was committed, and to prepare all things in the church, and further to reade openly before the people, such places of scripture, as the Bishop appointed them. Whereupon perhaps the names of dozekēpers, & readers sprang, which are at this daie reckoned amongst Ecclesiasticall orders. But they which were more familiarly present with the bishops, and accompanied them, & were esteemed as those who after the decease of the bishops might succēde in their places were called Acoluthi, as if you would saie, followers. For it is a græk word. And as in time for the most part all things become worse, euen so these things the further off from their first institution, the more filthily were they worsened. In some things you shall see nothing left but the bare name: some things vtterly lost, some things are turned altogether to another vse. And heere for witness I alledge Isidorus, Rabanus, Innocentius, Durandus, and other writers of this kinde. They make two sortes of ecclesiasticall persons, one of dignitie, another of order. Of dignitie, as pope, patriarch, primate, archbishop, archpriest, archdeacon, and prouost. Of order, as the minister or priest, the deacon &c. But some account six orders, other some eight. All with one accord do reckon, doze-

kēpers, or porters, readers or singers, exorcistes, acoluthes, subdeacons, deacons, elders, or priests. Those againe they diuide into greater and lesser orders. Among the greater orders, are the priest or elder, the deacon & the subdeacon. The rest are called the lesser orders. Of which orders there remaineth nothing in a manner beside the bare name. The office of dozekēpers is turned ouer to the sextens, which they call Holie water clearkes. There are no readers: for that ancient reading is woꝛne out of vse. The Psalmistes or singers, do vnderstand nothing lesse than that they rehearse or sing. Touching the exorcists, this they say, Iosephus writeth that king Salomon found out the maner of exorcisme, that is of coniuring, whereby vncleane spirites were driuen out of a man that was possessed by Eleazar the exorcist, so that they durst no more come againe. To this office they that are named exorcistes are called. Of whom it is read in the Gospell, If I through Beelzebub cast out diuels, by whome do your children, (to wit your exorcistes or coniurers) cast them out? Thus much they say: which I rehearse to this ende, that it may appere to all men, that these men are the verie same, of whome the Apostle forgetolde that it shoulde come to passe, that they shall not suffer wholesome doctrine, but shall be turned into fables. For who knoweth not, that it is most fabulous, which is reported of Salomon? Who knoweth not that the Apostles of the Lord, were not exorcists, neither vsed at any time any manner of incantmentes or coniurations? For with a worde they cast out vncleane spirits, that is, by calling vpon and by the power of the name of Christ. Those

Math. 12.

2. Tim. 4.

Those

AAs. 19.

Those gifts ceased long ago in the Church of God. Those sonnes of Scava the priest in the Actes of the Apostles were said to be exorcists, whom the euill spirit, though they called on the names of Iesus and Paule, ranne vpon, and tare the clothes from their backs, and so, by Gods appointment, made knowen vnto all men; howe much the eternall God is delighted with exorcistes. And yet these selowes thrust them vpon vs as yet. Touching the Acolithes or folowers, thus they write: heare I pray you, how trimly they reason. The Acolithes, say they, are waxe-bearers, bicause they carrie waxe candles. For when the Gospell must be read, or masse is to be said, waxe candles are lighted, to signifie the ioie of the mind. Who hearing these thinges, will say that these men do vnlearnedly handle no mysteries? Subdeacons and deacons, are no longer prouiders for the poze, but being made ministers of superstition, they attend on the popish masse. The deacons office is to sing the Gospell: the subdeacons, to sing the Epistle. In few words I cannot expresse, what foolish men do fondly chatter concerning these matters. Duer these they haue set an archdeacon, which is a name of dignitie, and preeminence. Sacrificers, who are also called priests, are diuersly distinguished. For there are regular priests, and secular priests. By regular priests they vnderstand monks: whereas they are nothing lesse, than those they are said to be. Truly they resemble those that of old were called monks in no point of their doings. A great part of them are a rule and law vnto themselues. Of these men some are Doctozs appointed to the office

of preaching, but yet rather occupied in saying of their holwers, and in singing and saying of masses. And these men solwe superstition, and most obstinately defend it, and most bitterly doe persecute true religion. Another sort and the greatest part of these monkish priests, doe nothing else but sing in the church, and mumble masse, and that for a very slender price. But you may sooner number the sands of the coast of Libya, than the whole rabble of these. But they are vnprofitable both vnto God, and to the Church, and also euen to themselues, men vtterly vnlearned, and slow bellies, and yet in the meane season swozne enemies to the truth of the Gospell. Among the secular priests, the chiefe are canons, which for the most part are idle persons, giuen ouer to voluptuousnesse, gluttons, and in very dede secular, that is to say, worldly. They thinke they haue gailie discharged their dutie, if they make an end of the holwers, which they call canonicall, and the present gazers on at the masse, and if they honour and beautifie with their presence, Gods seruice as they call it. They seeme to be moze freit, and not to be secular priests, who saie masse both for the quicke and for the dead. There are reckoned also in the number of secular priests, parish priests, whom they call Plebani, that is, priests appointed for the people, who onely represent some shadowe of the olde institution, in this, that they preach and administer the Sacraments: which neuertheless you can not allowe, bicause they minister them after Popish traditions, and not after the doctrine of the Apostles. And manie other things they doe by reason of their office,

Popish
Secular
Priests.

Popish
Regular
Priests.

which

which godlinesse by all meanes both disallow. There are added vnto these hirelings, helpers, or vicars. There are also ioined vnto these Sacellani, whom they call chaplaines, of whom there is an exceeding number. These euen as the monkish priests, doe account the chiefe parts of their due tie to bee saying ouer their howers, but especially in massing, as for doctrine they attribute nothing vnto it. For of this companie, you shall finde some, who neuer in all their life made one sermon. For the charge of preaching they commit onely to their parish priests, and their vicars, they serue those Gods, to whom their altar or their chappell is consecrated, &c.

By all which things, euen vnto blinde men it plainly appereth, how shamefully the first institution of ministers or pastours, is corrupted and turned vpside downe. They set ouer the priests, archpriests. I haue used that word in my preface or epistle, in the beginning of the first Decade: and I heare that some brethren are offended at it, as though there stucke some peece of Popish leuen still about vs, or as though we thought to bring in againe some vnworthie dignitie into the Church. But I woulde not haue those brethren to feare. With vs there are no Popish archpriests: neither vnderstood I any Popish dignitie by that word, but the office of ouerséeing, which others call visiting. For they haue the charge of all degrees in our countrie, in admonishing and correcting: they haue no prelacie or superiority, they reape no rewards there, &c.

But we returne to our purpose. They deriue priests or sacrificers, from the seuentie disciples, whom it

is read in the Gospell, that the Lorde did choose: The order of bishops, from Peter himselfe, and the residue of the Apostles. And immediately they diuide the order of bishops into three partes, namely, patriarches, archbishops and bishops. They account the patriarches the fathers of princes or highest fathers. And them also they call Primates.

And Primates, say they, haue authoritie ouer three archbishops, as a king also hath authoritie ouer three dukes. Here I think, Cardinals haue their place, in whome the Church of Rome is turned as a gate vpon the hinges. For in the Decretals of Gregorie, *De officio Archiepisc.* it is thus read: Cardinals haue their name, a *Cardine*, that is, of the hinde of a gate: for as by the hinde the gate is ruled, so by Cardinals, the vniuersall Church is governed. Archbishops are, as it were, the princes of bishops: they are also surnamed Metropolitanes, because they haue their gouernement in the chiefest cities. In very deepe Metropolis with the Greeks, is as it were a mother citie, from whence Colonies are deducted, that is, people are sent out to inhabite some new place. Wherevpon he is called the Metropolitane bishop, who gouerneth some one Province, and hath other bishops vnder him. And these are called both bishops, chiefe priests, and presuls. But if you compare all these things, with that which I said befoze of the bishops and gouernors of the primitiue Church, you will saie, there is verve great difference betwæne them. But that which they write touching the Pope or chiefe bishop, is far from the writings of the Apostles & Euangelists,

Kinds of Bishops.

The Pope or chiefe Bishop.

and

Arch-priests.

and from the first ordaining of Ministers, made by our saviour Christ. All those Bishops, saie they, our most holy Lord the Pope dooth excell in dignitie and power: who is called Pope, that is, the father of fathers: he is also called vniuersall, because hee is chiefe of the vniuersall Church: and he is also called Apostolicall, and the chiefe Bishop, because he supplieth the roome of the chiefe of the Apostles. For he is Melchizedech, whose priesthood other are not to bee compared vnto: because hee is the head of all Bishoppes, from whom they descend as members from the head: and of whose power they all do receiue, whom he calleth to bee partakers of his care and burthen, but not to be partakers of the fulnesse of power. They therefore define the Pope to be the supream head of the Church in earth, and the onelie vniuersall shepheard of the whole worlde, who cannot erre, neither ought to bee iudged of anie man. For, they saie, hee is the iudge of all men, hauing absolute power. For thus sayth Innocent the 9. Pope in his third Quest. *Neither of the Emperour, neither of all the Clergie, neither of kings, nor of the people ought the iudge to bee iudged.* Upon which place he that wrote the glosse, writeth thus: *A generall counsell cannot iudge the Pope, As appeareth in the Extravagants in the title of Election. cap. Significasti: Therefore if the whole worlde should pronounce sentence in anie matter against the Pope, it seemeth that wee must stande to the Popes iudgement.* Heerevnto pertayne those common groundes of the clawbacke flattering Lawyers of the Popes Court, verie plausible and autenticall: That all the lawes of the Pope, are to bee receiued of al men, as if they proceeded from the very mouth

of Peter. That the authoritie of the Pope is greater than the authority of the Saints. That the Pope is all, and aboute all. That God and the Pope haue one consistorie. Which thing also Hostien affirmeth, *In C. Quanto de Transl. pral.* That the Pope cannot be brought into order by anie man, though hee bee accounted an heretique. That he hath supream power, neither hath he any fellow. That there is a general counsel, where the Pope is. That he hath all lawes in his breast. That hee hath both swordes, wherby he may rightly be called an Emperour, yea, that hee is aboute the Emperour. That he onely can depose the Emperour, & pronounce the sentence of the Emperour to be of no effect. That he onelie may spare whom he vvil, and may also take avway the right of one man and giue it to another. And finally, may take away priuiledges. To be short, they saie, hee is Lord of Lords, and hath the right of the king of kings ouer his subiects, yea, and also hath fulnes of power ouer the temporall thinges in earth. Yea and also the whole world is the Popes diocesse, wherin he is the Ordinarie of all men: & it standeth vpon the necessitie of saluation, that euery man be subiect to the Bishop of Rome. Hærcunto for conclusion I wil adde the words of the Glosser, who saith *In Ca. Quanto de transl. Episcopi. Tit. 7.* The Pope (saith he) is saide to haue a heauenly power, and therefore he altereth the verie nature of things by applying the things that are of the substance of one thing vnto another: and of nothing hee can make something: and that sentence which is of no force, he can make to be of force. Because in those things with him what he willeth, his will is in ffeed of

Reede Anton. de Rosellis in his treatise of the power of the Pope & the Emperour.

reason. Neither is there anie may saie vnto him, why dost thou so? For hee can dispense aboute the law, and of vnrightheousnesse make righteousnes, correcting & changing lawes. For hee hath the fulnes of power. Thus farre he. But who heareth these things without horror both of bodie & minde? Who vnderstandeth not that the saying of Daniel is fulfilled: Hee shall thinke that hee may change rimmes & lawes? Who vnderstandeth not that the saying of Paul is fulfilled, who saith: I know this, that after my departing shal grieuous wolues enter in among you, nor sparing the flock: also of your own selues shal me arise, speaking peruerse things, to draw away disciples after the. For from bishops, & from the that aduance bishops came forth this man of sin, who placeth himselfe in the thron of the lambe: & chalengeth those thinges to himselfe, which are proper onelie to the lambe: of which sort are the supreme gouernment, priesthood, lordship, & full power in the church. Whereof I haue spoken inough in the former sermons. Whom doth it now not moue to thinke the saying of Paul is fulfilled: The aduersarie or enimie of Christ shal be reuealed, and shal be exalted aboute all that is called God, or that is worshipped: so that he as God sitteth in the temple of god, shewing himself that he is God. But the Popes chāpions dispute that it is for the profit & saluation, yea necessary for the church to haue some one Bishop, to haue preheminnence ouer the other both in dignitie and power. But let them dispute & set forth this their idol as they please: they which wil simply confesse the truth, must needs freely acknowledge that the Pope is Antichrist. For that which these men bable of the supremacie of the Pope, is flatly repugnant to the doctrine of the gospell, & of the Apostles. For what more euident thing can bee alleadged against their disputations, than that which the Lord said to his disciples, when they strived for soueraigntie: The kings of the Gentiles raigne ouer the, & they that beare rule ouer them are called gracious Lords. But ye shal not be so, but let the greatest among you be as the least: & the chiefest, as he that serueth. For who is greter, he that sitteth at table or hee that serueth? is not he that sitteth at table? And I am among you as he that serueth. This place I alleadged and discussed briesly also in my former Sermon. This simple and plaine truth shall continue inuincible against all the disputations of these Harpies. The most holie Apostles of our Lord Christ, will not be Lords ouer anie man vnder pretence of religion, yea, S. Peter in plaine wordes forbiddeth lordship ouer Gods heritage, & commandeth bishops to be examples to the flocke. Whereas they obiect that Christ sayd to Peter: Thou art Peter, and vpon this rocke I will build my Church: and I wil giue vnto thee the keies of the kingdom of heauen, &c. And, Feede my sheep: And thereupon that S. Peter was appointed ouer all the Apostles, & in them ouer al priests, ministers, and bishops, the chiefe and prince, yea, and the Monarch of the whole world: it make th nothing at all to establish their dominion and Lordship. We willingly grant that Saint Peter is the chiefe of the Apostles, & wee also our selues do willingly call S. Peter the Prince of the Apostles, but in that sense that we call Moses, David, Helias, or Eliae, the chiefe or Princes of the prophets, that is to say, such as haue obtained farre more excellent gifts than the rest. But that Peter

Dan. 7. 8.

A. C. 25. 20.

2. The 2.

Whether it be profitable and necessarie that some one should haue preheminnence ouer the Bishops?

*A birde that defileth all thinges she toucheth.

2. Cor. 10.
1. Peter 5.

Peter chiefe of the Apostles.

Peter was the chiefe or Prince after that sort that these men will haue him, we denie, and denie againe most constantly. And therewithall we defend Saint Peter, & cläre him from those spots wherewithall these men strue to defile him, euen being dead. He had not remayned fapthfull towards his maister, if he had taken to himself rule or dominion. In all places we reade, that Peter was equall with the other Disciples, but in no place in the scripture, that he was their maister. And S. Paul in the beginning of his Epistle to the Galathians, sheweth in manie wordes, that hee in Apostleship is nothing inferior to Peter. Neither, when he came to Jerusalem, came he to that end he might kisse his fette, or to professe subiection, but y by their meeting & friendly conference together, euerie one throughout all churches might vnderstand there was perfect consent in opinions betwæne Peter & Paul, and that as touching Apostleship their authoritie was equall. In the same place Paul calleth James, Peter, and John pillars. He doth not attribute that prerogatiue to Peter alone, which notwithstanding he had rightly done, if he had receiued supremacie at y hands of y Lord, as these men doe affirme. How cometh it that Peter doth nothing of his owne head, but referreth ecclesiastical matters to y rest of the disciples, as to his fellowes in authoritie? which thing we may see in the Acts. In another place he calleth himselfe a fellow elder, not the Prince of Priests. When he was sent by the Apostles with John into Samaria, he requireth not another to be sent, least his supremacie should seeme to bee diminited, but willingly obeyeth. But if we should graunt that Peter was chiefe of the Apostles after that sort as these men do affirme: wold

it thereupon follow, that the Pope is the Prince of the whole Church, yea, of the whole world: for as y Pope is not Peter: so y 12. or 11. Apostles are not y whole world. Moreouer, Peter coulde not giue that he had not: he had not an empire ouer the whole world, therfore he gaue it not. But Constantine gaue it to Syluester, say they. But if we neuer so perfectly agreed, that y donation of Constantine were true, and not fained or forged (which yet the best learned men do affirm) yet would not Syluester himselfe haue receiued an empire or dominion though it had bene offered him. For the voice of the high & heauenly prince Christ had ben of more authority with him: (The kings of the nations beare rule ouer the, but it shal not be so with you) than y foolish affection of an earthly emperor. Shal we beleue y Peter woulde haue receiued secular power with imperiall government, if y Emperor Nero had profered it him? No, in no wise. For this word of the Lord tooke deepe roote in his inward bowels, But it shal not be so with you. Befoze he had receiued the holie ghost, wāding in blindness w the rest of y multitude of Iewes, he imagined y the kingdom of Christ in earth should be an earthly kingdome. But after he receiued the holy Ghost, he vnderstood y the throne of Christ the chiefe king and emperor, was not on the earth, but situated in heauen. He knew that Christ our Lord fled into the wildernes, when y people thought to make him a king. He knew that Helisus by most wholesome counsel refused y reward of Naaman y prince. And y Giesi his seruant, 4.R.3.51. to his euertlasting reproch; and ouerthrow of his owne health, required it after ward at his hand. S. Peter wold not take vpon him the charge of the poore, least he should thereby with lesse

Of the donation of Constantine

diligence:

diligence attend vpon praier and preaching of the word of God, which thing the Actes of the Apostles doe witnesse: who therefore thinketh it likelie, that hee casting aside the office of Apostleshippe, woulde haue receiued the Empire euen of the whole world? He denieth that one man can both happilie execute the charge of the ministerie of the worde, and also minister vnto the necessitie of the poore. But what Pope wil they giue vnto vs, that hath the spirite more fullie than Peter had: which can performe that which Peter coulde not? which cannot onelie now both serue at tables, but also can gouerne the whole world? Therefore they are trifles, which they rehearse to vs touching the donation of Constantine. Constantine was more sound than that he would frame such a donation, which hee knew was repugnant to the doctrine of Christ. Syluester was more vpright than to receiue that which hee knew could not bee receiued without the vtter ouerthrowe of the ministerie of the word. But if Constantine gaue that altogether which he is sayd to haue giuen, and that Syluester did not refuse his donation, both of them offended, because both dealt against the word of God.

I sawe what of late peeres, Augustine Steuchus, a man otherwise well learned, and of much reading, hath writtten touching Constantines donation against Laurentius Valla: but hee bringeth no sound arguments, though hee wonderfullie rage, and put all the force of his eloquence in vze, and finally, doe busilie heape together from all places, whatsoeuer by anie manner meanes may seeme to further this cause. And trulie that booke seemeth better worthe to be troden vnder foot, than to bee occupped in good mennes

handes. For that I make no wordes, that he calleth that ecclesiasticall kingdom of Rome oftentimes, eternall: whereas the kingdom of Christ and the Saintes is onelie eternall: doth he not most manifestlie place the Pope in the seate of Christ our Lorde? For after he had recited the testimonie of one Pope Nicholas, he forthwith addeth: Thou hearest that the high Bishop of Constantine is called God, & counted for God. This verilie was done when hee adorned him with that famous edict, hee worshipped him as God, as the successour of Christ and Peter. As much as he could he gaue diuine honours vnto him, hee worshipped him as the luely image of Christ. Thus farre he in the 67. section of his booke.

Neither hath he writtten that which is vnlke vnto this, 28. section. For hee remembryng certaine imaginati-ous of his own, conceiued of the Pope, hee saineth, I cannot tell what fruite woulde come thereof, if it were made known amongst the furthest Indians, that all the kingdoms of the worlde are gouerned by the Popes becke, that kings worship him as being a thing very well knowne to them that he is the successour of Christ, and therefore that they receiue him, not so much a mortall man, as God himselfe in him, who hath substituted him in his roome in earth, and therefore we ought to abstaine from reprochfull wordes, if he sinne in anie thing, as a man, because in him they worship the sonne of God.

These wicked reioycings, and these flattering or rather sacrilegious voyces would Peter haue suffered, thinke you? Who lifted by Cornelius when hee fell downe befoze him and woulde haue worshipped him, and sayd: Arise,

Augustine
Steuchus of
the donatiō
of Constantine.

I my selfe also am a man. We read also, that the Angell himselfe said vnto John, which fell downe and woulde haue worshipped at the Angels seate, See thou doe it not, for I am thy fellow seruant, and of thy brethren the Prophets. It is also wrytten of Herodes Agrippa, bicause hee repressed not the flattering voices of the people, which cried when he had ended his oration, It is the voice of a God, and not of a man, that therefore hee was stricken of the Angel of God, & hee rotted away, being eaten of wormes. Therefore we since we knowe, that Christ himselfe the sonne of God, doth raigne as yet in the Church, as to whom onelie all glozie and power is giuen, and hath not substituted anie man on the earth, in whom he will be worshipped and serued, we worship and serue Christ Iesus the sonne of God onelie, and vtterly abhorre the Pope as Antichrist, and a donghill God, or if you will, a god of the iakel-house, together with the sacrilegious clawbacks, and blasphemous flatterers.

The Lord in very deede said to S. Peter, Thou art Peter: and vpon this rocke I will build my Church, and I will giue thee the keies of the kingdome of heauen, &c. But what make these sayings to establish the Monarchie, prerogatiue, and dignitie of the Pope? Peter is commended of the Lord for the constancie of his faith: wherupon also he receiued his name, being called Peter, *Petra*, that is, of the rocke, wherein he seled himselfe by a true faith. Christ is that rock wherunto Peter staid. He heareth that this shall be the perpetuall foundation of the Church, that all shall be receiued into the fellowship of the church, who with a true faith confesse

with Peter, that Iesus Christ is the verie sonne of God, and rest vpon him as the onelie rocke and saluation. Moreover, the keies of the kingdome of God are promised vnto Peter: but when they are deliuered, they are not giuen to Peter alone, but to all the Apostles. For, the keies, are not (as these men imagin) a certaine dominion and iurisdiction, but the ministerie of opening and shutting the kingdome of heauen, to let into the Church, and to shut out, which is wrought by the preaching of the Gospell, as it shall anon be said moze abundantly. After the same manner when Christ said to Peter, Feed my sheep, he did not giue vnto Peter the monarchy of the whole world, and dominion ouer all creatures, but committed vnto him a part for all cure. Of which thing I haue spoken in my last sermon: as also else where both often and largely against the supremacie of the bishop of Rome. Vnto the auncient Writers of the Church which they obiect vnto vs, testifying I knowe not what of the supremacie of Peter, we will answer in one word, that we care not so much what the old writers thought here in, as what Christ the sonne of God instituted, and what the apostles (whose authoritie doth farre excell the iudgement of the old writers) practised, and what they haue left both in their writing and examples for vs to iudge and follow. Wherof I haue also spoken in the second Sermon of this Decade.

We haue almost gone further than we determined: therefore that we may draw to an end, we haue spoken of the order or office, which the Lord instituted in his church, & whom he hath placed ouer it, by whose labour he will establish, gouerne, further, and preserve his church. These things

things which remaine to be spoken, be finished, but moze wortie & moze we will put off vntill to mozrow. For excellent than that they ought to be they are longer than at this time can restrained into few woꝝds, &c.

Of calling vnto the ministerie of the word of God. What maner of men, and after what fashon ministers of the word must be ordained in the Church. Of the keies of the Church. What the office of them is that be ordained. Of the maner of teaching the Church, and of the holy life of the Pastors.

The fourth Sermon.



In this present Sermon, by Gods assistance, we will as bryefly and plainly as we can, set forth vnto you (dearely beloved) what maner of men ministers should be, and after what sort at this day, it behoueth vs to ordaine ministers, not speaking again of the office, but of persons meete for the office. For neither do I thinke it necessarie or profitable, to shewe at large, that that order or function instituted by Christ in the Church, sufficeth euen at this daie, to gather, gouerne, & prelerue the church of God on earth, yea, without these orders, which in these last ages new inuention hath instituted. For that doth the thing it selfe witnes, and the absolute perfection of the primitiue church anoucheth it. But that it may be plainly vnderstood of all men, whome it becomes the Church at this day to ordaine ministers, we wil speake a litle moze amply of the calling of the ministers of the Church.

Calling is no other thing, than a lawfull appointing of a meet minister. The same also may be called, both ordination, and election, though one woꝝde be moze large in signification than the other. Election goeth before by nature. For whom we chose, those we call. Ordination comprehendeth

either of them. But there are numbered almost of all men, fower kinds of calling. The two former are lawfull, the two latter are vnlawfull. And the first kinde is whereby ministers are called, neither of men, nor by man, but by God. As it is read, that Elsie the Prophet, and the Apostle Paule were called. This kinde for the most part is confirmed with signes or miracles: and is called a heauenlie and secret calling. The second kinde of calling is made of God indæde, but by the ordination of men. After which sort it is read that S. Mattheu, Luke, and Timothy were created ministers of the Church. This kinde is ordinarie, publique, bled of men, and at this day common, wherein indæde God calleth, bestowing necessarie gifts vpon his ministers, and appointing lawes to those that do elect, and they following those lawes, doe ordinarily elect him whom they by signes coniecture to be first called of God. I meane by signes, gifts necessarie for ministers.

Now the third kind of calling, which of the vnlawfull callings is the first, commeth indæde from men, but not from God: when as for fauour and rewards, some vnwortie person is ordained. And here is sin committed as well of those that are ordained, as of those that bear rule in the ordination.

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Of the calling vnto the ministerie, & the Kindes of calling.

Calling by fauour and giftes.

Of those that are ordained, when they desire to be placed in the ministerie, for which, either they doe not vnderstand, or they wil not vnderstand, that they be very vnfit, being destitute of necessarie gifts. Or else, when they are sufficiently furnished with knowledge of the scriptures and other things, yet they take not the right path to this function, that is to say, when they respect not the glorie of God, but their owne gaine. For there is required of them that are to be ordained, a testimonie of their owne conscience, and a secret calling, to wit, whereby we are well knowen to our selues, to be moued to take vpon vs this office, not through ambitio, not for couetousnes, not for desire to fede the bellie, nor of anie other lewd affection, but through the sincere feare and loue of God, and of a desire to edifie the church of God. Of which thing very eloquently & holily hath S. Paul writte in 1. Thes. 2. Beside this, the testimonie of other, of sound learning and skillfulnesse in things is also required. For all of vs please our selues, & esteeme our selues to be wortie, to whome the gouernment of the church may be committed, whereas we soly deceiue our selues. And they that haue the authoritie of ordination, doe offend, when as in ordaining of ministers, they regard not what God by lawes set downe, hath willed heer in to be done, and what the state and safetie of the Church requireth, but what is for the commoditie of him that is to be ordained. Oftentimes therefore, vnwortie persons are ordained. Or such as are vnlearned, and not verie sound. Or else such as are sufficiently learned, but not of good conuersation. Or such as are simple and are good Christians, but vnfit and vnskillfull pastoers. And vnto this

they are allured, through fauour or bribes. Wherefore they prouoke the most heauie wrath of almighty God vpon themselves, and make themselves partakers of al those sins, whether they are the authoers, in that they doe not vprihtly execute the charge which is committed vnto them. Our elders called this sinne Simonie, an offence punishable with no lesse punishment than shamefull reproch and death euerlasting. Antheimus the emperour writting to Armasius, among other things saith: Let no man make merchandise of the degree of priest-hood, by the greatnesse of price. But let euerie man be esteemed after his deserts, not according to that he is able to giue. Let that prophane thirst of couerousnes cease to beare rule in the church, & let that horrible fault be banished far off from holie congregations. After this maner in our time let the bishop be chosen, being chaste & lowlie, so as in what place so euer he com, he may purge al things with the vprightnes of his own life: let a bishop be ordained not with price, but with praiers. He ought to be so far from desire of promotion, that he must be sought for by compulsion: and being desired, he ought to shun it: and if he be intreated, he ought to flie awaie: let this onelie be his furtherance, that he is importune by excuses to auoid from it. For truly he is vnworthie of the ministerie that is not ordained against his will. Thus much he, who, if he should at this day come to Rome, he would think without doubt he were come into a strange world, yea, into the mart of Simon, not of Peter, but both of Magus the Samaritane, and Giesi the Israelite. The fourth kinde of calling is that whereby any man thrusteth

Simonie:

himselfe into the ministerie, of his owne private affection, being neither ordained of God, neither yet by man.

Of these kinde of men the Lorde saith in Jeremie, I haue not sent the, and yet they ranne. Cyprian writing vnto Antonianus, calleth such schismaticques, who vsurpe vnto them the office of a bishop, no man giuing it them. And this kinde of calling is vnproperlie called a calling. Wherefore it is euident, that in the Church, there must needes bee a calling, and that publique and lawfull, aswell for manie other causes, as especially for these, that the ordinaunce of God bee not neglected, and that the discipline of the church be retained, and that all men in the Church may knowe who are preferred to the Ecclesiasticall ministerie. Albeit therfore Paule the Apostle and Doctoz of the Gentiles in the beginning were not sent of men, neither by men, but of God onlie, yet the same Paule, at the commaundement of the holie Ghost, is separated by the Church of Antioch, together with Barnabas, to the ministerie of the Gentiles. After the same manner many other were sent, or called of god whom neuer the lesse it behoued to bee ordained also by men. For Paul in another place saith: And no man taketh this honor vnto himselfe, but he that is called of God, as was Aaron. And again, How shall they heare without a preacher, And howe shall they preach except they be sent, &c. As concerning that second kind of calling which is common, & at this daie receiued in the Church, and yet appointed by the Lorde, there are three things to be considered. First, who they be that call, that is, who haue right & authoritie to call, or to ordaine ministers. Secondly, who, or what maner

of men are to be ordained. Lastly, after what maner they that be called, are to be ordained.

And first of al, that the Lorde hath giuen to his church, power & authoritie to elect and ordaine fit ministers, we haue declared before, in the second sermon of this Decade, by the example of the ancient churches in the world, Ierusalem & Antioch: of which two, the church of Hierusalem did not only ordain 7. deacons, but also Matthias the apostle: & the church of Antioch separated into the ministerie the famous apostles of Christ, Paul & Barnabas. Wherevnto appertaineth that the churches of the Gentils being instructed of Paul & Barnabas, ordained the elders or governozs of their churches by election had by voices. The chiefest in this election were the pastozs themselves. For Peter governing the action, Matthias was created Apostle by the church. This form or order the ancient Church diligently obserued many yeeres. For Cyprian *Epist. lib. 1. Epi. 4.* The comon people (saith he) hath especially power either to choose worthy priests, or to refuse the that be vnwoorthy. Which thing also we see to descend from the authority of God, that the priest be chosen in the presence of the common people, before all menseies, and be allowed worthy & meete by publique iudgement and witness. As in Numb. the Lorde commanded Moises and saide, Take Aaron thy brother, and Eleazar his son, and bring them vp into the mount, before all the congregation. G O D commandeth the prest to be ordained before the whol congregation. That is, he teacheth & sheweth, that the ordaining of priests ought not to be done, without the knowledge of the people, being present,

Who may chuse ministers in the Church.

Actes 14.

Numb. 20.

Ierc. 23.

A calling necessary in the Church.

Actes 13.

Hebr. 5.

Rom. 10.

sent, that in their presence, either the vices of the euil might be discouered or the deserts of the good commended, & that that is a iust and lawfull ordaining, which shall be examined by the election and iudgement of al. Thus far he. This custom and maner endured to the time of S. Augustine. For it is to be seene in his 110. Epist. which witnesseth, that the people giuing a shout, Augustine ordained E-radus for his successor. In these latter times because the people made often tumults in the elections of pastors, the ordination was committed to chosen men of the pastors, magistrates, & people. These three kinds of men propounded or named notable men, out of whom he which was thought the best was chosen. There is somewhat of this in *Iustiniani Imp. Nouel. Constitut.* 123. They which thinke, that all power of ordaining ministers is in the Bishops Diocesans, or Archbishops hands, doe vse these places of the scripture. For this cause I left thee in Creta. (saith Paul to Titus) that thou shouldest ordaine elders in euery citie. And againe, Laie hands suddenly on no man. But we saie, that the Apostles did not exercise tyrannie in the Churches, and that they themselues alone did not execute all things about election or ordination, other men in the church being excluded. For the Apostles of Christ ordained bishops or elders in the church: but not without communicating their counsell with the churches, yea, and not without hauing the consent & approbation of the people. Which may apper by the election or ordination of Matthias, which we haue now once or twice recited. Truly the Lord in the law said to Moses: Thou shalt appoint thee Iudges. But in another place he saith: Thou shalt

seek out among al the people, whom thou maist make rulers. And againe, Moses vnto the same people, Bring you men of wisdom and vnderstanding, & I will make them rulers ouer you, &c. Therfore as Moses doth nothing of his own wil in the election of the magistrate, though it were said to him, Thou shalt appoint thee Iudges, but doth al things communicating his counsel with the people: so vndoubtedly Titus, though it were said vnto him Ordaine elders in euery citie, yet he vnderstood, that hereby nothing was permitted to him which he might doe priuately as he thought god, not hauing the aduise & consent of the churches. Therfore they sin not at al, that shaking off the yoke & tyrannie of the bishops of Rome, for god & reasonable causes, doe recouer that ancient right grated by Christ to the churches. Neither makes it any great matter, whether discret men chosen of the church, or the whole church it self do ordaine fit ministers, & that either by voices, either by lots, or after some certaine necessarie and holie maner. For in these things godly men will not moue contention, so that all things be done holily and in order.

Master Bullinger hath written more largely of this matter els where, in these words. Because amongst the tumultes and factions of the People nothing was done according to the prescript of Gods word, but all things done vpon affections, wherby the worst were ordained in stead of the best: To the end that this might not be, and that the best, the learnedest, and the godliest ministers might be appointed vnto Churches, the whole right of choosing them was graunted vnto Bishops &c. *And a little after.* Wherefore if any (of the Bishops) do well vse this right or authoritie to the edifying of the Church, it is very well: But if any of them do abuse it through Tyranny, let them either be brought into good order by the godly Magistrate, or els let the right or authoritie to appoint ministers, be put from them.

Deut. 1.

Titus. 1.

1. Tim. 5.

Deut. 16.

Exod. 18.

Bullinger in his second booke of the institution of Bishops.

But I will not here rip vp the crafts, deceits, practises, and greivous wars taken in hand for this right of ordaining, with shedding of much blood, spoilings and lamentable burnings of countries. The histories of the acts of Henrie the 4. and 5. and also of the affairs of the Frederikes, do most evidently witness how impudently & abominably the Popes of Rome, with their swozne friends the bishops have behaved themselves. Peradventure I shall have occasion to speake of this matter elsewhere more at large.

Now we wil declare what maner of men it becometh to ordain ministers, truly not who lust, but the most choicest men of sound religion, furnished with all kinde of sciences, exercised in the Scriptures, cunning in the mysterie of faith and religion, strong & constant, earnest, painfull, diligent, faithful; watchfull, modest, of a holie and approued conuersation, least through their corruption of life, and scant god name and fame, the whole ministerie become vile, & that which with wholesome doctrine they build vp, their wicked life do pul downe againe. We wil rehearse the rule of the Apostle, fully comprehending all things pertaining to this matter, Thou shalt ordaine elders or bishops, saith he, if anie be blamelesse, the husband of one wife, hauing faithfull children, which are not slandered of riot, neither are disobedient. For if a man cannot rule his owne house, how shal he care for the Church of God? For a bishop must be blamelesse as the steward of God: (for it is required in the disposers that a mā be found faithful) not froward, not angrie, no striker, but gentle, not giuen to wine, not couetous, not giuen to filthie lucre, but haborous, one that loueth goodnes,

watchful, sober, righteous, godly, temperate, modest, apt to teach, holding fast the faithful word, which is according to doctrine, that he may be able both to exhort in wholsom doctrine & to imroue them that saie against it, & to stop their mouthes. No yong scholler, least he being puffed vp, fall into the condemnation of the diuel. He must also haue a good report of them that are without, lest he fall into the rebuke and snare of the diuel. All these are the words of the Apostle recited out of the 1. Epist. to Timothie, & in his Epist. to Titus. Wherefore exact iudgement, and great diligence shal be verie needful in this case, to discusse all the points of doctrine & life. I say there shal be needfull of a strait triall of life, & perfect examination of learning: for this is not a matter of small weight, the whole safetie of the Church hangeth hereupon. If any vnworthie and vnlearned be ordained, the whole Church for the most part is neglected, lead astray, and ouerthrowen. But we do not meane a childlike and schollerlike examination, but a graue & strait examination of knowlege in the scripture, and the true interpretation thereof, of the charge of a pastor, of the mysteries of sound faith, and of other such like points. And yf the elders in times past, wer very diligent in these things it may appere by that which Aelius Lampridius in the life of Alex. Seuerus rehearseth, that it was the maner among the Christians, to offer y names of their bishops to the whole church, afoze they were receiued, if happily any among the people wold thew a reason that he were vnworthie of such an office. Whereupon Iustinian the Emperour, Const. 123. If in the time of ordination (saith he) any accuser stand vp & say, he is vnworthie to be ordained, let all

Censure and examination

What maner of men are to be ordained ministers.

Tit. 1.

1. Tim. 3.

2. Cor. 4.

What maner of examination the old Bishops vsed.

all things be deferred, & let examinatioⁿ and iudgement first be had. And heere I will at this present recite the decrees of the 4. councell Carthage vpon this matter, which is after this sort: When a bishop is to be ordained, let him be first examined whether he be by nature wise, if he be able to teach, if he be temperate in behauior, if chaste in life, if he be sober, if careful about his owne busines, if lowly, if curteous, if merciful, if learned, if instructed in the law of the Lord, if warie & careful in the sense & meaning of the scriptures, if exercised in the opinions of the church: & aboue all things if he teach y^e grounds of faith with substantiall wordes (or perhaps of lesse moment) that is to say, confirming that the father, & the son, and the holie Ghost, are one God, & auouching the whole Godhead of the Trinitie, to be coessentiall, & consubstantiall, and coeternal, & coomnipotent, if he acknowledge euery person by himselfe in the Trinitie, to be perfect God, & the whole th^{re} persons, one God, if he beleue the incarnatioⁿ of God, not wrought in the father, neither in the holie Ghost, but in the sonne onlie: so that he who was the sonne in God the father, the same should be made the son of man in the manhood of his mother, very God of the father, & very man of his mother, hauing flesh in the wombe of his mother, & hauing in him a humane & reasonable soule together of either nature, that is to say, God & man, one person, one son, one Christ, one Lord, creator of all things, & the autho^r, Lord and gouerno^r of all creatures, with the father & the holy Ghost: who suffered a true suffring of his flesh, died with the true death of his bodie, rose againe with the true taking againe of his flesh, & a true taking againe of his soule, wherein he shal come to iudge the quicke and the

dead. He must also be asked if he beleue one, & the selfesame autho^r and Lord of the new & old testament, that is to saie, of the law, the prophets, and apostles, if the diuell became euill not by creation, but by choice. He must also be asked, if he beleue the resurrectioⁿ of this flesh which we beare, and none other, if he beleue the iudgement to come, & that euery one shal receiue according to that they haue done in the flesh, either punishments, or rewards: if he forbid not marriage, if he condemn not Bigamie or second marriage, if he condemne not the eating of flesh, if he haue fellowship with penitent persons that are reconciled, if he beleue that all sins in baptisme are forgiven, as wel originall sin, wherein we are bozne, as also those which we commit willingly: if he beleue that none which are without the catholik church can be saued, &c. When he shal be examined vpon all these points, and found fully instructed, then let him be ordained a bishop, with the consent of the clergie and laitie, and by the assemblie of the bishops of the whole prouince, and especially of the Metropolitane. This councell is said to be celebrated in the yeere of the Lord 400.

But I do not rehearse these things to that end, as if I staicd my self vpon the decrees of councels and men, or as if I thought all things which pertaine to true saluation and perfection, were not contained in the holie scriptures, but to admonish our aduersaries that their maners and doings at this date, do not onely not agr^{ee} with the examples and doctrines of the Apostles, but not so much as with the decrees of the auncient wzriters, if happily they may enter into themselves, and leauing the diuerse doctrine of men, they may receiue the most auncient tradition,

and the most infallible doctrine of the holie Apostles.

I come now to the declaration of the last point, that is to say, after what manner they that be called are to be ordained. The apostles in their ordinations, exhorted the church to fasting and prayer: and they that were called, they placed and set in the sight of the Church, and laying their hands vpon the heads of them that were ordained, they committed the Churches vnto them. Of the laying on of hands I haue spoken else where. It was a signification of the charge committed vnto them. Neither is it read, that among the old fathers there was any other consecrating of pastours. As also all their things were simple & not sumptuous in the primitive & Apostolique Church. In the ages following ceremonies increased, but yet so, that at the beginning to some they seemed not altogether to haue exceeded measure. But to mee that seemeth to beouer much, which at mans pleasure is added to Gods institution. And, I praise you, what need is there to patch mens fancies & customes vnto the institutions of the apostles? Why doth not the laying on of hands suffice the, since it sufficed the blessed Apostles, who were far holier than thou, and moze skillfull in heauenly matters? There was afterward added oile, there was also added the booke of the Gospels. For after this maner the fourth counsell of Carthage decreeth, When a Bishop is ordained, let two Bishops place & hold ouer his head & shoulders the booke of the Gospels, and one powring vpon him the blessing, let all the other Bishops that are present touch his head with their hands. They of later time haue added here vnto a pall. But at this day there is no ende of ceremonies,

nay rather of follies. If any man doe diligentlie compare their ceremonies with the attire of Aaron and the Jewish Priestes, hee will sweare the whole Aronisme is brought again by them into the Church, yea, that this is moze sumptuous and burdensome, yea and that contrarie to the doctrine of the Gospel. That at this time I asseme not their consecration to be both infamous, & fully stuffed with exesse, pride, and offence, and by that meanes to be intollerable. There is another thing to be noted, which is, that albeit among the olde fathers, consecration increased by the multipling of ceremonies, yet was it fræly bestowed, neither was there any thing either in it, or in the whole Church of Christ set to sale. But at this day how deere palles are solde, by that Romish Canaanite, and with howe great costes consecrations are made, it is a shame euen to speake. Gregorie in the council at Rome celebrated in the time of Mauricius, and Theodosius, among other things thus decreeth: Following (saith he) the auncient rule of the fathers, I ordaine, that there be nothing at anie time taken of ordinations neither for the giuing of the pall, nor for the deliury of the buls. For seeing that in ordaining of a bishop the high bishop laieth his hand vpon him, and the minister readeth the lesson of the Gospel, and the notarie writeth the epistle of his confirmation: As it becommeth not the bishop to sell the hand he laieth on: so neither the minister nor the notarie ought in the ordination, either the one to sell his voice, or the other his pen. But if any man shall presume to take any gaine therby, he shall be sure before the iudgement seate of almightie God to vndergo the sharp-

The pall was
in olde time
freely giuen.

How they
that are called
are to be
ordained.

Actes 13.
Actes 1.
1. Tim. 4.
2. Tim. 1.

A pall.

sentence due to so horrible an offence. Yet fourthwith he addeth, But if he that is ordained, not required, but of his owne free will, onelie for fauours sake, will offer any thing, we grant he may. I haue hitherto declared what maner of men, & after what sort bishops or pastours must be ordained in the church of God. And albeit out of those thinges it may easilie be gathered, why at this daie we suffer not our selues to be ordained of those who are called & seeme to themselves to be the onely lawful ordinaries, that is to say, such as in the Romith church by continuall succession descende from the Apostles, I will yet, if I can declare the cause somewhat more plainly. Of the continuall succession of Bishops or pastours, and of the church, I haue spoken elsewhere, so that it were superfluous here to reapeate and rip by the same againe. I haue also proued, that our Churches are the true churches of God, though they agree not with the late bystart church of Rome. And it is euident, that true Churches haue power to ordaine pastours, whether it be done by the voyces of the whole church, or by the lawful iudgement of such as are chosen by the church. Wherevpon it consequently followeth that they are lawfully ordained, which our or rather which the churches of Christ doe ordaine. And there are weightie causes, why the holy churches of God doe refuse to haue their ministers ordained of Popish ordinaries. For Saint Paule saith: Though we, or an angel from heauen should preach anie other Gospell vnto you, than that which we haue preached vnto you, let him be accursed: But these men preach an other Gospell beside that which Paule preached: which thing

we will haue to be vnderstode as touching the sense (wherin there is more daunger) and not as touching the wordes. And therefore from heauen these men are stricken with this curse or excommunication. But who can abide to be ordained of them, that bee stricken with a curse or excommunication? Moreover, the chiefe thing in the ordination is the doctrine of the Gospell. Seeing that to this end, especially, ministers of the church are ordained, that they preach the pure Gospell of Christ vnsignedly vnto the people, and without mingling of mans traditions. But this very thing they doe not onelie most strictly forbid them that are ordained, but also they compell them to abiure by a certaine kinde of othe which they offer vnto them. For they are bounde by that wicked othe, not vnto Christ, but to the Pope against Christ. For among other things thus they which are elected bishops, take their othe: I. N. elected bishop of N. from this time forth, will be faithful and obedient to blessed Peter, and to the holie Apostolike church of Rome, and to our Lord N. the Pope, and to his successors entering canonically. The counsel which they shall commit vnto me, by themselves or messengers, or by their letters, to their hindrance, I will not willingly disclose to any man. I will be a helper vnto them to retain and defend against all men, the Popedom of Rome, and the royalties of S. Peter. I will doe my endeavour, to keepe, defend, increase, and inlarge the rights, honours, priuileges, and authoritie of the Church of Rome, of our Lord the Pope, and of his foresaid successors. Neither will I be in counsell, practise, or treatie, wherein shall bee imagined against

Why we receive not orders at the hands of Popish bishops.

The oth of Popish bishops.

our Lord the Pope himsele, or the same church of Rome, any sinister or preiudiciall matter to their persons, right, honour, state, or power. And if I shall vnderstand such things to be imagined or procured by any, I will hinder the same as much as lyeth in me, and with as much speede as conueniently I may, I will signifie the same to our said Lord, or to some other, by whom it may come to his knowledge. The rules of the holy fathers, the decrees, ordinaunces, sentēces, dispositions, reseruatiōns, prouisiōns, and commandements Apostolicall, I wil obserue with my whole might, and cause them to be obserued of other. Heretiques, Schismatiques, & rebels against our Lord the Pope, I will persecute, and to my abilitie fight against. Since these men are swozn thus after this maner, who I pray you that is a faithfull louer of Iesus Christ, of his Church, of true faith, yea, and ad ther vnto of the common wealth, can abide to be ordained by such: There is no talke in their oth of the Gospel, neither of our Lord Iesus Christ himsele. There is no mention of the holy scriptures: but of the rules and ordinaunces of the fathers there is most diligent mention. Peter is named, but not that Apostle of Christ, sateng, Siluer and golde haue I none, but another, I know not who, hauing kingly dignitie. Indeede the Apostolique church is named, but by and by, by interpretation they adde, what maner of church they would haue vnderstood, and call it the papaltie. This papaltie, not the church of God, I saie the papaltie, and the honors, priuileges, and rightes of the popedome against all men, beholde, they promise they will defend this against all men. For they acknowledge the pope to be

their Loyde, against whom they will haue nothing to be imagined, yea, if they may know that other doe deuise any thing against the pope, and pope dome, they promise discouerie thereof, and faithfull helpe. But I think not that any man can binde himsele moze straitly to one. Neither is it vnknown that those whom they call heretiques, are not enimies to the christian faith, nor teachers of opinions contrarie to the scriptures, but rebels to the Pope: they are, I say, they, who as they neglect the decrees and lawes of the pope: and preach the scriptures only, so they giue all the glorie vnto Christ, as to the onelie head, and high priest of the Church, and therfore they teach that the Pope is neither the heade, neither the high Priest of the Church. But who louing true godlinesse, can binde himsele with such an oth: Who will renounce and forsake the friendship of Christ, and humble himsele to become the bondslaue, and fote-stole of the Pope of Rome? To be chozn, who will desire to be ordained a minister of Christ and of his church, at the handes of those that haue done after this manner? Here may be added that in the consistorie of Rome, all thinges as touching holie orders, are most corrupt, in so much, as scarce any small tokens of Christes institution doe appere. I will not rehearse at this present, that there are many newe constitutions of men, ioyned vnto them, that in a manner there remaineth no voice of the Church in the ordination of pastours, that there is no choyce made of such as the church deputeth there abouts. For the right of presentation, collation, and confirmation, being disperfed among manie, with some is become euen an heritage, so as both halues and halfe

foles may be made ministers or by shoppes: and neither can I let this thing passe, that with them is lost that true examination, & sharpe pastorall discipline. In deede there remaineth examinatio, but altogether childish, in the which lightly they that are ordained, are asked that which scholers in common scholes are wont to be demanded, whether one can read well, construe well, sing, and be cunning in their numbers? They can not denie this thing, neither also this, that prests are ordained moze to reade, to sing, and saye masse, than to gouerne the church with the word of God. Whereby the moze regard is had of the voice, that it be apt for singing, than of skilfulnes or experience in the holy scriptures.

But they thinke the matter is cunninglye handled, if some skilfull lawyer be preferred to the office of a Pastour. For it seemeth for the most part to be moze profitable to pleade cunninglye in the Court, for the increase and mayntenance of ryches, than to preach well in the church for the winning of soules? What? do not we see men sent from the law, and out of the courts of Kings and Princes to possesse Churches, sifter for any thing else, than to gouerne the Churches of God? for ecclesiasticall offices are begun to be counted as Princes Donations: wherevpon they are also called Benefices.

The Bishops of Rome themselves, haue bestowed Priesthoodes vpon their cokes, rauencous soldiers, barbars, and muletours: and this was farre moze honestie, than when they bestowed them vpon barbares. A great many of Priestes thrust themselves into the holie ministerie, by violence and symonie, which office ne-

uerthelesse, haue neither coulde nor woulde execute well. And they that are receiued by an honeste title, are receiued thzough commendation and fauor.

Herein auailleth much, either affliction or kindred, and consanguinitie. In all these, there is a greater regard had of the belly, than of the ministerie: they prouide better for those which are counted priestes, & are no priestes, than for the church of God, and saluation of soules. But by this meanes, all things go to wracke in the church, and the flock of God is oppressed with the weight and ruine of the shepheards.

Wherevnto pertayneth the pluralitie (as they call it) of benefices. Some one, either soldier or curtisan oftentimes rakes to himselfe, the Pope offering it to him, halfe a dozen benefices or moe, of which benefices they take no further care, but to receiue the gain. For he neuer teacheth, naie, he is verie seldome at his flocke, vnlesse it be when he sheareth them. In the meane time the Lordes flocke is neglected, and perisheth. For the vicars which are set ouer the flocke by them, for the most part are vnlearned and hirelinges. He that is content with least wages, is placed ouer the flocke, what manner of one soeuer he be. And hee seemes to haue learning enough if he can read, sing, saie masse, heare confessions, annoint, and reade the Gospell out of the booke vpon the Sundaie. That which remaineth mozeouer to be done, seemeth to them to be small matters. I am ashamed and soerie to rehearse, what a censure for reformation of manners remaineth in the Church. The thing it selfe crieth, and experience witneseth, that vnworthie persons are not shut out from this holie ministerie. For with-

out difference all are admittod, and as yet whoremongers, drunkards, diceplaiers, and men defiled, yea, ouerwhelmed with diuers heinous crimes, are suffered in the ministerie. But least they should saeme to doe nothing herein, the bishop asketh at giuing of orders, Who are woorthie of honour? And his Chauncelloz or the Archdeacon sorthwith answereth the bishop, who befoze that time neuer saue or heard, what manner of men they are of whome he beareth witness. They are woorthie. Moreover, they vse so manie, and such kindes of ceremonies in their consecration, that he that is studious of the truth of the Gospell, cannot receiue them with a safe conscience. These causes, and other not vnlike, make vs that we can so much lesse abide to be ordained of the ordinaries or bishops of the Romish church.

The last point remaineth, which I purposed to declare in the beginning of this treatise, which is the office of the ministers that are ordained in the church. I can shew you in one word, to gouerne the Church of God, or to feede the flocke of Christ. For Paule the Apostle speaking vnto the pastozs of Asia, saith: Take heede vnto your selues, and to al the flocke ouer the which the holie Ghost hath made you ouerseers, to rule (or feed) the church of God, which hee hath purchased with his owne blood. And the pastozs doe gouerne the church of God with God his worde, or with wholesome doctrine, and with holie example of life. For S. Paule saith againe vnto Timothie, Be thou vnto them that belecue an example in word, in conuersation, in loue, in spirit, in faith, and in purenesse. He writeth also the same vnto Titus 2. chap.

But soz so much as the Papists doe sozge far other things of the office or function of bishops, and doe confirme the same, as they also doe their other trifles, by the authozitie or power of the keyes, as I said when I entreated of the power of the Church: I will therefore first of all speake somewhat (and that as much as I shall thinke to be sufficient for this matter) as touching the keyes.

A key is an instrument verie well knownen to all men, wherewith gates, doores, and chests, are either shut or opened. It is transferred from bodily things vnto spirituall things, and it is called the key of knowledge, and of the kingdome of heauen. For the Lorde saith in the Gospell of Luke: Woe vnto you interpreters of the lawe: for yee haue taken awaie the key of knowledge, yee enter not in your selues, & them that came in ye forbad. The same sentence S. Matt. bringeth sorth after this sort: Woe vnto you Scribes and Pharisies hypocrites, bicause ye shut vp the kingdome of heauen before men: for ye your selues go not in, neither suffer ye them that would enter to com in. Behold that which Luke calleth, to Take awaie they key of knowledge, that Matthew erpoundeth, To shut heauen. The key thercoz of knowledge is the instruction it selfe as concerning a blessed life, by what meanes we are made partakers thereof. He taketh awaie the key, which instructeth not the people of true blessednes, or else is a hinderance, that other cannot instruct them. Therefore the keyes of the kingdome of heauen, are nothing else, but the ministerie of preaching the Gospell, or word of God, committed by God vnto his ministers, to that ende that euerie one may be taught

Of the keyes
of the church

Luke 11.

Matth. 23.

What the
office is of
those that
are ordain-
ed in the
Church.

Acts. 20.

2. Tim. 4.

taught which way leadeth vnto heauen, and which way carrieth dolone vnto hell. These keyes the Lorde promised to Peter, and in him to all the other Apostles, when hee saide, I will giue thee the keyes of the kingdome of Heauen. And what soeuer thou shalt binde in earth, shall be bounde in heauen, & what soeuer thou shalt loose on earth, shall be loosed in heauen. Let vs inquire therefore, when the keyes were deliuered to Peter and to the rest. And the agréable consent of all men is, that they were giuen in the day of the resurrection. But it is euident the same daie, the ministerie or function of preaching the Gospell, was committed to the Apostles: whereby it followeth, that the keyes are nothing else, but the ministerie of preaching the Gospell among all Nations. For this thing is declared vnto the worlde, that saluation purchased by Christ, is communicated to them that beleue, and that hell is open for the vnbeleuers. But now let vs heare the testimonies of the holie Euangelistes. John the Apostle and Euangelist saith, The Lorde came vnto his disciples, and saide, Peace be vnto you, As my Father hath sent me, so sende I you. And when he had said that, he breathed on them, and saide vnto them, Receiue the holie Ghost, Whosoeruers sins yee remit, they are remitted vnto them, and whosoeruers sins yee retaine they are retained. These sayings agré with the words, where by he promised the keyes, for there hee saide. Whatsoeuer yee shall binde in earth shall be bound in heauen. Here he saith, Whosoeruers sinnes yee retaine, they are retained. Where hee saide, And whatsoeuer yee shall loose in earth, shall bee loosed in heauen.

Here he saith, Whosoeruers sins yee remit, they are remitted vnto them. Therefore to binde, is to retaine sinnes, to loose, is, to remit sinnes. You will saie, howe doe men remit sinnes, since it is written, that onely God forgiveeth sinnes: Let other testimonies therefore of the other Euangelistes be adioyned, expressing that the same historie was done in the day of his resurrection. Luke saith, Then the Lord opened their vnderstanding, that they might vnderstande the scriptures, and saide vnto them, Thus it is written, and thus it behoued Christ to suffer, and to rise againe from the dead the third daie. And that repentance and remission of sinnes shoulde be preached in his name among all nations. And Mark saith, Hee appeared vnto them as they sate together, & reprobued them of their vnbeliefe, and hardnesse of heart, and he saide vnto them, Go ye into all the world, and preach the Gospell to euerie creature, He that shall beleue and be baptised shall be saued, but hee that will not beleue, shall be damned. Therefore God onely forgiveeth sinnes, to them that beleue in the name of Christ, that is to saie, through the merites and propitiation of Christ: but that sins are forgiven, the ministers doe assuredly declare by the preaching of the Gospell, and by that preaching doe binde and lose, remit and retaine sinnes. The matter will be made plainer by an example or two. Saint Peter speaking vnto the Citizens of Jerusalem, Repent yee, saith hee, and let euery one of you be baptised in the name of Iesus Christ, for the remission of sinnes, and yee shall receyue the gift of the holie Ghost. And so Saint Peter vsed the keyes

Luce. 24.

Mark. 16.

Actes. 2.

rem

Marth. 16.

John 20.

How the A-
postles did
bind & loose.

committed vnto him after this man-
ner: hee loseth in earth, and remit-
teth sinnes vnto men, that is promi-
sing to them that belæue assured re-
mission of sinnes, thozough Christ.
Which message G O D hath confir-
med, giuing remission of sinnes vnto
the faithfull, as they belæued. More-
ouer, the keeper of the prison at Phi-
lippos, beeing amazed, saith to Silas
and Paule, Sirs, what must I do to
bee saued? The Apostles answered,
Beleeue on the Lord Iesus, and thou
shalt be saued, and thy whole house-
holde. The Apostles losed him that
was bounde, and forgaue him his
sinnes, by the keyes, that is, by the
preaching of the Gospell: which Gos-
pel since he belæued in earth, the Lord
iudged him to be losed in Heauen.
These thinges are taken out of the
Actes of the Apostles. In the same
Actes we reade examles to the con-
frarie in this manner. The Jewes be-
ing filled with the indignation, spake
against those things, which were spo-
ken of Paule, and railed. But Paule
and Barnabas waxed bold, and said,
It was necessarie that the worde of
God shoulde first haue been spoken
to you: but seeing you put it from
you, and thinke your selues vnwoor-
thie of euerlasting life, lo, we turn to
the Gentiles.

Actes 16.

Actes 13.

Actes 18.

Agayne, when the same Paule
at Cozinth had preached Christ to
the Jewes, and they resisted and re-
uiled, The Apostle shooke his ray-
ment, and saide, Your bloude bee
vpon your owne heads: I am cleane:
from hencefoorth I will go vnto the
Gentiles. And so hee did binde the
vnbelæuers. And G O D confirmed
the preaching of Paule: bicause it
procèded from God himselte. And
vnlesse you put the proper and true

keye into the locke, you shall neuer o-
pen it.

The true and right keye, is the
pure warde of God: the counterfeite
and thæuith keye, is a doctrine and
tradition of man, estranged from
the worde of God. I thinke I haue
sufficiẽtlye proued by euident testi-
monies of the scripture, that the keyes
giuen to the Apostles and Pastours
of the Church, and so to the Church
it selfe, are nothing else, than the mi-
nisterie of teaching the Church. For
by the doctrine of the Gospell, as it
were with certaine keyes, the gate of
the kingdome of heauen is opened,
when a sure and readie meane and
waie is shewed, to come to attaine
vnto the participation of Christ, and
the ioyes of euerlasting life by true
faith.

To the testimonie of God, mans
recorde agreeth. For Saint Iohn
Chrylostome vpon Mattheu, Chap-
ter 23. The keye (saith hee) is the
word of the knowledge of the scrip-
tures, by which the gate of truth is
opened to men. And the keye-bea-
rers are the Priests, to whom is com-
mitted the word of teaching and in-
terpreting the scriptures. Other te-
stimonies of olde interpreters of the
Scriptures, differing nothing from
these of ours, for that I am desirous
to be brieue, I do not bring.

Since these thinges are thus (bye-
thyen) and are deliuered vnto vs in
the expresse Scriptures, we will not
therefore greatlie passe, what the pa-
pisses babble, touching the power of
the keyes, and what offices, dignities,
preferments, and I knowe not what
other thing, and what authoritie of
Priesttes, they deriue from thence.
We haue learned, not out of the
wordes or opinions of men, but out

of the manifest worde of **G O D**, that the keyes are the ministerie of the preaching of the worde of God, and that the keyes are giuen to the Apostles, and to their successours, that is to saie, the office of preaching remission of sinnes, repentance, and life euerlasting is committed to them.

Wherebpon we nowe conclude this, that the chiefe office of a Pastour of the church, is, to vse those very keyes which the Lorde hath deliuered to his Apostles, and no other: that is, to preach the onelie and pure worde of **G O D**, and not to fetch anie doctrine from any other place, than out of the verie worde of **G O D**. For there is a perpetuall and inuincible lawe at this date also laide vpon our Pastours, which we reade was laide vpon the most auncient gouernours of the Church, the Lorde him selfe witnessing in Malachie, and saying: My couenant was with Leuie of life and peace, and I gaue him feare, and hee feared me, and was afraid before my name. The lawe of truth was in his mouth, and there was no iniquitie founde in his lips, he walked with mee in peace, and equitie, and turned manie from their iniquitie. For the Priestes lippes shoulde preferue knowledge, and they shoulde seeke the lawe at his mouth: for he is the messenger of the Lorde of hostes.

Againe, the Lorde saith to Ezechiel, Thou shalt heare the word at my mouth, & giue them warning from mee. In Ieremie the Lorde saith: The Prophet that hath a dreame, let him tell a dreame, and he that hath my worde, let him speake my woorde faithfullie. Hee expresselie puts a difference betwene heauenlie things and earthly things, betwene

those thinges which are of the worde of **G O D**, and those that are feigned and chosen by man, which he willesh to let passe as vncertaine things, and as dreames. For he immediatly addeth, Is not my word as fire, saith the Lorde, and like a hammer that breaketh the harde stone?

And againe, Heare not the words of the Prophetes that preach vnto you and deceiue you: truly they teach you vanitie, for they speake the meaning of their owne heart, & not out of the mouth of the Lord. Therefore all the true Prophetes of **G O D**, haue this continuallie in their mouth, Thus saith the Lorde, The mouth of the Lorde hath spoken it. And therefore they deliuered vnto the people, nothing contrarie vnto the worde of God. The olde people had also the scripture. And the prophetes were nothing else but interpreters of the lawe, applieng the same to the place, time, matters, and persons.

Also our Lorde Iesus Christ saith oftentimes, that his doctrine is not his owne, but the Fathers. Which thing, if you vnderstand literally and according to his wordes, I knowe not whether anie thing can bee spoken more absurde. Therefore the Lorde meaneth that his doctrine is not of man, but of God. Doth not hee sende vs continuallie to the writings of the Lawe and the prophetes, and confirmeth his owne sayings by them? But **C H R I S T** is the onely teacher of religion, and maister of life appointed vnto the vniuersall Church by **G O D** the Father.

To this Church hee himselfe also sending teachers, and shewing them what they should deliuer, saith:

Teach

Vhence
doctrine is to
be fetcht.

Mal. 2.

Ezech. 3.

Ierem. 23.

Matt. 28. Teach them to obserue those things which I haue commanded you. **Al-**

Mark. 16. so, Goe into the whole worlde and preach the Gospell to all creatures.

Rom. 1. But the Apostle Paule witnesseth, that the Gospell was promised by the prophets of God in the holie Scriptures. And this doctrine receiued of Christ, the Apostles deliuered to the nations, adding nothing vnto it, taking nothing from it: and therewith all also they expounding the ancient writings of the Prophets: yet neither in this matter trusting any thing to their owne wit, nor being ruled by their owne iudgement. For the Apostle Peter saith: As euerie man hath receiued the gift, euē so minister the same one to another, as good stewards of the manifold graces of God. If any man speake, let him talk as the words of God. Tertullian also in his booke intituled; *De praescript. haeretic.* (which I haue also elsewhere rehearsed) expressly saith: It is not lawful for vs in any thing to rest vpon our own fancie or iudgement, neither yet to be negligent markers, what anie other man bringeth forth of his own braine. We haue the Apostles of the Lord for authors: for not they themselves, did choose anie thing which they might establish after their owne fancie, and the doctrine which they receiued of Christ, they faithfully deliuered to the nations. And therefore if euen an Angell from heauen should preach any otherwise, he shall be accursed at our hands. Thus far he. We haue mozeouer shewed in our sermons of faith & of the church, that faith dependeth vpon the onely word of God, and that it wholly stayeth vpon the onely word of God: and also that the churches of God are builded and preserued by the word of

God, and not by mans doctrine: all which seeme to appertaine to this matter. Neither is it left to the Bishops of the Church of Christ, as the Popish pastors do falsely boast, to ordaine new lawes, and to broach new opinions. For the doctrine which was deliuered to the Apostles of Christ, is simple to be receiued of the church, and simple and purely to be deliuered of the Pastors to the Church, which is the congregation of such as beleeue the worde of Christ. And who knoweth not that it is saide by the prophet, All men are liers, God onelie is true? And the church is the pillar and ground of truth, because as it staieth vpon the truth of the Scriptures, euen so it publisheth none other doctrine than is deliuered in the scriptures, neither receiue it being published. And who is he that will challenge to himselfe the glorie due vnto God onelie: God is the onelie lawe-giuer to all mankinde, especially in those things which pertaine to religion, and a blessed life. For Esai saith: The Lorde is our iudge, the Lorde is our lawe-giuer, the Lorde is our king, and he himselfe shall be our Sauour. And S. James also saith: There is one law-giuer which is able to sane, and to destroy.

God challengeth this thing as proper to himselfe, to rule those that are his, with the lawes of his word, ouer whom he onely hath authoritie of life and death. Mozeouer, those lawes can not be godlie, which presume to prescribe and teache faith and the seruice of God after their owne fancie. The doctrine concerning faith, and the worship of God, vnlesse it be heavenly, is nothing lesse, than that which it is said to be. God onely teacheth vs what is true faith, and what

The bishops are not permitted to make new lawes.

Esai. 33.

James. 4.

Worship

worship he delighteth in. And therefore in Matthewe, the sonne of God pronounceth out of Esaiæ, In vaine do they worship me, teaching for doctrines the commandements of men. Joyne heereunto also, that from the newe constitutions of men, there springeth alwaies by a wonderfull neglecting, yea, and contempt of the worde of God, and of heauenly lawes.

For through our owne traditions, as the Lorde also saith in the Gospell, we go astray, and despise the commandements of God.

Now since it is manifest, frō whence the Pastor or Doctoz must fetch his doctrine, to witte, from no other place than out of the scripture of the old and new Testament, which is the infallible, & vndoubted worde of God, & that therefore this doctrine is certaine and immutable: There remaineth nowe also something to be spoken of the manner of teaching, which the teacher or pastor of the Church ought to followe. And here I will onely briefly touch the short summe or effect of matters.

Afore all other thinges therefore, it is required of Pastours that continually they account that to bee spoken vnto them, which the Apostle commaunded to be often tolde to Archippus. Take heede to the Ministerie that thou hast received in the Lord, that thou fulfill it.

And mozeouer, that they neuer turne away their eyes from that liuely picture of a good and euill shepheard, which Ezechiel that famous Prophet setteth out after this manner. Thus saith the Lorde GOD, woe be vnto the shepherdes of Israel that feede themselues: shouldest not the shepherds feede the flocks? yee eate the fat: yee cloath you with

the wools: ye kill them that are fed, but ye feede not the sheepe: the weak haue ye not strengthened, the sicke haue ye not healed, neither haue ye bound vp the broken, nor brought againe that which was driven away, neither haue yee sought that which was lost: but with crueltie & with rigor haue yee ruled them. And againe, I will feede my sheepe, saith the Lord God, I will seek that which was lost, & bring againe that which was driven away, and will binde vp that which was broken, & will strengthen the weak, but I will destroy the fat and the strong, and I will feede them with iudgement.

Whereby we gather, that it is the duty of a good Pastour or shepheard, to feede, and not to deuour the flock, to minister, not to exercise dominion, to seeke the saltie of his sheepe, not his private gaine: and also to seeke out againe the lost sheepe, that is to say, to bring againe such as cannot abide the truth and wander in the darkenesse of errours, home to the Church and vnto the light of the truth: and to restore and bring backe againe the sheepe that is driuen or chased away, to witte, such as are separated from the fellowship of Saintes or godly, for some private affections sake: to heale or binde vp such as are broken: For hee meaneth the woundes of sinnes, which Jeremie also commandeth to heale: & to be short, to strengthen the weak and feeble sheepe, & not altogether to treade them vnder foote: & to hidle such sheepe as be strong, that is to say, men flourishing in vertues, least they be proud, and puffe up with the gifts of God, & so fall away. But let him thinke that these thinges cannot be performed, but through sounde and continuall tea-

gggg. thing

Math. 17.

The scope or drift whereunto the Pastors in the church should aime.

Coloss. 4.

Ezech. 34.

Ier. 8. 32

Esaiæ 43. 8.
Mat. 12. 12

thing deriued out of **G D D** his worde.

The manner of teaching extendeth it selfe to publique and priuate doctrines. By publique doctrine the Pastour epyther catechiseth, that is to say, instructeth the that be yonglings in religion, or other which are grounded therein. To the yonglings or ignorant sorte he openeth the principles of true religion.

For Catechesis, or the forme of Catechising, comprehendeth the groundes or principles of faith and Christian doctrine, to witte, the chiefe points of the couenant, the ten commandements, the Articles of faith or Apostles Cræde, the Lordes prayer, and a bryefe exposition of the Sacraments.

The auncient Churches had Catechisers appointed properly to this charge. And the Lorde commendeth vnto vs both in the olde Testament and in the newe with great earnestnesse, the charge of the youth, commanding vs to instruct them, both betimes, and also diligently in true religion.

Moreouer, hee setteth great rewarde, and græuous punishments in that behalfe. Assuredly no profite or fruite is to be looked for in the Church of those heaeters that are not perfectly instructed in the principles of religion by Catechising: for they knowe not of what thing the Pastour in the Church speaketh, when they heare the couenant, the commandement, the lawe, grace, faith, prayer, and the Sacraments to be named. Therefore if in any thing, then in this ought greatest diligence to be vsed.

The doctrine which appertayneth

to the perfecter sorte, is specially occupied in the exposition of holy Scripture.

pretation of the scripture.

It may appeare out of the writings of the olde bishops, that it was the custome in that happy and most holy primitive Church, to expound vnto the churches, not certaine parcels of the canonical bookes, neither some chosen places out of the, but the whole books, as wel of the new testament as of the olde. And in so doing, there came no small fruit vnto the churches.

As at this day also we see by experience, that churches can not be better instructed, nor more vehemently stirred vp, than with the wordes of **G D D** himselfe, and with the faithfull interpretation of the bookes of the Gospell, the lawe, the Prophets and Apostles. Where by the way, we giue warning, that the interpretation of the Scriptures, is not a libertie to feigne what one lust, and to wrest the Scriptures which way one will, but a carefull comparing of the Scripture, and a speciall gift of the holy Ghost.

For Saint Peter saith, No propheticie in the Scripture is of any priuate interpretation. Wherefore no man hath power to interpret the scriptures after his owne fantasie.

2. Pet. 1.

Neither is that the best exposition which hath most fauourers, as if that were the best interpretation, which hath the consent of the greater multitude. For then Arianisme & Turcisme would, by many degrees, excell Christianisme. That exposition is best, which is not repugnant to faith and loue, neither is wrested to defende and spread abroad the glory and courtousnesse of men.

But I haue spoken of interpretation

on

Of the manner of teaching the Church.

The benefite of catechising.

The last.

on of the scriptures in the second Sermon of the first Decade.

But vnlesse the Scripture be aptly applyed, respect being had of place, time, matter and persons of euerie church, and to this ende (which I also taught in the thirde Sermon of this Decade) that the church may bee edified, not that the teacher in the church may seeme better learned or more eloquent, his exposition of the Canonical books of the scripture shall be fruitlesse to the people. The Lorde commendeth vnto vs the wise Stewarde, and saith, Who is a faithfull & wise Stewarde, whome the Lorde hath made ruler ouer his household to giue them their portion of meate in due season? And as followeth in the twelfth of Luke.

Saint Paul also writing to Timothy the Byshoppe, saith, Studie to shewe thy selfe approoued vnto GOD, a workeman not to bee ashamed, rightly diuiding the worde of truth. Heate is vnprofitable, vnlesse it bee diuided & cut into parts. But heere the housholder knoweth what portions hee shoulde giue to euerie one in his familie, not hauing regarde what delighteth euerie one, but what is most profitable for euerie one.

The same Apostle teaching that all the actions of a Preacher in the church ought to bee directed to edification, saith, Hee that prophecieth speaketh vnto men, to edifying, and to exhortation, and to comforte. Therefore to the teaching of the perfect sorte, pertauneth not onely the exposition of the holy Scripture, but also a plaine demonstration and manifest as may bee of the principles and groundes of Christianitie, and chiefly

by an euident doctrine of repentance and remission of sinnes in the name of Christ: and also a sharpe rebuking to bee vsed in due time, or a graue, but a wise, reproofing of their faultes.

For the Lorde speaking to his Apostles, saith: Yee are the salte of the earth: If the salte become vnflauiourie, wherewithall shall it be salted? Hereunto also pertained the confuting of errorrs, and repressing of heresies, and the defence of sounde doctrine.

Paul saith, That the mouthes of vaine talkers, and seducers of mindes must bee stopped, and sharply rebuked. Neither is it enough simply to teach true religion, vnlesse the teacher in the church by often teaching, constantly vrge, defende, and mainetaine the same. Hereunto chiefly belong these wordes of Paul, I charge (or adiure) thee therefore before GOD and before the Lord Iesus Christ, which shall iudge the quicke and deade, at his appearing and in his kingdome, preach the worde, be instant in season and out of season, improoue, rebuke, exhort, with long suffering, and doctrine. For the time will come, when they will not suffer wholsome doctrine, but hauing their eares itching, shall after their owne lustes, get them an heape of teachers, and shal turne thine eares from the truth, and shall be giuen vnto fables. But watch thou in all things, suffer aduersitie, doo the worke of an Euangeliste, make thy ministerie fully knowne.

Therefore there neede very often exhortations, that what the church by often & plaine teaching vnderstandeth,

Application
of scripture.

Luke. 12.

2. Tim. 2.

Math. 5.

Titus 1.

2. Tim. 4.

either to be followed or to be auoyded, the same shee may, being stirred by and compelled by a seruēt exhortation, either constantly follow or refuse. And here it shall be needfull for a preacher to vse long sufferance, least forthwith hee cast away all hope, if hee see not by and by, such happie successe as hee wisheth for: and that some mightie and impudent aduersaries, obstinately striue against him. For Paul saith, The seruants of the Lorde must not striue, but be gentle vnto all men, apt to teache, suffering euill with meekenesse, instructing them that are contrarie minded, if God at any time will giue them repentance to the knowledge of the truth, and that they may come vnto themselues againe out of the snares of the deuil, which are taken captiue of him at his will. There needeth mozeouer milde and quickening comfort. For many are troubled, being tryed with diuers temptations, whome vnlesse you faithfully comforte, they are overcome of Satan. These and such other like, doe pertaine to the teaching of the perfecter sort.

Here I may also make mention of the care of the poore. For this especially pertaineth to a minister, and to their publique preaching, whereby hee may continually prouoke the richer sort to mercie, that they may be ready to distribute. The Apostle Paul hath left vs notable examples of this matter, almost in all his Epistles, but specially in the sixteenth chapter to the Romanes, and in the first to the Corinthians, and also in the eighth and ninth chapter of the latter Epistle to the Corinthians.

Saint Peter, James, and John, commended verie diligently to Saint

Paul the care of the poore, as Paul him selfe rehearseth in the seconde chapter to the Galathians. And albeit Peter in some place refuse the office of distribution, yet herein hee is altogether carefull, that godly and faithfull disposers may be appointed for the poore. Therefore the care of the poore pertaineth chiefly to the Pastours, that they be not neglected, but tenderly cherished as the members of Christ.

Actes 6.

The priuate kind of teaching differeth nothing in the thing it selfe from that publique kinde, but it is called priuate in respect of the learners. For some one commeth to the Pastour, after the maner of Nicodemus, and desireth very familiarly to be instructed of him in things properly concerning him selfe. Besides that, this shepheard goeth priuately, and instructeth those, whome by euident tokens hee hath learned by priuate conference may be more easily worne vnto Christ, than by publique preaching.

Priuate kind of teaching.

Mozeouer, hee priuately admonisheth and taketh hōde in time, least they that are more vnadvised be deepe lier plunged in euill. Whether to pertaineth the visitation both of sicke persons and prisoners, none of whome a faithfull Pastour neglecteth, but visiteth them so much the more diligently, as hee perceiueth them more grieuously tempted. For a good Pastour is alwaies watchfull ouer the whole flocke of Christ, for whome Satan layeth snares, raunging about, seeking whome hee may deuour.

Vnto the Pastour resteth by prayer, admonitions, teaching and exhortations. If so be that euerie church had such a pastor, which would not

A. Tim. 2.

Care of the poore.

not easily forsake the flocke, howe great fruite (I pray you) shoulde wee hope for? Wherefoze not without cause are we commanded, incessantly and earnestly to praise vnto God, that hee woulde giue faithfull, wise, godlie, and diligent pastozs vnto his church.

Thus haue I hitherto spoken of the doctrine of Bishops in the church of God. And vnlesse a Bishop teach after this maner, and do those things which are ioined to teaching, hee is vnworthy either of the name of a Bishop, Pastoz, or Doctoꝝ, howsoeuer hee pretende an Apostolike title. For certaine things are ioined to the doctrine of the church, which also are required of a preacher of the Gospell, and belong to his office, as are these, to gather togither an holie assemblie, wherin he may preach, conceiue praiser, and minister the sacraments. But of these things shall be spoken in their place.

Howe there resteth to be considered, howe Bishops may gouerne the church of Christ, with holie example of their life. The Lord in the Gospell saith to his Apostles, Ye are the light of the world, A citie that is set on an high hill, cannot be hid, neither doe men light a candle and put it vnder a bushell, but on a candlesticke, and it giueth light vnto al that are in the house. Let your light so shine before men, that they may see your good works, and glorify your father which is in heauen.

Wherefoze Pastozs, not onelie in doctrine, but in holie life, do giue light vnto the church: which beholding their life agreeable to their doctrine, is hir selfe also moued to practise innocencie of life. For the example of a good man much preuaileth to the sur-

thering of the loue of vertues. And contrarywise the scripture witnesseth that the corrupt example of the sons of Helie, the chiefe rulers in religion, was verie auailable to corrupt the people. For the scripture saith, And the sin of the children of Helie was too abhominable before the face of the Lorde, so that the people began to abhorre the sacrifices of the Lord. For men seeing the corrupt life of the ministers of the church, begin some what to doubt of the whole doctrine, crying, If the Pastoz thought those things true, which hee teacheth vnto vs, he himselfe would not liue so dissolutely. Wherefoze such teachers are saide to querthowe that with their naughty life, which they haue builed with wholesome doctrine. Wherefoze Paule requireth a Bishop or pastoz of the people, which shuld be blamelesse, that is to say, which cannot rightly and worthily be reprehended of the faithfull. For otherwise, by howe much euerie Bishop shall be moze sincere and byright, by so much moze shall he be subiect to slanders and reproches of the wicked, the Lord himselfe foꝛetelling the same in the Gospell. If they haue called (saith hee) the Lorde of the house Beelzebub, how much more shall they call them of his houholde? And, If they haue persecuted mee, they will also persecute you.

And againe, Blessed are yee when men shall reuile you, and persecute you, and lying, shall saie all maner of euill saying against you for my sake. Reioice & be glad, for great is your reward in heauen. Wherefoze, a pastoz ought very carefully and as much as in him is, to take haede, that both at home and abroad, he liue a life worthy of himselfe and his calling.

Praier for
faithfull
pastozs.

What things
are ioined to
teaching.

Of the holy
& vnblame-
able life of
Bishops.

Matth. 5.

Mat. 10.

John 15.

Matth. 5.

Let him liue chastely, as wel being single as married. Let temperance, sobernes, thristines, or god husbandrie, hospitalitie, and other vertues, which I haue befoze rehearsed out of the Apottle, flourish in a bishop.

Let him gouerne his owne household wisely, and godlily instruct them, and so bridle them, that they giue not occasion of offence to the church, through riotousnesse or other misdeedes. For so also the Apottle Paule hath commaunded (who framing againe the exercises of a bishoppe) saith: Till I come, giue attendance to reading, to exhortation and doctrine. He requireth of Timothie a diligent reading, that is to saie, a continuall studie, whereby he may moze perfectly exhort and teach. But Paule requireth of him that hath bene brought vp in the knowledge of the scriptures from a child, as elsewhere he writeth, a continuall studie of the scriptures. Howe great diligence then doth the Apottle require of them, who as they haue not obtained so plentifull gifts of the spirit, as Timothie had, so they are not exercised in the Scriptures from their infancie? Let a sorte of them therefore be ashamed of their vnkilfulnes: let them be ashamed of leasure not bestowed in studie, and of their trauelsome idlenesse. For as manie reade not anie thing at all, but continually liue idly, and as if were rot away in idleness: so a number of innumerable others are busied in those things, which nothing become Bishoppes. Therefore the Apottle saith: No man which goeth a warfare, entangleth himselfe with the affaires of this life, that hee maye please him, which hath chosen him to be a soldier. Here were a fit place to speake of stipends due vnto pastozs:

but waxe will deferre it to an other place.

But if Bishops come abroade among the people at anie time for businesse sake, and bee present in assemblies of honest men, with no lesse care ought they to indeuour, least either by deede or woorde, or by apparell, or companie keeping, or finally in the whole course of their life, they giue anie iust occasion of offence to the church.

Let there appere in Pastozs, in all places and at all times holie vprightnesse, meete ripenesse of iudgement, honest behauiour, wisdom, modestie, humanitie, humilitie, and authozitie worthtie of Gods ministers. But let the contrarie vices and wicked misdeedes be farre from them.

In these fewe wordes I thinke are contained these thinges, which other haue handled at large, intreating of the discipline and behauiour of the Cleargie. For all ages vnderstode, that a dissolute and loose life was euill in all degrees and kindes of men: but in the ministers of the Church worse, and most intollerable.

For what can a minister of the church do in the church, whose authozitie is altogether lost? Authozitie therefore is requisite in Pastozs. If the want hereof manie doe complaine, and seeing it vnder foote, go about to reare it vp againe with I cannot tell what kind of props of titles and ceremonies.

But authozitie is not gotten with such light and vaine things. It is rather obtained by the grace of God, through the loue of truth, and vprightnesse of life: if happily God touch mens heartes, so as they vnderstande,

Authority
of Pastozs.

1.Tim.4.

2.Tim.2.

derstande, that **G D D** woꝛketh his woꝛke in the Church, by his ministers, as by his instruments, if they perceiue that ministers do the woꝛke of the Loꝛde with feruentnesse of spirite, and not coldly, not fearing anie thing in a god cause, no, not the wicked and mightie men of this woꝛlde, but doe resist them : and yet that they doe nothing of hatred oꝛ malice, but doe all things of a fatherly affection, with a god couraꝛe, constancie, and wisdom. Whereunto if there bee ioined, not an hypocriticall, but a holie and byꝛight life in deede, togither with honest, modest, and comelie behauiour, all wise men shall perceiue, that there is sufficient authozity thereby pꝛoued to a godly minister. I wold not yet the Donatists, oꝛ Anabaptists should hereby claime anie kind of defence oꝛ pꝛotection, were it neuer so small.

They contend that the ministerie of the woꝛde and Sacraments, executed by a minister whose life is vn-cleane, becommeth thereby of no value. But albeit a holie life be requisite in a minister, yet their ministerie becommeth not of no value though the ministers vn honest life, so his doctrine bee sounde and perfect. For the Loꝛde in the Gospell commandeth to hear them that teach in Moses chaire, but he foꝛbiddeh to folloꝛue their doings, foꝛ they teach god things, but doe them not. Of this matter I haue spoken in the second Sermon of this Decade.

Nazianzen verie properlie saith, The print of a seale is al one, whether it be grauen in iron or in golde. And it is one and the same Gospell, it is one and the selfesame heauenlie treasure sent of the father, whether it be brought by a god messenger oꝛ a

badde. But in the meane space, the vn honest life of the ministers of the Church ought not to be winked at, but to be chastened, and such as are past cure, ought to be put out of the ministerie, least thꝛough their continuall offence they make the holy ministerie infamous.

But manie will say, Why handle you these things in publike pꝛeaching? These things were to be tolde the ministers pꝛiuately. I answer that the verie lawes which properly pertained to the Priestes, were in times past communicated to the magistrates and gouernours of the people, and read befoꝛe the people themselves.

Moreouer, it is manifest, that Christ our Loꝛd handled those things in publike Sermons, which properlie pertained to the Doctors and Pastors of the people. Hereunto may be added, that Saint Paule speaking of Elders oꝛ Ministers, saith : Them that sinne, rebuke openly, that the rest also may feare. The holie Scripture with great diligence describing god and faithfull shepheards and teachers, with no lesse faithfulness and diligence doth paint out the false teachers and false shepheards oꝛ wolues, to the end all men may knowe them, and take heede of them. These things are euerie where to bee sene in the writings of the Prophets and Apostles. Yet singular places, if anie man woulde knowe, are to be sene, Deut. 13. and 18. Iste, 56. Ieremie, 23. Ezechiel, 34. Daniel, 11. Matthew, 7. and 23. The Epistles of Paule in describing and confuting of them are verie plentifull. And Saint Peter in ouerthrowing of such men, spendeth a great part of his latter Epistle.

1. Tim. 5.

Hirelings

The testimonies and examples of the same Prophetes and Apostles doe shew, that godly ministers, and faithfull Pastours shall be vered with all kinds of afflictions and persecutions. Yet the verie same neuerthelesse doe witnesse evidently, that the ministerie shall neuer be utterly oppressed, but that the ministers shall continuallie haue the victorie, yea, euen when they are slaine. For the Lord alwaies giueth ministers vnto his church, who though they be tried as golde in the fire, yet they ouercome through him which hath ouercome the world, and the prince of the worlde. The last times shall be verie wicked, as wee reade the times of Noe and Lot were: but as then also in that uttermost corruption those two most excellent men, with a fewe other singular men in all godlinesse, and true worshippers of God are reade to haue flourished and done their dutie: euen so vnto the verie ende of the worlde, the ministerie of the worde shall also endure, and worzhie doctours and pastours shall flourish, striving against, and persecuting all vngodlinesse and losenesse of life. Let the enimies of the truth cease to hope for the ouerthrowe of the ministerie, and mini-

sters of the worde of God. I will, saith the Lord in the Gospell, be with you alwayes euen vnto the ende of the world, He can not lie who hath spoken this. He shall consume Antichrist, saith the Apostle, with the spirite of his mouth, and shall abolish him with the brightnesse of his comming vnto iudgement. There shall be therefore ministers in the church and Preachers, yea, in despite of the gates of hell, rage they neuer so horribly, euen vnto the ende of the world.

These thinges hitherto haue I comprehended as briezly as I coulde, touching the ministerie of the worde, and the ministers of the churches of Christ. But it is not in our power, to frame or giue such Pastours. By the grace and godnesse of God god Pastours are giuen, and the wicked are taken away.

Let vs all therefore call vpon God, praieng him to giue vs faithfull and godlie ministers, whereby his name may be alwaies sanctified, and the church of God may be happily gouerned, to the saluation of all those that be laene.

Of the fourme and manner how to pray to GOD,
that is, Of the calling on the name of the Lord,
where also the Lords praier is expounded,
and also singing, thankesgiuing,
and the force of praier is entreated.

The fift Sermon.

After



After the ministerie of the word of God in the church of Christ handled, me thinketh I haue conuenient place to en- treat of the praier of the faithfull, wherevnto godly ministers neuer leaue to stirre vpp the church.

The worde praier is verie largelie taken among wryters, and in daily vse. At this present we vse it after the same manner that Dauid the prophet vsed it, saieing: Heare my praier, O God, and let my cry come vnto thee. For praier is an humble and earnest laieing forth of a faithfull mind, wherby we either aske god thinges at gods handes, or else giue him thanks, for those thinges which we haue receiued. And of praier chiefly there are two parts, inuocation or asking, & thanks giuing. By petition we laie open vnto God the requestes and desires of our heart, beseeching him to giue vs god thinges, and that he will turne from vs euill thinges, as may be to his glorie and god pleasure, and according to our necessitie. In inuocation or petition we comprehend obsecration, which is a moze vehement praier, and also intercession, wherby we comend others mens matters to the Lord. For we offer praiers to the Lord our God, not onely for our selues, but also for our brethren, and for their manifold necessities, for them that are distressed with perils, for those that be sicke, for them which suffer persecution, or are in a manner oppressed with other calamities and afflictions. Neither doe wee exclude beseechings, wherby we earnestly desire euils to be turned away from our selues or from others. There are also complaintes, wherby the Saints in their praiers doe holilie

expostulate with God.

Thankesgiuing comprehendeth both diuine praises, and also celebrateth with a ioyfull spirite God his noble power, and the benefites receiued at his hande. Herevnto is referred a great part of the psalms, wherof part pertaine to inuocation or calling vpon God, and some serue to teach or instruct, & some to declare or expound, whereof at this present there is no place to speake. Paule the blessed Apostle of Christ acknowledging these parts of praier, wryting to the Colos. saieith: Continue in praier, and watch in the same with thankesgiuing. And to the Philippians: Let your requests be shewed vnto God, in prayer and supplication with giuing of thanks. And againe vnto Timothie: I exhort therefore (saith Paule) that first of all praiers, supplications, intercessions, & giuing of thanks be made for al men.

Kindes of praiers are these. There is a priuate praier of euerie faithfull man, and there is also a publike praier of the whole church. Priuate praier is made vnto God by euerie faithfull man, in what place soeuer, either in the house or without doores, in the closet of his hart, and temple of his owne bodie. For S. Peter went by into the vppermost part of the house & praied. S. Paule saith: I will therefore that the men pray euerie where, lifting vp pure hands. And Christ our Lord himselte verie often departed euen out of the temple into the mount to praie. And in the Gospell he saith: When thou praieest, enter into thy chamber, & when thou hast shut thy doore, pray to thy father which is in secrete.

Publike praier is that which is vsed of the church, which is made vnto God in the holie assemblie, according to

Col. 4.

Philip. 4.

1. Tim. 2.

Kindes of
praiers.

Acts 9.

1. Tim. 2.

Matth. 6.

What praier
is.The definiti-
on of praier,
and what be
the partes
thereof.

to the accustomed order of euerie Church. For the Pastours dutie is as Paule also admonisheth in the 1. Tim. 2. and we in the last Sermon befoze this haue rehearsed, to gather together, instruct and p̄serue the assemblies, in which supplications, or common p̄aiers are made. And they are greatly to be blamed, who are moze negligent in this behalfe, than becommeth them, neither are they in daede to be suffered, which seldome or neuer teach diligently, and are cold in stirring v̄p̄pe a desire in men to pray. Men by nature are slow and slacke in the studie of religion: and therefore we haue n̄ede of a sharpe spurre. And the charge and office of stirring v̄p̄pe, and p̄uoking, is committed to the pastours of Churches. The Prophets somewhere criē: Blow out the trumpet in Sion, assemble a congregation. For in a holy congregation these things are chiefly b̄sed, the teaching of the Gospel, faithfull p̄aiers, and religious celebration or administration of the Sacraments. And sometimes there is a collection made, for the relieuing of the poore & of the Church. The holy Scripture witnesseth that these things are not instituted at the will and pleasure of man, but by the authoritie of God, yea, and immediatly after the first beginning of things, and that they were also vsed of the most holy worshippers of God. Of those most auncient patriarches both which were first befoze the flood, and which followed immediatly after, ther is no doubt, since the scripture plainly witnesseth of Iacob himselfe the nephue of Abzahan, that he erected an altar in Bethel, wherunto he assembled his whol household, though it were exceeding great, and there offered sacrifice vnto God. In Moses time by the law,

in most euident commaundementes, he instituted holie assemblies. Yea in the ten commandements, he diligently commandeth to sanctifie the sabboth day: which also comprehendeth holie assemblies. The holy prophets of God do euery where praise and commend the ecclesiasticall assemblies of Gods people. Neither did Christ our Lord disallowe them when he came in the flesh. For as in the most notable assemblies and feastes hee taught with great diligence, euen so he gathered and assembled together, both the people and also his disciples, whome he specially commanded that they should not depart from Hierusalem, but wait for the promise of the father: which thing when they were gathered together into an assemblee and in p̄aiers, we read in the Actes to haue bene performed. There also the assemblee of the faithfull is commended to vs, as appereth both in the eleuenth, and 14. chapter of the 1. epist. of Paul to the Corin. These supplications which the same Paul commandeth to be made for all them that are set in authoritie, are made chiefly in holy assemblies. Truly Plinie an heathen author writing to Traianus the Emperour, doth make very manifest mention of holie assemblies. Holy assemblies had of old time verie excellent promises, as we may see in the p̄aiers of Solomon, which is described vnto you in the first booke of the Kinges the 8. chap. And at this day the Church of Christ hath promises nothing inferior to them, Christ our Lord, saying: I say vnto you, that if two of you shall agree in earth as toching any thing that they shall aske, it shall be done for them of my father which is in heauen. For where two or three are gathered together in my name, there am I in the

Exod. 20.

Luke. 24.

Acts. 2.

1. Reg. 8.

Matt. 18.

Of holie assemblies.

Gen. 35.

midst

midst of them. Behold, the Lord himselfe is in the midst of the assemblies of saints. And where the Lord is, there is both plentie and the treasure of all good things. And therefore experience it selfe which we haue of matters teacheth, that the supplications of the Church are effectuall. For the Lord heareth the prayers of the Church, and deliuereth from euil, those whose safety the Church commendeth vnto him. We haue oftentimes had experience, that they which were in extreme danger haue found verie present helpe, euen at the same instant wherein the congregation hath offered their prayers to the Lord.

Moreouer the example moueth verie many, otherwise hard harted and barbarous. For they see the deuout godlines of the holy congregation, and the seruencie of the faithfull in assemblies, and are thereby moued, so that entring into themselves, they acknowledged that they are miserable, & desire to be partakers of this fellowship, according to the saying of S. Paul. If therefore when the whole church is come together in one, and all speake strange toongs, there come in they that are vnlearned or they which beleue not, wil they not say that ye are out of your wits? But if al prophetic, & there com in one which beleueth not, or one vnlearned, he is rebuked of all men, & is iudged of all. And so are the secrets of his hart made manifest, and so he will fall down on his face, & worship God, and say plainly that God is in you in deede. With what confidence therefore, and howe shamefully dare some set light by holy assemblies, & not only set light by them but also scoerne at them, as if they were assembled together without any profit at all: Dauid in his banishment ma-

keth complaint of nothing so much, as that he was compelled to wander in the wildernesse, & was shut out from holie assemblies. For hee promiseth the Lord, he will enter into his holie congregation if euer he be restored againe. Verilie when the Lord saith in the Gospel, He which is of God, heareth Gods word, it followeth, that they which loue the congregation wherein the word of God is preached, haue the natural marke of the sonnes of God.

But because manie doe not onelie loath holie assemblies, but also saie that prayers are altogether superfluous, vaine, and vnprofitable. Before we procede any further, we wil shew that the godlie must pray, and that the prayers of the faithfull are both effectually, profitable, and necessarie. They say all things are done by the prouidence of God, and therefore prayers are vnprofitable. For that which God hath fore-knownen, that verily will he bring to passe after the manner of his fore-knowledge, neither can it be hindered by prayers. But these men abuse the prouidence of God, for that out of it they gather that thing, which the holy scriptures doe not teach them to gather. For in Deut. in expresse words Moses hath left written: The Lord had determined to destroy you therefore I made intercession vnto the Lorde, and found fauour. Jonas threatneth so certaine destruction vnto the Ninuities from the Lorde, that he euen foretold the number of daies. But when the men of Ninue beleued the Lord, and repented, the Lorde became fauourable to them againe, neither did he destroy them when they repented.

Moreouer, Elsie had spoken to Ezechias out of the mouth of the Lord:

Thou

We must pray.

Deut. 9.

Jon. 3.4.

Esaï 38.

Thou shalt die, and not liue. But when the king powred forth his praies, euen from the bottom of his hart vnto the Lord, God changed his sentence that he had pronounced. For the Lord himselfe saith in *Jeremie*: I will speake suddenly against a nation or a kingdome for to plucke it vp, and to root it out, and to destroy it: But if this nation against whome I haue pronounced, turn from their wickednesse, I will repent of the plague that I thought to bring vpon them, &c.

Wherefore, the praies of the faithful are effectuell, staying the wrathfull iudgements of God, yea, and taking them cleane away. For where as they obiect againe, That praier is a declaration of things, which we require of the Lord, and that God knoweth all things, therfore that these things are vnprofitably and superflously declared vnto him, which he already knoweth, and so for that cause that praier is vnprofitable: it is confuted of *Christ* our Lord himselfe, who when he had plainly said: Your heauely father knoweth what things yee haue neede of before ye aske of him, yet neuertheless adding a forme of praier he teacheth vs to pray. In another place he commandeth vs and stirreth vs vp to pray often, Watch, and praie, saith he, least you enter into temptation. And *Paule* saith: Reioice alwaies, praie continually. In euerie place there are manie precepts of this kinde.

Neither doe we declare our matters to him, as to one that knoweth them not, but we offer them to him that vnderstandeth the desires of our hart, and doe humble our selues at the feete of his maiestie. We aske that of him, which we knowe we want,

but yet of him certainly to be receiued, who is the author of al godnesse. For we beleue his sure and infallible promises: In the meane time praies are not superfluous, for that the Lord would assuredly giue that which we asked.

The Lord promised the deliuerie of his people, whereof the godly doubted nothing at all, yet with vncessant supplications they praied vnto the Lord, crying: Deliuer vs O Lord our God: neither did they think they labored in vaine. To the *Anabaptists* pretending absolute purenesse, and therfore being pure, neither can nor ought to pray, Forgiue vs our debts, since there remaine no debts, the most holy *Euangelist* and *Apostle John* answereth, and saith: If we saie we haue no sinne, we deceiue our selues, and the truth is not in vs. If we acknowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes. If we say that wee haue not sinned, wee make him a lier, and his word is not in vs. For as long as we liue in this world, there remaine remnants of sinne, to be washed away euerie moment by the grace of *Christ*.

Moreouer, whereas they obiect, It is written, Wee knowe that GOD doth not heare sinners. But we are all sinners, therefore God doth heare none of vs, and so mens praies are founde to be vnprofitable. We answer, that of sinners some are altogether vngodlie and despisers of GOD, those GOD heareth not. There are againe repentant men, and such as feare God, which neuertheless are sinners, and rightly so called, bicause of the remnants of sinne: those God heareth. Which might be shewed by the examples of *Dauid*, *Manasse*, *Peter*,

Iere. 18.

Iere. 29.

Obiectiō.

Anabaptists.

Matth. 6.

1. Ioh. 1.

1. Thes. 5.

Iohn. 9.

ter, the thiefe crucified with Christ, and many other which were both sinners, and when they prayed were heard.

Therefore we saie that the pray-ers of the faithfull are not onely profitable and effectuell, but also necessary vnto men. For we are men defiled with sinne, destitute and boyde of all goodnesse. Every good giuing and e-very perfect gift is from aboue, and commeth downe from the father of lightes, he commaundeth vs to pray, and offereth to them that pray very large promises. Wherefore our fa-thers were both very often exercised, and very feruent in prayer, by their example teaching vs that prayers are necessarie. The Scripture also dili-gently and at large rehearseth howe great thinges be their prayers in ve-ry waightie affaires and daungers, yea, in matters most necessarie, they obteyned of our most true and most bountifull Lorde and God. The A-postles pray for the holy Ghost, faith, and the increase of faith, and they re-ceive their requestes, not sparingly, but liberally, being made partakers of all manner graces of Christ. In the Gospell the Publican prayeth in the temple, and saith, God bee mercifull to me a sinner: and he forthwith found the Lorde mercifull vnto him. What and how great thinges Helias by his prayers obteyned of the Lorde, the ho-ly history recorderth. And the blessed Apostle James applyeth his example vnto vs also, that we also in faith should call vpon God. Which I re-hearse least any man should thinke that that perceyue nothing vnto vs. Againe, how much the faithfull pray-ers of Moses, Dauid, Iosophat, Eze-chtas, and other valiant men: pre-uailed in warres, in famines, in sick-nesses, and in other exceeding great

dangers, it were long to recite. These examples proue that prayer is both al-wayses necessarie vnto men, and verie effectuell. For wee plainelie see that God is moued with the praiers of his faithfull. For he is good and merci-ful, hee loueth vs, hee tooke flesh that hee might bee touched with feeling of our infirmities, least wee should bee dismayed at him: he is true and faith-ful, performing those things faith-ful-ly which he promised. What: Doth he not freely, liberally, and bountifully call all men vnto him, offering himself whole to them that call vpon him in faith: But in that they which praie doe not alwayes receive that which they aske, it dooth not proue that prayer is altogether vnprofitable: for it is often times profitable for him that prayeth, not to receive his requestes.

There are mozeouer many causes, for the which GOD either putteth off the things that are asked, or doth not graunt them. There is a kinde of men which praie, of whome wee reade writ-ten: He that stoppeth his eare at the crie of the poore, shal crie himselfe, & not bee heard. Againe, Though yee make many prayers, yet will I heare nothing at all, seeing your hands are full of bloud. So againe in Solomon Wisdome cryeth, testifying that shee will not heare them that call on her, because they would not first heare her, giuing them warning in time. All these things in a manner are gathered from the person of them that pray: first the thing it selfe which they praie for, that which followeth is deriued. S. James saith: Ye aske and receive not, because ye aske amisse; euen to con-sume it vpon your lutes. For the Lorde also answering two euen of his chosen Disciples, which required the highest roomes in the kingdome of

God is mo-
ued with
prayers.

Why they
that pray do
not alwaies
receive that
they aske.

Pro. 21.

Esa. 1.

Pro. 7.

James 4.

Math. 20.

Christ.

Prayers are
necessarie.

James 1.

Christ, saith: Ye know not what yee aske. Furthermore, holy men when they aske holy and necessarie thinges, or at the least not vniust or euill, which neuerthelesse they receiue not of the Lord, they forthwith thinke that God is a God of iudgement and iustice, and therefore that he will not immediately deliuer out of afflictions: yet desire they deliuerance with continuall prayers. Whome the Lorde loueth he chasteneth, whom he chasteneth, hee doth not to this ende, to destroy them, but that they should not be condemned with the wicked worlde. For it is lawfull in such distresses to pray with Dauid, Rebuke me not in thine anger, O Lord, neither chasten me in thy displeasure. And with Ieremie, Lorde correct me in iudgement, not in furie. And with Abacuch, When thou art angrie remeber thy mercie. The godly doubt nothing of the power & goodnes of God to men-ward. That which God wil, and which is profitable for the children of God, God can doe. Innumerable examples of this thing the olde & new testament doth afforde vs. Wherefore when we are not deliuered, when we obtaine not our desires, it is most sure that God will haue it so, & that it is profitable for vs it should so be. By this meanes he heareth our prayers when he heareth vs. For our prayers tende to this ende onely, that it might goe well with vs. God, since he is onely wise, knoweth what can profit and what can hurt vs, and doth not giue vs what wee aske, yet by not giuing, he in very deed graunteth that which is good for vs. Therefore the lawfull prayer of the faithfull is alwayes effectiual, and euermore obtineth his purpose, the Lord granting to his that which he knoweth to be good.

Furthermore, the Lord deserreth to

performe that which is asked, yea, and at sometime sameth altogether to neglect our prayers: but he dooth þ by prolonging to trie his, that hee may make the pray faith the moze seruent, and his giftes also moze acceptable, which are so much the moze ioyfullie receiued, by how much they are looked for by an ardent desire. In this temptation let that saying of the Prophet comfort vs. Can a woman forget her childe, and not haue compassion on the son of her owne wombe? Though they should forget, yet will not I forget thee. For the Church had sayd, God hath forsaken mee, & my Lord hath forgotten mee. Let vs nowe consider what manner of praier this should be, which hee that calleth on God vseth. That question cannot be better resolved, than by weighing the chiefest circumstances. First therefore let vs consider who must be called vpon of them that praie. None verilie but the one & onlie God. For thre things are required of him which is praied vnto. First, that he heare the prayers of all the men in the whole world, that he pearce and exactlie know their hearts, yea, that he know moze rightlie and better all the desires of men than men themselves can vtter them. Secondlie, that he be present euerie where, and haue power ouer all thinges in heauen, in earth, and in hell, which hath in his power all the wayes and all the meanes to helpe. Thirddie, that his will be exceeding good and readie prepared, that what which he can, he may also be willing to doe. But these properties are found in God onelie. For God onelie searcheth the reins and the hearts: hee onelie seeth and heareth all things: hee onelie knoweth moze perfectlie those things which are within and without man, than man himselfe: hee onelie is

deserret
gine that
which he
receaeth to
gine.

Isaie 496

Who is to be
called vpon
of them that
praie.

pre-

Pro 3.
Heb. 12.

Psal. 38.

Why God

present in all places, hee onelie is al-
mightie, hee onelie is wise, the will of
God onelie embraceth man with most
perfect goodnesse, and is alwaies redy,
& onely procureth faithfully that which
is profitable for man: therefore ought
God onely to be called vpon. But who
can attribute these properties, were it
to the most chosen soules in heauen,
without blasphemie & sacrilege? Ther-
fore the soules in heauen liuing with
God are not to be called vpon, especi-
ally since the scripture in plain words
testifieth, ^h Abraham & Iacob knowe
vs not, and commaundeth vs to call on
God, and forbiddeth to communicate
those things which are Gods, to crea-
tures. And that we say nothing else, to
whom, I praie you, of all the Saintes
or Angels in heauē can we say without
blushing, O our Father which art in
heauen, & that which followeth in the
Lords praier: Let vs therefore call vpon
God onely that heauenly ffather,
whom alone all the Saintes or godlie
men as many as haue ben in ^h church,
haue called vpon. But since no mor-
tall man, how good so euer he seeme to
be, is worthe to come forth into ^h sight
of the eternall & most holy God: which
thing all men with one voice confesse,
many indēde and diuerse patrones, in-
tercessors, and aduocates are chosen &
receiued of them that praie, by whose
intercessō either they themselves might
be brought to GOD; or their praers
presented vnto God.

Wherefore some haue chosen to them-
selues Angels, other Apostles, other ^h
most holy, and among al other women,
that blessed virgin ^h mother of Christ:
other some haue chosen other, as they
haue put confidence in this man or ^h
man: but they haue forged these things
vnto themselves out of the imaginati-
on of their owne heart, and haue not

learned them at the mouth of the Lord.
The Scripture the onlie rule of truth
sette forth to vs one mediator, inter-
cessor, patron, and aduocate, by whom
we may come vnto God, and by whom
wee may present our praers vnto the
Lord. All the praers of all men are
vnplesant and abhominable, which
are not made by Iesus Christ. Neither
dooth true faith teach vs to forge and
imagine an other aduocate for Christ,
or some other with Christ in the sight
of God, nor our selues alone without
our aduocate Christ, to rushe into the
presence of God the father. Heere true
Christians are separated from Iewes,
from Turkes, peā, and Papists also.
For they despising the sonne of God,
call vpon the father onelie, without the
mediation of Christ Iesus. But the
voice of God by the Gospell and his A-
postles pronounceth against them. In
the gospel we reade the Lord saith, The
father hath comitted all iudgement
vnto the sonne, because that all men
should honour the son euen as they
honour the father. He that honoreth
not the son; the same honoreth not
the father, which hath sent him. And
again, I am the way, & the truth, &
the life. No mā cometh to the father
but by me. And Iohn the Apostle and
Euāgelist saith, Who soeuer denieth
the sonne, the same hath not the Fa-
ther. But these men doe not acknow-
ledge Christ to be the only intercessor,
but teach that saintes in his stead, or with
him ought to be called vpon as pa-
trones before God. But the same Iohn
shewing an aduocate vnto Christians,
did not appoint himselfe, did not lape
before vs Saintes in stead of Christ, or
them with Christ; But, sayth he, wee
haue an aduocate with God the Fa-
ther, Iesus Christ the righteous. Nei-
ther dooth Paul shew vs any other

Iohn 1

Iohn 14

1. Iohn 2

saie. 63.

By whom
God the Fa-
ther is cal-
led vpon.

Ephc. 3.

in 1. Tim. 2. cap. and Heb. 7. cap. To the Ephe. 3. By Christ (saith hee) wee haue boldnesse, and enterance with confidence by faith in him. Christ is sufficient for them that belæue, as in whom alone the Father hath stoyed vpon all good things, cōmanding vs to aske those things in him, and by him thorough prayer. These things are sufficient for mindes not desirous of contention. They that will, let them search further in the third Sermon of the fourth Decade.

What things
prouoke mā
to call vpon
God.

I haue told you who is to be prayed vnto, or called vpon of the godlie worshippers of GOD, and by whome: to wit, God alone, by the onelie sonne of God our Lord Iesus Christ. Let vs now see what shoulde stirre vpon man to call vpon GOD: surely the spirite of GOD principallie. For prayer is rightly counted among the giftes of grace. For neither could wee earnestly nor heartely call vpon our God, vnlesse wee be stirred vpon and prouoked therevnto by the spirite of God. For albeit the commaundement of God will vs to pray, and present necessitie and danger vniue vs, and the example of other allure vs to pray, yet all these thinges would doe nothing, vnlesse the spirite inforce our mindes vnto his will, and guide and keepe vs in praier. Therefore though there be many causes concurring, which moue men to prayer: yet the chiefe originaall of prayer is the holy Ghost, to whose motion & government in the enterance of all praier, who so euer praie with anse fruit, do begge with an holy preface.

Rom. 8.

To this pertaine these words of the holy Apostle: The spirite also (saith he) helpeth our infirmities. For we know not what to praie as we ought: but the spirite it selfe maketh requests for vs with sighes which cannot be ex-

pressed. But he which searcheth the hearts knoweth what is the meaning of the spirite, for hee maketh requests for the Saints, according to the will of God.

In deede the spirite of God is sayd to make intercession, not that hee in verie deede praieyth and groneth, but because he stirreth vpon our mindes to praie and to sigh, and vyingeth to passe, that according to the pleasure of GOD wee should make intercession to praie for y^e Saints, that is to say, for our selues. But let vs consider with what abilities he must be furnished which commeth of purpose to pray vnto God.

With what
abilities he
must be furnished
which
commeth
to
praie vnto
God.

First it is necessarie that he lay aside all opinion of his owne worthinesse & righteousnesse, that hee acknowledge himselfe to be a sinner, and to stand in neede of all good things: and so let him yeld himselfe vnto the mere mercie of God, desiring of the same to be filled with all things that are good. For that great Prophet of God Daniel, sayth: We do not prefer our praiers before thee in our owne righteousnesse, but in thy manifold mercies. Also you reade y^e like praiers offered vnto God, Psal. 79. For the people of the Lord: Helpe vs O Lord of our saluation, for the glory of thy name, deliuer vs, and be merciful vnto our sins, for thy names sake. Remember not our finnes of olde, make hast and let thy mercie deliuer vs. In the new Testament Luko 18. his owne righteousnesse is put by, and cast off fro the Lord: but the Publican frailly confessing his sins, and crauing mercie of God, is heard & iustified. For vnles we acknowledge our nakednes, we aknesse, and pouertie, who (I praie you) wil pray vnto God? For not they that be strong, but they that be sicke haue neede of the Phisition.

Dan. 9.

Luko 18.

Math. 9. And the Lord in the Gospel saith, aske and ye shall receiue, knocke and it shall be opened vnto you, seeke and ye shall find. He therefore that is commanded to aske that hee may receiue, hath not as yet that hee asketh: he that knocketh, by knocking signifieth that he standeth without doores: & he which seeketh, hath lost that which yet hee seeketh for.

Wee therefore being shut out from the ioyes of Paradise, by prayer doe seek and aske for that which we haue lost & haue not. Therefore whereas David and Ezechias, and other Saintes of God in prayer doe alledge their owne righteousness, for which they seem worthily to require to be heard, truly they regarde not their owne worthinesse, but rather the truth of God. He hath promised that he will heare them that worship him, therefore the godly saie: Beholde wee are thy worshippers, therefore it is mete thou shouldst not neglect vs, but deliuer vs. In the meane while in other places they speake in such sort of their righteousness, that we cannot doubt, that in their prayers they made mention of their righteousness, with a certaine measure and limitation. Enter not into iudgement with thy seruant (saith David) for in thy sight shall no man living be iustified, &c.

Furthermoze, and that which is the chiefe of all, it is needefull that they which pray, must haue a true and feruent faith. Let the doctrine of faith therefore in the matter of prayer shewe vs light as the morning starre, and with an assured hope to obtaine of God the thing that is asked, let him that prayeth make his petition. Let him aske in faith, saith Saunt James, nothing wauering: for he that waucreth is like a waue of the Sea,

lost of the winde, & carried with violence. Neither let that man think, that he shall receiue any thing of the Lord.

And Paul also saith, Howe shall they call vpon him, on whome they haue not beleened? I haue spoken of faith in the fourth Sermon of the first Decade. But to the ende that faith may increase in iust measure, and flourish and continue stable, we must labour in the promises and examples from euery place gathered together,

We wil recite a few. In the booke of Psalmes we reade, Offer vnto God *Psal. 145.* thanksgiuing, & pay thy vowes vnto the most highest. And, Cal vpō me in the day of trouble, and I will deliuer thee, and thou shalt glorifie mee. Again, The Lord is nigh vnto al that call vpon him, vnto al such as call vpon him in truth (or faithfully.) Hee wil fulfil the desire of them that feare him: he wil also heare their crie, and will saue them. Againe in Esaie, the Lord saith, And it shall come to passe that befoie they call, I will answere them, & while they are but yet thinking how to speak, I wil heare them. *Esai. 65.* In Math. the Lord saith, Aske and it shall be giuen you, seeke and yee shall find, knock & it shall be opened vnto you. For whosoever asketh, receiueth: & whosoever seeketh, findeth: and to him that knocketh it shall be opened. &c. In the same gospel the Lord saith, And al things whatsoever ye shall ask in prayer, beleuing, ye shall receiue it. In the 11. of Mark the same sentence is thus alledged. Whatsoever, saith he ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you. Againe in the Gospel according to Saint John the Lord saith, Whatsoever ye shall aske in my name, that wil I doe. Againe, Verily, verily, I say vnto you, Whatsoeuer yee shall aske

Hhhh, the

Faith is chiefly needfull to them that pray.

James 1.

Mark 16

Iohn. 14

Iohn 16.

the father in my name, he will giue it you. Aske and ye shall receiue. Dauid frameth an argument of the example of the Fathers, and saith, Our Fathers hoped in thee, they trusted in thee, and thou diddest deliuer them: they called vpon thee, and they were helped: they did put their trust in thee, and were not confounded. For therupon he gathereth that he also shall not be forsaken of the Lord. In the historie of the Gospel are very many examples to be seene which exceedingly confirme and establish the faith of the godly. But since faith is not a vaine imagination, but an effectuall power working by the holy Ghost all kinde of good workes (though they neyther trust vnto these, neyther thinke in consideration of them to be heard) yet neuerthelesse such sinners as are faithful do not impudently and without repentance trust to their owne wittes, dealing onely in words with the Lord: but they ioyne a holy life with prayers.

For Solomon saith, Hee that turneth his eare from hearing the Lawe, his prayer shall be abhominable.

And the Lord saith in Esai, Though ye make many prayers, yet will I heare nothing at all, seeing your hands are full of blood. Of such impenitent persons we vnderstande that in the Gospel, God heareth not sinners.

But that more is, the Saintes shall obtaine nothing if they continue prayer for such. For Ieremie praying earnestly for his people, otherwise being obstinately wicked, heareth, Thou shalt not pray for this people, thou shalt neither giue thanks nor bidde prayer for them: make thou no intercession for them, for in no wise will I heare thee.

Seest thou not what they do in the

cities of Iuda? The children gather stickes, the Fathers kinde the fire, the women kneade the dough to make cakes for the Queene of heauen. They powre out drink offerings vnto straunge Gods, to prouoke mee vnto wrath. After the same manner, saith the Lorde in Ezechiel, If I sende a pestilence into this Lande, and if Noc, Iob, and Daniel were therein, (or in the middelt of it,) as truely as I liue, saith the Lord God, they shall dyliuer neither sonne nor daughter, but saue their owne soules in their righteousnesse.

Wherefore, it followeth, that the supplications of vnrepentant men, and impudently perseruering in their sinnes, though they crye without ceasing, Helpe vs O GOD our Sauiour, Deliuer vs O Lord, We beseech thee to heare vs, are altogether fruitlesse.

For they desire to be preserued that they might take their further pleasure and commit wickednesse. And though God giue vs freely those things which we aske, yet it is necessarie that an affection or desire to liue well doe accompanie so great benefits receiued at the hands of God. For here we ought most diligently to take hede, that we thinke not we shall bee heard for our vertues sake, but for the more mercie of God in Christ Iesus.

Howeuer, whosoever desireth to haue his prayers to bee acceptable vnto God, let him lift by his minde from earthly thinges vnto heauenly things. Touching that thing the blessed Martyr of Christ, Cyprian, eloquently and hospily intreating, saith: When wee stande occupied in prayer, wee must with our whole heart watch and bee diligent in prayer. Let all worldly & fleshy thoughtes depart, neither let

Ezech. 14

Psal. 22.

Let the life of him that prayeth be answerable to his faith.

Pro. 28.

Esai. 1.

Iohn 9.

Our minds must be lifted vp to heauenly things.

the

the minde thinke vpon any thing els at that time, than only that which it prayeth. Let thy brest be shut against the aduerfarie, and let it bee open to God onely, neither let it suffer the enimie of God to enter into it in the time of prayer. For he oftē times stealeth vpon vs & entreth in, and subtilly deceiuing vs turneth away our prayers from God, that we may haue one thing in our heart, & another thing in our mouth: but not the sounde of the voice, but the mind & sēse ought to praie vnto God with an vnfeined affection. Thus farre hee.

But that the minde of him that prayeth may be lifted vp from earthly thinges vnto heavenly thinges, that is chiefly the worke of the spirite, of true faith, the stedfastnesse of hope, and the seruēt loue of God: if also we haue in remembrance the dreadfull maiestie of God, before whose eyes wee stande praying. Him all the creatures in heauen and in earth do worship and reuerence: thousand thousandes of Angels serue him. Let vs thinke with our selues how profitable and necessarie things we aske of God without which wee can not be happie. Let vs mouer remoue from vs all those things which eether deteine and keepe vs in this worlde, or pull vs backe vnto earthly things, of which sort are these, slouthfulnesse, couetousnesse, and surfering, and to bee hoort, a lother sinne like vnto these. And contrariwise let vs applie our selues to watchfulnesse, sobernesse, gentlenesse, and liberalitie. Surely the scripoure, almost euērie where, ioyneth vnto prayer, fasting and mercie. For these vertues make vs moue cheerefull and readie to praie through faith.

Daniel 9. Daniel saith, I turned my face vnto the Lord God, and sought him

by prayer and supplication, with fasting, sackcloth and ashes. Neither vnlike to this doe Jonas & Joel teach. Yea, in the Gospel and writings of the Apostles wee euērie where heare, Watch, bee seruēt in prayer, be sober. For the bellie being full, either no prayers at all, or els fat and vnwelvie prayers are made. Whereof wee reade that Saint Augustine saide; Wilt thou haue thy prayer sic vpp vnto God? make it two winges, Fasting and Almes deedes. For in the Actes of the Apostles the Angel of the Lorde saith to Cornelius the Centurion, Thy prayers and thine almes deedes are had in remembrance in the sight of God.

And surely God requireth of vs seruēt prayer: but it can not choose but bee colde, which is not inflamed with charitie: Therefore they that be cruell, and vnwilling to forgieue their brethren their trespasses, and doo still reteinē hatred towarde their brethren, cannot praye before God, who saith, And whē ye stand praying, forgive if yee haue ought against any man, that your father also which is in heauen may forgieue you your trespasses. And againe, If yee forgieue me their trespasses, your heavenly father shall also forgieue you. But if yee forgieue not me their trespasses, no more shall your heavenly father forgieue you your trespasses.

And in an other place hee saith, Therefore if thou bring thy gift vnto the Altar, and there remembreth that thy brother hath ought against thee, leaue there thy gift before the Altar, & goe thy way, first be reconciled to thy brother, & then come and offer thy gyfte. For otherwise all thy gyftes shall not bee acceptable vnto God.

Actes 10.

Let praier proceed from loue.

Mark. 11.

Matth. 6.

Matth. 5.

Let vs therefore willingly forgive, and let vs loue and do good vnto our neighbours, so our prayers shall pearce the heauens. Agreeable vnto this is that we pray not only with the mouth or voice, but with the minde and inwarde affection of the heart, and with the spirite and seruencie. There was no voice heard of Moses, neither of Anna, the mother of Samuel, when they prayed, but most earnestly in spirit they cryed vnto God, who also heard: and ledde him safely with al the people of Israel through the redde Sea out of the most bloudie handes of the Egyptians, and her which afore was barren hee made fructifull. And contrariwise, we reade that the Lord in the Gospell, out of Esay alledged these wordes against the Pharisees. This people draweth nigh vnto me with their mouth, and honoureth mee with their lippes, howbeit their heart is far from mee: but in vaine doe they worship mee, teaching doctrines precepts of men. Therefore aptly saide Paul, I will pray with the spirit, and will pray with the vnderstanding also, where hee calleth the liuely breath and voice of man, Spirite. By these heauenly testimonies their prayers are condemned, who with a merueylous rowling and swiftnesse of the tongue, in a short space bable many wordes, and those maimed & curtailed, uttering wordes without sense.

For their minde in the meane while is otherwise occupied. No other desire is there felt of them, vnlesse happily this same a desire, in that they pant and blowe, halting to make an ende of praying. Among which kind of men, Donkes & Priettes are chiefe, who pray for money and for their hire, that is, sell a thing of naught for a great price vnto the madde people:

not that prayers are vaine of themselves, but because being bled after that maner, they become vaine. Of these men the Lord pronounceth in the Gospell, Woe bee vnto you Scribes and Pharises, Hypocrits, for yee deuoure widowes houses, and that vnder a pretence of long prayer: therefore ye shall receiue the greater damnation. I know what those sophisters doe here bring forth and alledge for the defence of prayers said for rewarde or stipende: but in fewe wordes I giue them this knot to loose. These men that praie in this sort, either haue faith and charitie, or else they haue not: if they haue, they pray without rewarde, for charities sake: if they haue not, their prayers are of no effect, and therefore with a false shew they deceiue the ignorant people, paying their money for lawfull prayers, whereas they requite them with vnlawfull: and if they were lawfull, yet were they neither to be sold or bought.

This is also required of him that prayeth, that he desire not things vnlawfull for God to grant, nor require those things that are contrarie to the lawes of God. For S. Iohn the Apostle saith, If ye aske any thing according to his will, hee heareth vs: therefore when wee aske things vnlawfull for God to graunt, he heareth vs not. Howeouer alwaies and in all our prayers, our will and our desires ought to bee obedient to God and his will. Therefore let no man goe about wickedly to tie God to certain circumstances: let no man prescribe vnto God at what time, in what place, or after what maner hee shall bring to passe any thing that he will doe. God who is onely wise knoweth when it is time to helpe. Hee is also both faithfull and omnipotent, and able in deede to do greater

Matth. 23.

We must require nothing that is vnlawfull for God to grant, and contrarie to his lawes.

r. Iohn 337

Wee must not pray with the mouth onely but with the heart.

Matth. 15.

1. Cor. 14.

greater thinges than either wee can aske or vnderstande. Which thing we also reade that Paul hath said. Therefore not without cause is that most honest widowe Iudith verie angrie with Ohas the Priest, because hee appointed a set number of dayes vnto God, which being ended he should deliuer, or otherwise they would giue by, the Citie. For Iudith saith, What manner of sentence is this, wherevnto Ohas hath consented to deliuer the citie vnto the Assyrians, if within five daies there come no succour for vs? And who are ye that répt the Lorde? This is not a sentence like to obtaine mercie, but rather to prouoke wrath and kinde displeasure. You haue set the mercie of God a time, & haue appointed him a day after your owne fantasie. But for asmuch as the Lorde is patient, let vs so much the rather repent & craue pardon at his handes by pouring out of teares. Therefore Dauid is read to haue spoken most godly being in extreme daunger, If I shall finde fauour in the eies of the Lorde, he will bring me againe: but if he say to me, I haue no lust to thee, beholde here am I, let him doe with me, what seemeth good in his eies.

And nowe also long continuance is verie needfull in prayers, Aske, saith the Lorde in the Gospell, and it shall be giuen you: seeke & ye shall find: knock & it shall be opened vnto you. And by this heaping together of words, he often remembreth vs of continuance in prayer. Aske, saith he, earnestly, & constantly, as they doe which require thinges whereof they stande in neede: Seeke, as they are wont that search for thinges that are hidden and pretious: Knocke, as they are wont, who with earnest desire couet to come in to their friends. For all these say-

ings doe not onely signifie a desire, but also a continuall studie, to obtaine thinges required. In the Gospell according to Saint Luke the Lorde put fourth a parable tending to this ende, that we ought alwaies to pray and neuer to bee wearied. For Paul also saith, Reioice alway, pray continually, in all thinges giue thanks. Yet let no man thinke that by these wordes of the Lorde, and the Apostle, the error of the heretiques Pallini or Eucher is confirmed. They did nothing else but praise. The Lorde commaundeth to praise alwaies, that is to saie, as often as we conueniently may; at all times, and in all places, to be of an vpright heart towarde God in all thinges, which shoulde alwaies waite for good thinges at Gods hande, and giue him thanks for benefices receiued: which shoulde also continually aske fauour of him. Such an endeavour is commended vnto vs in Anna the daughter of Phanuel, of whome Luke maketh mention, That she departed not fró the temple, but night & day serued the Lord with fastings and prayers: not that she did nothing else, hauing no regarde to her bodie, nor did at anie time eate, drinke, or sleepe: but because that was her continuall and chiefe business. For at this day, speaking after the same manner, we saie that the husbandman doth labour without ceasing, and the student reade night and daie: when as yet all men vnderstande, that by this kinde of speech is signified a continual, and an exceeding great diligence in worke and reading. The woman of Syrophænisia in Matth, Chapter 15. sheweth vnto vs a notable example of vnwearied continuance in prayer or invocation. But if so be **G O D** seeme to neglect vs, or to deferre our re-

Phhh 3 quests,

Iudith. 8.

1. Thess. 5.

Luke. 4.

1. Sam. 15.

We must continue in prayer.

quests longer than is méate, let vs al-
wayes remember what the Prophet
hath said: Yet a litle while, & he that
shall come wil come & wil not tarie,
and the iust shall liue by faith, &c.

Here it shall be verie easie to shewe
the time of prayer, whereof inquirie
is made, to witte, when wé ought to
pray. We ought therefore priuatlie
to pray alwayes. For continually
while wé liue there is diuers and ma-
nifold matter offered vnto vs to pray.
Pray therefore as oft as the spirite
incometh thæ, and as often as necessitie
it selfe, or matter, prouoketh thæ to
pray. Yet let nothing here be of con-
straint: let all thinges procéde from a
willing and fræ spirite. But publique
prayers are restrayned to time. For
there are set and fozeappointed hours
to pray: set houres are those certaine
times receiued of the church, wherein
in the morning or euening the whole
congregation assembleth together to
heare the wojde of God, to pray, and
to receiue the Sacramentes. That
the auncient Churches which were in
times past did not méate together in an
holie assemblee, all at one time, and the
selfe same houres, Socrates in his hi-
storie beareth witnesse. And in this
diuersitie there is no daunger.

Let it bee left to the discretion of
the Churches to come together vnto
the seruice of God when it shall séeme
most necessarie, comelie, méate, and
profitable vnto themselves. Howe-
uer foze-appointed houres of pray-
er, are those which are set or fozewar-
ned for a certaine time by the Church
for present necessities sake.

In daungerous times and in
weightie affaires the holie Apostles
appoynted prayers and fastinges.
Which thing also at this daie is law-
full without superstition, and with

iust moderation. And that this is a
most auncient ordinaunce, it appea-
reth out of these wordes of the
Prophet Joel. Blowe the trumpet in
Sion, sanctifie a Fast, call a solemne
assemblee, gather the people toge-
ther, &c. Doth not the Apostle comaunde
man and wife priuatelie to
separate themselves for a time, and to
abstaine from their lawfull delightes,
that prayer in necessitie may bee the
more feruent? And nowe also it will
not bee harde to iudge of the place of
prayer. For as at all times priuatelie,
so also in all places, I haue said in the
beginning of this Sermon, that holie
men may pray. For the true prayer of
holie men is not tied to any place, nei-
ther is it iudged better in one place
than in another. For the goodnesse or
worthinesse of the prayer is not estæ-
med by the place, but by the minde of
him that prayeth. For the Lorde
in the Gospell saith, The hour will
come, and now is, when the true wor-
shippers shall worship the father in
spirite and in truth, &c. But they
are in no wise to bee passed ouer in
this place, who are perswaded that
the godlie may pray in no other place
but at home in their chamber. To the
confirmation whereof, they wret these
wordes of our Sauour: But thou
when thou prayest, enter into thy
chamber: and when thou hast shut
thy doore, pray to thy father which
is in secrete and thy father which se-
eth in secrete shal reward thee open-
ly. But these wordes haue an *Anti-
thesis*, or contrarie sentence to that
which goeth afoze. For there went
befoze, And when thou praicest thou
shalt not be as the hypocrits are, for
they loue to stand praying in the Sy-
nagogues, and in the corners of the
streets, that they may be seen of men.

Against

Abac. 2.
Hebr. 10.

When we
must pray.

Ioc. 2.

1. Cor. 7.

Of the place
of praier.

Iohn 4.

To pray in
the chamber.

Math. 6.

Against this immediatly he opposeth, But thou, when thou prayest, enter into thy chamber. And as in repprouing the abuse of prayer, hee did not properly condemne the place, but rather spake figuratiuely after this manner: The Pharisees with their praiers which they make in the streetes, doe hunt after praise and commendation of the people. So one the contrarie parte making mention of a chamber, hee meant not that the place, of it selfe, maketh the prayer either better or worse: but hee taught by a figuratiue kinde of speech that we ought to praise with an vpright minde, and most free from hunting after the praise of men. For hee that prayeth with a minde not troubled with affectious, hauing regarde onely vnto God, hee prayeth in his chamber, whether hee praise in the Church, or in the streete. For otherwise the Lorde prayed with his Disciples in the Temple, in the Citie, in the field, and where-soeuer occasion was offered. Also it followeth: And the father which seeth thee in secret shall reward thee openly, that is to saie, The father, who alloweth the minde that is not proud, but humble, and free from ambition, will reward thee openly. But publique prayers are vsed in the Church or assemblie of Saintes: which if anie man despise, saying that prayer ought not to bee tyed to anie place, I cannot thinke him worthe the name of a Christian, since hee shamefully abuseth Christian libertie. Finally, of assemblies I haue spoken befoze: wee will peradventure speake moze in the last Sermon of this Decade.

Here commeth also to be handled the gesture of those that pray: But let all riot, all pride, all immoderate

trimming of the bodie, bee farre from them that shall come into the church of Christ to praise. We should seeme filthily to haue scorned the godly Magistrate, who-soeuer hee were, that in coming to craue pardon for his fault, would laie aside his mourning weedes, and putting on white apparell, proudly appeare befoze the assemblie of graue and godly Senatours. Such a one might be iudged worthe, not onely to be denied of his request, but also to be cast into prison. And who will denie that they moze shamefully mocke God, who coming into the Church to aske pardon being oppressed with the burthen of their sinnes, and yet in that place to bee so farre off from being humble, that they rather appeare befoze the presence of God and his Saintes hauing their bodies so attyred, as they thereby both prouoke the wrath of God anew against them, and do grieuouly offend the most godlie that are in the Church. Wherefoze Paul at large teacheth that modestie, comely and humble behaviour is to bee vsed in the Church. The place is to bee seen in the I. cap. of the first Epistle to the Cor. That which remayneth of this matter the blessed martyr of Christ, Cyprian, comprehendeth in these wordes: Let the wordes & praers of such as pray, be orderly governed, keeping modestly & shamefastnesse. Let vs thinke wee stand in the sight of God. God his eies must be delighted both in the gesture of our bodie and maner of our words: for as it is the parte of an impudent persõ to vse clamorous shouts in praing, so contrariwise it becometh a shamefast persõ to praise with modest praers. Som foolishly imagine, that prayer is made either better or worse, by the gesture of our bodies. Therfoze let

them heare S. August. *Lib. ad Simpli-
cianum Quest. 4.* saying, It skilleth
not after what sorte our bodies bee
placed, so that the minde being pre-
sent with God, do bring her purpose
to passe. For wee both pray standing,
as it is witten, The publicane stood
a far off: and kneeling, as we reade in
the actes of the Apostles: and sitting,
as did David and Helias. And vnlesse
wee might pray lying, it shoulde not
haue bene witten in the Psalmes,
Euerie night wash I my bed. For
when any man seeketh to pray, hee
placeth the members of his bodie af-
ter such a maner as it shall seeme most
meete to him for the time to stirre by
his deuotion.

But when prayer is not sought,
but an appetite or desire to praise is of-
fered, when any thing commeth on
the sodaine into our minde, whereby
wee are deuoutly moued to praise
with sighes that cannot bee vttered,
after what manner soeuer it findeth
a man, doubtlesse prayer is not to bee
deferred, untill wee haue sought in
what place wee may sit, or where wee
may stande or kneele downe. Tertul-
lian making mention of y^e behauiour
of the Christians of his time when
they prayed, in his Apologie against
the Gentiles, sayth: We Christians are
al of vs euermore praying for al men,
looking vpp into heauen, with our
handes spred abroad, because we are
harmelesse: wee are bareheaded, be-
cause wee are not ashamed: to bee
short, wee need none to put vs in re-
membrance, because wee pray from
the heart.

Where notwithstanding wee must
chiefly haue in our remembrance the
doctrine of our sauiour in the Gospel,
saying: Whē thou prayest, thou shalt
not bee as the hypocrites are: for

they loue to pray standing in the Syn-
agogues, and in the corners of the
streetes, that they may bee seene of
men: verily I say vnto you, they haue
their rewarde. For aboute all thinges.
wee must beware that we neither praie
priuately nor publicquely to this ende,
neither yet fashion the gesture of our
bodie to get the vaine praise of the
people, that we may seeme to be re-
nowmed and accounted holie before
men. It sufficeth that wee please
God, and bee allowed by his iudge-
ment.

In the discourse of prayer, no man
will saie, that it is the smallest thing
to knowe what you ought to praise,
what thing you should aske of GOD,
or for whome you should pray. Here
are to bee considered the persons and
thinges: persons are either publique
or priuate. Publique persons are
Bishops, Teachers, Magistrates,
and all set in authoritie. For these
men, the writings of the Prophets,
Euangelistes, and Apostles giue
commaundement to pray. Paul, more
than once, requireth intercessions to
bee made by the church vnto the Lord
for him, that hee might bee deliuered
from disordered and frowarde men,
and that hee might freely preache the
Gospel as it became him to preache
it. The same Paul commaundeth
vs to praise for all those that be set in
authoritie, that wee may leade a quiet
and peaccable life in all Godlines and
honestie.

Priuate persons are our parents,
wife, children, kinfolke, allies, neigh-
bours, citizens, friends, enemies, like
persons, captiues, such as are afflicted,
and to be short, all that are nigh about
vs, whose health and safetie, nature
and Christian charitie willetch by
prayers to commend vnto God, and
wherof

What wee
must aske of
pray for of
God.

Ephes. 6.
2. Thim. 3.
1. Tim. 2.

whereof there are also testimonies and examples in the Scripture. But the things we should praise for, are those good things that are to be desired, whereof some are heauenlie, spirituall, or eternall: and other earthlie, corporall, or temporall. Moreover, some things verillie are common, or some againe are private: those things that are common pertaine to the whole Church and common wealth, neyther belong they to a fewe, as doe private things. And spirituall things are chiefly reckoned to be these: faith, hope, charitie, perseuerance, and that whole companie of all manner vertues, the profite and safetie of the Church, forgiveness of sinnes, and life euerlasting. Among the which, not vnfruitfull are reckoned the giftes of vnderstanding, the liberall Sciences, well ordered Schooles, faithfull teachers, godly Magistrates, and upright lawes. Corporall things are, a peaceable common wealth, strong and valiant armies for warre, health, strength, and comelinesse of bodie, abundance or sufficient wealth, the safe prosperitie of wife and childzen, the protection and defence of friends and citizens, peace, a good name, & other things which are of this kinde.

But no man is ignorant that we ought to haue a greater care of spirituall things than corporall things, and principally to desire heauenlie things. And in corporall things there is also a choyce to be vled, that the profite of the common wealth be preferred before our owne private gaine. For the common wealth continuing in safetie, the Citizens may also be safe. And so long as Schooles and Vniuersities, or places of learning be maintayned, there is hope that the common wealth shall neuer be destitute

of wise and byright gouernours.

There are also in temporall goods, some better than other some: those things that are best therefore, the Saintes or goodlie men doe chiefly require of the Lord, and neuertheless those which are of lesse value they vnderstand to come from him, and therefore they aske them also of the Lord. They that are but meanelie exercised in the Scriptures, affirme that it is not lawfull in prayer to aske corporall goods of the Lord. But they are confuted by many examples of the Scripture. For not onelie the Patriarches and Prophets, but also the Apostles of Christ asked temporall goods of the Lord, as defence against their enemies, a good repozite, and other things necessarie for the bodie. Which thing we shall learne anon by the forme of prayer, which the Lord himself hath taught vs, diligentlie shewing vs what we should aske.

It is lawfull to aske corporall goods of the Lord.

This also commeth in question, in what tongue prayer must be made: They that affirme that privatlie and publicquellie we must praise in Latine, seeme (in my iudgement) to be out of their wits, vnlesse they speake of such as are skillfull in the Latine tongue. For since we must praise, not onelie with mouth and voice, but also with hart and minde, how, I praise you, shall he praise with heart and minde, who vseth a language he vnderstandeth not: And eete he uttereth goodlie wordes, but he knoweth not what hee sayth. For it commeth all to one reckoning, to pray neuer a whit or not at all, and to babble out wordes which are not vnderstood.

In what tongue we must praise.

Let euerie Nation therefore praise in that language which it vnderstandeth best, and most familiarlie. And no lesse madnesse is it in publique

assemblies to vse a strange language: not the Romane or Latine tongue, but which thing also hath bene the roote of the greatest euills in the Church. Whatsoeuer the Priests that were ordained of God, & the Prophets which were sent from him, spake or rehearsed to the people of olde time in the Church, they did not speake or recite them in the Chaldean, Indian, or Persian tongue, but in the Hebrew tongue, that is, in their vulgar and mother tongue.

They wrote also bookes in theyr vulgar tongue. Christ our Lorde together with his Apostles blest the vulgar tongue. He furnished the Apostles with the gifte of tongues, that they might speake to euerie Nation. And soz so much as in that age the Greeke tongue of all other was most plentifull and common, the Apostles wrote not in the Hebrew tongue, but in the vulgar Greeke tongue. Truelie it behooneth that those things that are done in the publike Church for the holie assemblies sake, shoulde bee vnderstande of all men. For otherwise in vaine shoulde so many men bee assembled together. Whereby it is clearer than the daie light, that they that haue brought in strange tongues into the Church of GOD, haue troubled all thinges, haue quenched the seruientesse of mennes mindes, yea, and haue banished out of the Church both prayer it selfe, and the vse of prayer, and all the fruite and profite that shoulde come of thinges done in the Church. And trulie the Romane and Latine Prince hath brought this Latine abomination into the Church of God. He crieth out that it is wickedlie done, if Germanie, England, Fraunce, Poland, and Hungarie, doe vse both in prayer and all other kind of seruice in the Church,

not the Romane or Latine tongue, but Dutch or Germane speech, English, French, Polonish, or the Hungarian language.

Saint Paul once handling this controuersie, sayth in plaine wordes: If I praie in a straunge tongue, my spirite or voice praicth, but my vnderstanding is without fruit. What is it then? I will praie with the spirite, but I will praie with the vnderstanding also. I will sing with the spirite, but I will sing with the vnderstanding also. Else when thou blestest with the spirite, how shall hee that occupieth the roome of the vnlearned, say Amen at the giuing of thankes, seeing hee knoweth not what thou saiest? Thou verilie giuest thankes well, but the other is not edified. I thanke my God I speak languages more than you al, yet had I rather in the Church to speake five wordes with mine vnderstanding, than I might also instruct others: than ten thousand wordes in a strange tongue. And trulie this verie place dooth Iustinian the Emperour cite *In Nouell. Const. 123*, where he straitly commaundeth Bishops and Ministers, not secretlie, but with a loude voyce which might bee heard of the people, to recite the holie oblation and praiers vsed in holie Baptisme, to the intent that therby the mindes of the hearers might bee stirred by with greater deuotion to set forth the praises of God.

Moreouer, it is euident that Gregorie himselfe, who is called the great, spake to the Citizens in the Citie of Rome in their Countrie language: which thing hee himselfe witnesseth in the preface of his Commentarie vpon Ezechiel, to Marianus the Bishop.

Of the Greeke Bishoppes no man is ignozant, that they had their whole seruice

seruice in their Churches, is their own native language, and haue leste their writings vnto vs in the same tongue. Wee might therefore worthilie bee iudged madde and boide of vnderstanding, if we also in the administration of diuine seruice in the Church, vse not our owne language, since so many and so excellent examples, both of most famous Churches, and of most singular Bishoppes and gouernours of the Church haue gone before vs, that I speake not againe of the most expresse and manifest doctrine of S. Paul the Apostle.

This place nowe requireth that I speake somewhat of singing in the Church, and of canonicall houres. But let no man thinke that prayers song with mans voice are more acceptable vnto God, than if they were plainelie spoken or vttered. For God is neither allured with the sweetness of mannes voyce, ne pther is hee offended though prayer be vttered in a hoarse and base sound. Prayer is commended for faith and godlinesse of minde, and not for anie outward shew. Those outward things are rather vsed as meanes to stirre vs vp, albeit euen they also take little effect, vnlesse the spirite of God doe inflame our hearts. Nayther can anie man denie but that the custome of singing is verie auerient. For the holie Scripture witnesseth that the Leuites in the auncient Church long before the comming of Christ did sing, yea, and that they did sing at the commaundement of God. And againe, I thinke no man can denie, that the same cunning kinde of Musick brought into the Church of God by Dauid, was boch accounted among the Ceremonies, and that the same was abolsphed together with the temple and the ceremonies. Wee

reade not of our Lorde Iesus Christ, who is the true Messias, and full perfection of the lawe, that hee song in anie plate, either in the temple or without the temple, or that anie where hee taught his Disciples to sing, or commaunded them to ordayne singing in the Churches. For that which is read in Matthewe and Marke, (*Και ὑμνήσαντες ἔξελθον τὸν εἰς ὄρος τὸν ἐλαιῶν*, which may bee englished, And when they had song an Hymne or Psalme, they went out into the mount of Oliues) is such a kinde of saying, as doth not necessarilie force vs to vnderstande that the Lorde sang with his Disciples. For a Hymne, which is the praise due vnto God, may bee humblie vttered without quauering of the voice. Trulie the olde translation in both places, as well in Matthewe as in Marke, constanclie interpreteth it, *Et hymno dicto exierunt in montem Oliuarum*, that is to saie, When they had sayde an Hymne, they went out into the mount of Oliues. Erasmus in Matthewe hath translated it, *Et cum hymnum cecinissent*, whē they had song an Hymne: but translating Marke, he sayth, *Et cum hymnum dixissent*, when they had sayd an Hymne: but in either place is read *ὑμνήσαντες*. And *ὑμνός* significeth to praise, or to set forth ones praise, which both by singing, and also without singing hath bene accustomed to be done. And albeit we neyther reade that the Lord himselfe commaunded singing to his Apostles, neyther that they ordeyned singing in the Church, neither yet doe reade in the Actes of the Apostles that they themselves dyd sing in holie assemblies: yet Paul did not rebuke the Church at Corinth, which began to sing either of her owne accorde, or by a certaine imitation of the olde Church, because

Matth. 26.
Marke. 14.

Of singing in
the church.

2. Paral. 29.

Paul rebuked not the
that song.

because hee sawe their manner of singing differed much from the olde. Hee therefore suffered singing of Psalmes, but in the meane time he preferred before it prophesie or the office of preaching: and hee also requireth of them that doe sing, both a measure to be kept, and also þat it should be done with vnderstanding, without which, doubtlesse, both prayer and singing is not onely vnprofitable, but also hurtfull. I will praiſe with the spirite (sayth the Apostle) and I will praiſe with the vnderstanding also: I will sing with the spirit, and will sing with the vnderstanding also. Whether doe I knowe that in anie place else the Apostle maketh mention of singing in holie assemblies, vnlesse wee lyst to applie that hether which Paul hath leste written in the 3. to the Colossians, though that may seeme to bee a priuate institution. For that which hee hath leste written in the Epistle to the Ephesians in these words, Be not dronken with wine, wherein is excessive: but be fulfilled with the spirite, speaking vnto your selues in Psalmes, and Hymnes, and spirituall Songs, singing and making melodie to the Lord in your hearts; Giuing thankes alwayes for all thinges vnto God euen the Father, in the name of our Lord Iesus Christ, what manner of saying it is, it is easilie iudged by the occasion and order of the wordes. For hee speaketh nothing of the publique singing accustomed to bee vsed in the Church, but of the priuate manner of singing. For hee had respect vnto riotous haagiers, where for the most part were vsed to bee song of such as were well tippede, songs which were not verie honest. Bee yee not therefore dronke with wine, sayth the Apostle, least yee sing songs that are scarce ho-

nest: but rather if yee list to sing, sing Psalmes and spirituall songs.

Wherunto this also may bee added, that euen in those kindes of songs hee requireth rather the song of the hearte, than the warbling of the voice, so farre off is it that he at any time alloweth vncomely shrikings, epyther publique or priuate: albeit the sense and meaning shall be more simple and plaine, if wee vnderstande, *In corde*, which signifieth in the heart, to be spoken in that place in heaue of, ioyfully, or, from the heart. Wherfore no man can or ought to disallowe moderate and godly singing of Psalmes, whether it bee publicly vsed in holie assemblies, or at home in priuate houses. And truely you shall finde many testimonies in the Ecclesiasticall historie written by Eusebius and Sozomenus, declaring that the Esterne Churches euen immediacly after the time of the Apostles did vse to sing Psalmes and Hymnes vnto Christ our Lorde. Wee shall also finde this, that by certaine decrees of counsels it was ordayned, that no other thing shoulde epyther be reade or song in holie assemblies, but onelie the canonicall Scripture. For euen betimes there began neither a meane to bee kept in the Church, neither the canonicall scripture only to bee vsed, for that certaine men intermedled their owne songs.

Yet haere (dearely beloved) I thought good to put you in minde of two excellent thinges concerning this matter. The first of them is, that the singing of the ancient Church was a far other kinde of singing than that which at this day is vsed. For Erasmus Roter. doeth rightly iudge, that the singing vsed in the ancient Churches was no other than a distincte and measured

The manner of the ancient singing in the Church.

What manner of singing was in olde time vsed.

2. Cor. 14.

Ephes. 5.

pronunciation, such as at this daie in some places is bled in pronouncing of the Psalmes, the Gospell, & the Lords praier. Trullie Plinie the lieutenant in Asia, by diligent search or examination of matters found out, that the Christians at certaine appointed times met together befoze daie, & song a Psalmie together among themselues unto Christ their God. The place of Plinie is to bee sene in the tenth booke of his Epistles to Traianus the Emperour. Also Rabbanus Maurus, lib. in. tit. Cler. 2. cap. 48. sayth, The primitive Church did so sing, that with a litle altering of the voice, it made him that sang to bee heard the further, so that the singing was moze like loude reading than song. These things hee borrowed out of the 33. chap. of S. Augustines 10. booke of Confessions, who in that place plainly confesseth that he doth sinne when he is moze delighted with the sweetnesse of the voyces than with the sense of the wordes, and therefore desireth that all the melodious tunes of sweete songs, wherewith the psalter of David is replewished, might be remoued from his eares, & the hearing of the Church.

For it seemed to be moze safe, which hee remembred he had often heard concerning Athanasius Bishop of Alexandria, who with so litle straining of the voyce, made the Reader of the Psalmie to utter it, that hee rather seemed to reade than to sing. The last of the things, I saide I would put you in minde of, is, that singing, howsoever it be an ancient institution, neuertheless was neuer vniuersall, & of necessitie thrust vpon the churches, but it was free: neyther was it alwayes used in all Churches. Wherevnto may bee added that which Sozomenus witnesseth, that those Churches which did

sing, bled not the verie same kindes of prayers, or Psalmes, or reading, or the verie same time. Socrates also in the 5. booke of his hystorie, chapter. 22 sayth. To bee short, in all Countries Churches which in all pointes agree together in praier. And that it was long ere the Westerne Churches receyued melody or the custome of singing, it appeareth euen by the testimony of Augustine, who in his 9. booke of Confess. Chap. 7. rehearseth that Ambrose being oppressed with the snares and persecutions of Iustina the Arrian Emperesse, ordeyned that hymnes and psalmes should bee song according to the custome of the East partes: since which time the custome of singing hath ben reteined and also receyued of other parts of the world.

Neuertheless befoze the Westerne Churches receyued the order of singing, they were esteemed of all them of the East to be true Churches, neyther came it into any mans byaine that therefore they were hereticall and schismaticall Churches, or not rightly gouerned, because they were destitute of song or melodie. No man gathered, The Easterne Churches sing, the Westerne doe not so: therefore they are no Churches. If this vprightnesse and libertie had remained safe and vnaltered, that is to say, if according to that ancient vse of singing, nothing had beene song but canonicall Scriptures, if it had beene still in the lybertie of the Churches, to sing or not to sing, truly at this day there shoulde bee no controuersie in the Church, about singing in the Church.

For those Churches which should vse singing after the ancient maner practised in singing, would sing the word of God,

and

Agreement
in singing in
the Church.

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and the prayes of God onelie, neyther woulde they thinke that in this point they surpassed other churches, neither would they condemne those Churches that sang not at all: whereas also these woulde not despise them that bled soberly and godlyly to sing.

For if godly men perseuere in the studie of godlynesse, and in daily prayers, though they sing not, yet remaine they neuertheless the sonnes of God. Neither yet doth all singing, and in euery place edifie: neither are all churches fit to sing. Doth not Rabanus say, in the same place that I euen now cited? For fleshly minded mens sake, and not for such as are guyled by the spirit, the custome of singing is instituted in the Church, that they that are not moued by wordes, may be allured with the sweetnesse of the melodie, &c.

But the singing, about which there is controuersie at this daie, is not that ancient singing, but that more is, both in matter and time for the most parte, it is cleane contrarie to the olde. The common sort call it Gregories singing, doubtlesse not of that great Gregorie, who seemeth not to haue bene verie friendly to singing, as it appeareth by his constitution, which is read in the Register, in the fifth parte thereof, Chap. 44.

Wee shall therefore seeme to iudge more truelie, if wee referre it to Gregorie the sixth, which is sayde to haue bene enthronized aboute the peere of our Lorde 995. and moreouer to haue vsed the helpe of I knowe not who, one Robertus Carnotensis. Yet there are some which ascribe it to Vitalianus, some to Gelasius. It ynketh moe to rehearse what Durandus hath patcht together of this matter,

in his Rat. Diuin. lib. 5. For I little weigh it.

There are many thinges in this kinde of singing to be discommended. For first of all, many thinges, yea, the most are song contrarie to true godlynesse, neither are all thinges that are song taken out of the holy Scriptures, but out of I knowe not what kinde of Legendes, and out of the traditions of men. And those thinges which are song out of the Scriptures, are for the most parte so wreasted and corrupted, that there remaineth no parte of the heauenlie sense or meaning. Creatures and dead men are called vpon.

Moreouer, this kinde of singing is commanded, and they sing not of their owne accord or good will, but vpon constraint: yea, they sing for money, and to the end that they might get an ecclesiasticall Benefice, as they tearme it. Onely Clarkes hited for that purpose doe now a daies sing: not the whole Church of Christ, as in time past hath bene accustomed. Neyther is there anie ende or measure in their singing.

They sing daie and night. And to this foolishe and vngodly kinde of singing, as to a heauenlie or meritorious worke, there is more attributed than true sayth dooth allowe. A man may wel saie, that it is that much babbling, which the Lorde in Matthew forbiddeth and condemneth as an heathenish superstition. They sing moreouer in a straunge tongue, which fewe doe vnderstande, and that without anie profite at all to the Church.

There is hearde a long sounde, quauered and strayned to and fro, backwarde and foreward, where-

What thing
are to be dis-
commended
in the vie of
singing in
the Church

of a man cannot vnderstande one appointed houres, wherein they prayed bothe p̄uatielie in their houses, and publykely in assemblies, all the holy Scripture witnesseth in many places.

Oftentimes the Singers strue among themselues for the excellencie of voyces, whereby it cometh to passe, that the whole Church ringeth with an hoarse kind of yelling, and though the strife that riseth about their voyces; the hearers little vnderstande what is song. I saie nothing at this present of their Musicke, which they call figuratiue, and of theyr musical instruments, all which are contayned in a manner in their Organes, as they tearme them.

I saie nothing of theyr Diriges, or prayers for the dead. Of which I haue also intreated in an other place.

But these and such other like, so occupied the whole time of diuine seruice in the Church, that verie little or none was left for true prayers, and for the holie and heauenly preaching of the word of God.

Therefore for most iust causes; they that beleeue the Gospell, doe neither vse such singing, neyther suffer it in the Church of GOD. And they seeme to deale verie deuouclie, and in lyke manner most wiselie, which bestowe the best parte of the time, or euen the verie whole time of ecclesiasticall assemblies in seruent and quiet prayers, and in the wholesome preaching of the worde of GOD, omitting that singing: especially since it is a harde thing, so to limite or restrayne singing, which otherwise is tollerable, least at some time it exceepe and goe beyonde the appoynted bounds.

Furthermoze, that our auncient predecessours had certaine and

appointed houres, wherein they prayed bothe p̄uatielie in their houses, and publykely in assemblies, all the holy Scripture witnesseth in many places.

Dauid moze than once in his psalms sayth, that he will goe vnto the Lord in the morning & euening. Daniel praised vnto the Lord at thre seuerall houres or times of the day. Againe, Dauid saith, Seven times in a day do I praise thee. But by seven times he vnderstandeth many times.

For so else-where wee reade written. I will smite you for your sinnes seven times. And againe, The iust man falleth seven times, and riseth vp againe. And also, If thy brother sinne seven times in a day, and turne seven times in a day vnto thee, &c.

Seven times therefore in diuers places as also in this of Dauid, is put for many times.

And Christ our Lorde hath tyed the p̄uatielie prayers of the faithfull, (as wee haue tolde you before) neyther to place, nor yet to time: hee hath not taken away publicque prayers.

For hee is the Lorde not of confusion, but of order. But his Disciples when they were in the lande of Iurie, did themselues also obserue the accustomed houres of praying which that nation kept, at liberty, not of necessitie, and specially for the assemblies sake. For Peter and Iohn goe vpp into the temple at the ninth houre of prayer. In the day of penitencost, all the Saintes with one accord were gathered together and receiued the holy Ghost at the thirde houre of the day, And it is also read that

that Peter priuately went by into the vpper part of the house, about the sixt houre.

The Temple beeing destroyed, and the Jewes scattered abroad, the Churches gathered out of the Gentiles, did not obserue like houres of gatherings together, or of assemblies, but at theyr owne libertie, as to euerie Church it seemed most meete and conuenient.

Of which diuersitie trulie, the Ecclesiasticall hystorie also maketh mention: yet for the most part there were houres in the morning and euening vsed for assemblies. Saint Hierome (in his Epistaph vpon Paula) expounding not the rite or order of the vniuersall Church, what it should doe in holie assemblies, but what the companies of solitary virgins are wont to doe of their owne accord, saith:

In the morning, at three, sixe, and nine of the clocke, at euening, and at midnight, they did sing the Psalter by order. One lie vpon the Sondaie they went vnto the church nere vnto the which they dwelt, &c.

So it pertaineth to priuate institution, which of the same sorte is read written to Leta, touching the institution of her daughter, and to Demetriades, de custodienda virginitate.

And trulie the greater or more famous and solempne Churches (which at this daie they call Cathedrall, to wit, of Cathedra, a Chayre, or of the order of Prophets teaching or professing there, as some time the Church of Antioche, Corinch, Alexandria, and such like seemed to haue bene) at certayne houres, to wit, in the morning, at noone, yea, at euening also assembled to expounde or discusse the holie Canonickall Scrip-

tures.

The foundations of that obseruation seeme to bee layde in the Church of the Corinthyans. Of which the Apostle abundantly witnesseth. 1. Corinch. 14 Chapter.

Eusebius in the fift booke of his Ecclesiasticall hystorie, and 9. Chapter, making mention of an Ecclesiasticall Schoole at Alexandria, sayeth: From a long time the doctrine and exercise of the holy Scriptures flourished among them: which custome also continueth euen to our time, which we haue heard also to be instituted by men mightie in eloquence, and in the study of the holie Scriptures, to wit, after the example of the Corinthyian Church.

Some markes of this most wholesome rite or custome appeared sometime in the Decidentall or west church, as it is to bee gathered out of the writings of Saint Ambrose and Augustine.

But trulie in these verie times, and in the times immediately following, when all nations in a manner were together by the eares with perpetuall warres, and when the Romane Emperre in reuengement of the bloude of Christ, of his holy Apostles and martyrs, according to the prophesie of Daniel, and Saint John the Apostle and Euangelist, was torne in peces and made a pray for all people: The Goths or Germans rushing vpon them on this side, the Hunnes and other barbarous Souldiours on the other side assaulding Rome sharpely, the best Schooles were spoiled, goodly Libraries were burned, honnest and good studies perished, wherevpon were giuen vnto the Churches doctours or teachers most

most vnlike vnto the antient doctours and teachers, who were not furnished with that ability, that they could deale in the holy Scriptures with such dexterity and fruitfulnesse, as their predecessors. In this disorder and downfall least nothing shoulde remaine of the canonicall Scriptures vntouched, it is euident that there rose by men not altogether negligent of the canonicall doctrine, who deuided the whole canonicall Scripture, after such a sort into partes, and for the whole course of the yeate, that they might once in a yeate reade ouer the whole Bible, and the Psalter oftner, yea, euen euerye seuen night. They vsed the Psalmes in steed of Prayers, to which as times increased, manye other prayers also were ioyned. And least the verie reading of the Scriptures shoulde seeme to want all exposition, the readings, Lectures, or Homilies of the fathers were therunto added at the length: not that the priests shoulde reade them secretlye to themselves (as at this day in a manner they are wont to doe:) or that they shoulde wish a post-hall reading inumble them by in steade of Mattins, but that they shoulde throughlye handle them in the open church, as an exercise befoze the people, to the edification of the church. That I maye not nowe rehearse that this rite was not receiued of all men, so farre off is it from beinge strictlye commaunded. Of whiche thing there remaine some tokens or proofes *In distict. 15. Sancta Rom.* Furthermoze, of readinge the canonicall Scriptures, those houres wherein they were read, seemed to bee named canonicall: as also Cannons are so called of studyinge and readinge the canonicall Scriptures. But at that time this was done, and who were the doozers thereof, it is not certainlye knowen. Some

do attribute some part heereof to Hierome, other some to Damasus, and some to Pelagius, the second of that name, other some also to Gelasius and Gregorie.

And because Homilies and lectures not a fewe were said to be Bedaes and other doctozs of later times, finallye, for that manye other thinges are reade in those hourelie prayers, which sauour neuer a whit of antiquitie: trulye as it is an institution patched vppye diuerselye and at sundrie times, so is it farre more new then the Papistes thinke or take it to be. Neither are there some wanting which affirme, that at the request of Carrolus Magnus, Paulus Diaconus, or monke of Cassina, and monke Isuarde, or deyned and deliuered to the church, selected or chosen lessons, those especially which concern the Saintes, and are accustomed to be read in these houres. But howsoeuer the matter standeth, most certaine it is, that those houres at this daye commaunded, and called canonicall, are the inuention of man and not of God, and ragged or rotten reliques or shadowes of the olde lawe. Whereunto, beside, that there are manye fables, toys, and follies annexed, it cannot be denied. Truelye at this daye there appeareth suche a mingle mangle or hotche-potch, that it seemeth vtterlye vnworthie, either to bee vsed or suffered any longer in the church of Christ, vnlesse wee had rather that care were taken for the bellies of some, then for the good state and well-fare of the whole church: Of which thus muche thus farre.

It remaineth in the last place to discusse howe wee must praye, what wordes, or what forme of prayer wee must vse. Truelye there are manye formes of prayer; but none better

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How we must
Pray.

than that which our Lorde, the onely beloued sonne of God the Father hath deliuered. Neither is there a more certaine forme, as comprehending in few wordes all in all. In this summarie hee hath prescribed, what is worthe of him, what is acceptable to him, what is necessary for vs, and to bee short, what he is willing to graunt. Whereupon Saint Cyprian expounding the Lordes prayer, among other thinges saith: Hee that made vs to liue, the same hath taught vs also to pray, euen of the same his bountifullnesse, whereby hee hath vouchsafed both to giue and to bestow all other thinges whatsoever, that when wee speake with the father in that prayer and supplication whiche the sonne hath taught vs, we may be the more easily or readily heard, and may truly and spiritually worship him. For what prayer can bee more spiritual, then that which is giuen vnto vs of Christe, from whome also the holye Ghost is sent vnto vs? What prayer before the father more true, the that of the sonne, proceedinge out of his mouth, who is truth it selfe? So that to prai otherwise the he hath taught is not onely ignorance, but also offence: since hee himselfe hath sette downe and saide: Ye cast aside the commandement of God to stablishe your owne tradition. Therefore (dearely beloued brethren) let vs pray as God our Saviour hath taught vs. It is a friendly and familiar prayer to call vpon God in such manner as he hath taught vs: and when that the prayer of Christ cometh to his eares, lett the Father acknowledge the wordes of his sonne, when wee praye. Hee that dwelleth within the heart; let him also be in the tongue. And since wee haue him our aduocate

with the Father for our sinnes, when wee beinge sinners aske pardon for our offences, let vs utter the wordes of our aduocate. For since hee sayth, Whatsoeuer yee shall aske the Father in my Name, he will giue it you, how muche more effectually doe we obtaine that which wee aske in the name of Christe, if we aske it in his prayer? Thus far he.

From hence ariseth a question, whether wee bee so tyed to the wordes of the Lordes prayer, that wee maye not praye in other wordes at all? I aunswere, that the Lorde woulde not so tye vs to his wordes, lett downe and conceiued, as though it were not lawefull to vse other wordes, or another fourme: but hee set forth vnto vs certaine vniuersall thinges, vnto the which wee might referre all our prayers. For Augustine also to *Proba De orando Deo*. Of the praying vnto God sheweth that there is nothing in anye place in the holye Scriptures prayed for, which is not comprehended in the Lordes prayer. For saith hee, if you run ouer and through all the words of all holye prayers, you shall finde nothinge whiche this prayer of the lord doth not comprehend & containe. To which wordes hee addeth immediatly: So that it is free to vse suche and such wordes in prayinge, howbeit to say the same things: but to speake other things it is not free. Wisse warilye therefore and wiselye doe they, who referre all their prayers vnto the Lords prayer, vnto the which they attribute the chiefe and principall place, and keeping it continually in their minde, doe meditate thereupon, and exercise themselves therein.

There is wont also another question to be asked, What neede there is

Whether we be tied to the wordes of the Lordes praier.

what it needeth to

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god in words

to expresse and open our desires in woordes vnto God, since hee alreadye knoweth all thinges: Wee tolde you anone after the beginning of this sermon, that our praier is an humbling of our selues before the Hauensye of God, whereunto moreouer wee adde this: Wee doo not expresse and open our desires vnto GOD, as though hee knewe them not, or that we woulde teach him being ignozant, or that wee woulde intreate and get Gods fauour with our curious, laboursome, and eloquent praier, but for our owne sakes wee vse woordes, wherewith to stir vpp our selues. And to this ende also the most holy men of God are reade in the Psalmes and holy histories, to haue declared their desires largely vnto the Lord.

Wee are not, (sayeth S. Hierome) declarers, but crauers. For it is one thing to declare a thing to him that is ignoraunt, and another thing to craue a thing of him that knoweth. In that, it is a declaration: in this, a duety. There wee faithfully declare, here we lamentably beseech. And S. Augustine sayeth, Wordes are deedfull for vs, wherewith we may be moued, & diligently consider what we shoulde aske, not wherewith wee should beleue, that the Lorde is eyther taught or intreated.

Wherefore when the Lorde forbiddeth much babling or vaine sipp-labour in praier, he did not simply rpe the praier of the faithfull, vnto a few and short summe of woords, but he forbiddeth vs after the manner of Ethnickes to poluze out many woords without witt, reason, meaning, and vnderstanding, and so finally to thinke that wee shall be heard for our much babbling sake, and often repeating of prayers: as at this day they doo falsly thinke, which

say a certain number of prayers, which they call Rosaries of prayers. For the Lord addeth: They thinke they shall be heard for their much babbling sake. Saint Augustine maketh difference betweene babbling much, and praying much. To babble much saith he, is in praying to make many superfluous wordes in a necessary matter. But to praie much, is to call vnto him, whome wee praye vnto with a long and godlye stirring vpp of the hart. For this businesse, for the most part is accomplisshed more with sighings, then with speakings. And anon: It is not wicked and fruitlesse, when we haue leasure, to pray the longer. For it is written of our Lorde himselfe, that he spent the whole night in prayer, and prayed a long time. Wherein what did he else, but giue vs an example? Thus far he.

And if it be a hard matter for anye man to pray long and continually, hee may bzeake off his praier: howbeit he must to it againe, and oftentimes renue the same a freshe. For such short speaking in praier is praise-worshyp. And that we may make an ende of this place, let no man thinke, that in praying, hee declareth our affayres vnto God, as not knowing them: Let no man think that he is heard for the setting forth, and euen for his laboursome and exact setting forth, and that oftentimes repeated, and with most earnest out-cryes instilled or powzed into the eares of God: Let no man thinke that his praier must stand vpon a certaine, number, that is to say, that Pater nosters must be numbered by to our God, as not hauing a good memozy, and to a Lord ill to be trusted, vppon copals and beades, put together vppon a lace seruing (as it were) to make a reckoning or accompt,

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And because I haue said, which all godly men also throughout the whole worlde confesse, that a moste perfect platforme of praying is deliuered vnto vs in the Lordes prayer, by our Lorde Iesus Christ himselfe, it remayneth that we cite word for worde that most holie forme of praying, orderlie made with most diuine wordes, euen by the mouth of the Lorde, as Mathewe the Apostle hath left it recorded vnto vs, & then to expound the same as briefely and plainely as may bee, to the intent that euery one may the better vnderstand what he prayeth, and feele a moze effectuall working inwardly. Of that moste heauenly prayer, this is the fourme.



OUR Father which art in heauen, hallowed be thy name: Thy kingdome come. Thy wil be done as wel in earth, as it is in heauen. Giue vs this day our daily bread. And forgie vs our *trespasses, as wee forgie them that trespass against vs. And leade vs not into temptation, but deliuer vs from euill.

Amen.

This most holy praier of our Lorde Iesus Christ our sauour, our doctour

or teacher & highest Priest, deliuered to the catholik church to be a catholike fourme or rule to pray vnto God, is wot to be deuided into a litle pface and six petitions, some reckon seauen. Some saye that the three former petitions serue chiefly to the spreading a-broade of Gods glory, the three latter concerne the care of our selues, and aske those thinges that are needfull for vs. But they seeme in manner all to conteine both. The litle pface is this, O our father which art in heauen. By this wee cal vpon GOD and dedicating our selues vnto him, wee commit our selues wholy vnto his protection and mercie. And euery worde hath his high mysteries. For our Lorde would haue vs rather praye with vnderstanding than with wordes. These therefore doe admonish vs, and suffice to bee thought vpon: but the minde being instructed with the holy Ghost, which I told you is needful before all things, to them that praye, and being lifted by to the beholding of god and of heauenly thinges, doth deuoutly and ardently meditate these thinges.

And truly the word Father putteth vs in minde of many thinges together. For first it teacheth vs, that all our prayers ought to bee offered to none other, than to him, which is a father, that is to say, that onely God is to be called vpon, and not an other for him, or an other with him. For our God and Father is one, the fulnes and sufficiency of all good thinges, in whome onely the faithfull are acquited and doe rest, and without whome they seeke nothing that is truly good. And verily this praier can bee offered to no creature. For to which of the Angels or the Saintes canst thou say without sacriledge. O our father which art in heauen, &c.

Further.

* Or debtes.
* or our deb-
tes.

The lords
praier deu-
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The Lords
praier offered to the
father by
Christ.

Furthermoze this word Father teacheth vs, through whome we shoulde call vpon this father, not by the mediation or by the mouths of Saints, but by Iesus Christ our Lorde: through whom onelie we are made the sonnes of God, who were otherwise by birth, and by nature the children of wrath. Who (I pray you) durst come forth befoze the presence of the most high and euerlasting God, and call him Father, and himselte Sonne, vnlesse the father, in his beloued and naturall sonne, had adopted vs the sonnes of grace: Therfoze when we say Father, we speake from the mouth of the son, who hath taught vs so to pray, and by whom we be promoted into this dignitie, that it needeth nothing at all to adde the name of Christ, and to saie, Wee pray thee (O heauenlie father) for Christs sake, since in the first word Father, we comprehend the whole mysterie of the sonne of God, and our redemption. For, insomuch as hee is our father, we are his sonnes, and that by the merit of Christ: therfoze we call vpon the father, and so call him through Christ: that I may not now repeate, that we pray so from the mouth of Christ.

Moreouer, this swæte and sauourable worde Father disburdeneth vs cleane of all distrust of hart. For wee call him Father, not so much in consideration of his creating of all things, as for his singular and fatherly good-will toward vs. Whereupon, though he be Lorde God, and indæde a great Lorde, and an almightie God: yet when we pray, wee attribute none of these names vnto him, but call him father, because indæde he wisheth vs wel, loueth vs, taketh care and charge ouer vs, and hauing pitie vpon vs, is desirous, yea, of his owne accord

and god will towarde vs, to stoze and heape vpon vs all good things whatsoever. Hitherto appertaine the testimonies of the Prophets, especially that of Dauid. The Lorde is full of compassion and mercie, slowe to anger, and of great kindnesse. He will not alway chide, neither keepe his anger for euer. Hee hath not dealt with vs after our sinnes, nor rewarded vs according to our iniquities. For as high as the heauē is about the earth, so great is his mercie toward them that feare him. As far as the East is from the West, so far hath he removed our sinnes from vs. As a father hath compassion on his children, so hath the Lord compassion on them that feare him. For hee knoweth whereof wee be made, he remembereth that we are but dust. A verie excellent example of this thing is to be seene in the Gospell after S. Luke, where the louing father is painted out with wonderfull affections receiving into fauour againe that prodigal sonne and waster of his wealth. Heere vnto is added this worde Our, which putteth vs in minde of two things. For first it is a small matter to acknowledge God to be the God and father of all, or to be the God and father of others, vnlesse we also belæue that he is our father, vnlesse wee dedicate & yæld our selues wholly into his faith and protection, as of our father, who wisheth well vnto vs, loueth vs, hath a care ouer vs, at no time and place neglecteth vs: for vnlesse wee doe so belæue, neither with faith, nor with the loue of God is our praier commended, and therfoze not a whit acceptable vnto God. But that that best and greatest God is our God, we doe vnderstand as well by his manifold benefits, as also especially by the

Psal. 103.

Luke 15.

Our.

myſterie of our redemption through Chriſt. Of which thing we haue ſpoken elſewhere.

Furthermoze, ſince he bad vs pray, Our father, & not My father, ſtraight way vpon the verie beginning he requireth loue of vs. For his will is that we ſhould not onely haue care of our owne ſaluation, but of the ſaluation of all other men. For we are all the members of one bodie : whereupon, each ſeueral one praieth not ſeuerally for themſelues, but euerie one for the ſafetie of all the members, and alſo the whole bodie. Touching that matter I ſpake befoze, when I intreated of the maner of praying vnto God.

There is by and by added, Which art in heauen, not that God is ſhut vp in heauen, as in a priſon. Salomon the happieſt and wiſeſt king of all, confuting that errour long agoe, ſaide : If the heauens of heauens are not able to containe thee, howe much leſſe this houſe ? To which words I thinke, that may be annexed which Stephen alledged in the Actes of the Apoſtles, out of Chaiſe, concerning the ſame thing. He is therefore ſaide to be in heauen, becauſe his diuine maieſtie, and power, and glorie, ſhineth moſt of all in the heauens. For in the whole courſe of nature, there is nothing moze glorious, nothing moze beautiful than the heauens.

Howeouer, the father exhibiteth and giueth him ſelſe vnto vs to be enioied in the heauens. Heauen is the countrie common to vs all, where we beleue that God and our father doth dwell, and where we worſhip God and our father : albeit we beleue that he is in euerie place, & alwaies preſent with al. For as heauen

compaſſeth and couereth all things, and is euery where diſtant from the earth by euen ſpaces : ſo the preſence of his maieſtie alſo doth faile vs in no place. We haue heauen euery where in our ſight : we are euery where in the ſight of God. But beſide this, by mention made of heauen, we are put in minde of our dutie, and our wretchedneſſe.

It is our dutie to be liſted vp in our mindes, by praying into heauen, and to forget earthly things, and moze to be delighted with that heauenlie father and countrie, than with this earthly priſon and exile. It is our wretchednes, that being baniſhed out of that countrie for our finnes, and wandering in this earth, we are ſubiect to diuers calamities, and therefore being conſtrained by neceſſitie we neuer ceaſe crying vnto the father. But firſt of all ſaying, Which art in heauen, we make a difference betwene the father whome we call vpon, ſaying, Our, and our earthlie father, attributing almightineſſe vnto him. He ſurely that is called vpon, and ought to heare, muſt knowe all, ſee all, and heare all, yea and moze to, will and be able to doe all. Therefore to his god will to vs warde, which in theſe wordes, Our father, we haue expreſſed, we doe now ioine knowledge of all things, and power to doe all things, adding, Which art in heauen. By theſe words the faith of them that praye is ſtirred vp and confirmed.

Now there doe followe in order ſix petitions. The firſt is, Hallowed be thy name. We haue called God our father, and our ſelues his ſonnes. But it is the part of ſonnes to honour or gloriſie their father, and therefore immediately vpon the beginning, we

Hallowed be thy name.

deſire

Which art in heauen.

3. Reg. 8.

Actes 7.

desire that the name of the Lord God, and our father might be sanctified or hallowed. That truly is holie and vndefiled allwaies in it selfe: neither is it made anie whit the better or the worse by vs. Whereuppon we pray that that which is and remaineth holie in it selfe, should be acknowledged of vs to be such, and allwaies sanctified of vs.

A name, is the definition of anie thing whatsoever, and names are invented to make a difference of one thing from an other, whereby they might be knowen among themselves. But G O D is infinite and vnmearurable: moreouer, hee is one, therefore he hath not a name whereby to be defined, hee needeth not a name whereby to be discerned from other Gods. Therefore those names that are attributed vnto him in the Scriptures, are attributed for our infirmitie, to the ende, that by some reason and comparison, wee might vnderstande some things that are spoken of him that is vnmearurable and infinite. Therefore the name of G O D in verie deede, is G O D himselfe with all his Maiestie and glorie.

To Sanctifie or Hallowe, otherwhiles signifieth to separate things from a prophane vnto an holie vse. In this place it signifieth, to magnifie, to praise, and to glorifie. Wee desire therefore that G O D himselfe, who of his owne nature is a god, holie, and for euer blessed, gentle, bountifull, and a mercifull father, might as hee is in himselfe, be acknowledged and magnified of all vs, that all nations leauing their errour and heresies, might consecrate themselves in truth, to this one onelie father and God: that all things which defile the

name of the Lord, of which sort are wicked deceits, or practises, vngodlinesse, Epicurisme, an vncleane life, and especially corrupt and antichristian doctrine may be taken awaie, that being inlightened, wee might sanctifie or hallowe the name of the Lord.

Wherefore in this petition we desire the holie Ghost the very only author it selfe of all true sanctification. We pray for true faith in G O D by Christ throughout the whole worlde. We pray for holie thoughts, and a pure life, wherewith we might glorifie the name of the Lord: which is done while euerie one doth his owne duetie, while Sathan the author of all vncleannesse is cast out, while corrupt doctrine is taken awaie, and deceit ceaseth, while the filthinesse of the worlde is banished. This petition the most excellent King and Prophet David setteth forth in these words: God be mercifull vnto vs, and blesse vs, shewe vs the light of his countenance, and be mercifull vnto vs, that thy waie may be knowen vpon earth, thy sauing health among all nations. Let the people praise thee, O G O D, yea let all the people praise thee. And as followeth in the threescore and seuenth Psalm. To this belongeth the whole praier of our Sauiour described by S. Iohn in the 17. chapter of his gospell.

The second petition is, Thy kingdom come. For the name of God and our father cannot be sanctified or hallowed, vnles he raig in vs. There is one kingdom of God, another of the diuell. Furthermore, one kingdom of God is saide to be of glorie, and another rightly of grace. The kingdom of glorie is not of this world, but of another world.

The name
of God.

To sanctifie
or hallowe.

Thy king-
dome come.

The kingdome of Grace is the kingdome of Christ in this worlde, wherein Christ raigneth by the holie spirite in his faithfull ones, which of their owne accoord submit themselves vnto him to be governed, laing and doing those thinges, which beautifie and beleeue Christians. The diuell also raigneth in the childeu of vnbelleefe, which yeeld themselves vnto him to be governed according to his vngodlinesse and wickednesse, doing those thinges which are not onelie delightfull to the flesh, but which turne to the reproch of Gods Paier: whom after this life by the iust iudgement of God, the diuell, the king of the vngodlie catcheth vnto hell, into the kingdome of death and iudgement, there continually to burne.

Moreover, the earthlie kingdome, which princes of this world gouerne, is called either the kingdome of God, or the kingdome of the diuell, euen as it shal fashion and frame it self to one of the twaine. All these things we doe knit vpp in fewe wordes, bicause we haue more plentifullie intreated of them in an other place. Wherefore we praie in this seconde petition, that Christ might raigne and liue in vs, and we in him, that the kingdome of Christ might be spreade abroade and enlarged, and preuaile through the whole worlde: that Doctours or teachers, and ecclesiasticall Magistrates, finally, that princes also, yea, & scholes too, and whosoever may further the kingdome of Christ, being annointed and watered with his graces may flourish, ouercome, and triumph: furthermore, we praie, that the kingdome of the diuell and Antichrist may be broken and banquished, least it hurt and annoie the Saintes, that with the kingdome of the diuell, all vn-

godlines may be dasht and troden vnder foote: to be short, that all the weapons and armor of Antichristianisme may be broken into shiuers, and come to naught. Lastly, we pray in this seconde petition, that after we haue sailed out of the tempestuous gulfe of this worlde, we might be receiued and gathered vnto Christ, and all the Saintes, into the euerlasting kingdom of glozie. For as we desire the kingdom of God to come vnto vs, and God to raigne in vs, so we pray to come, or to be receiued into his kingdome, and to liue for euer with him most holie.

The thirde petition is, Thy will be done, as well in earth, as it is in heauen. God raigneth not in vs, vnlesse we be obedient vnto him: therefore after his kingdome, we desire the grace of perfect obedience. For we desire not that God doe what he will. For continually Gods Will is done, albeit we neuer pray for it, & though we waste and strue agaynst it with all our might. For the Prophet saith, Our God is in heauen, he hath don whatsoeuer pleased him in heauen and in earth. We aske therefore that what he will, the same he may make vs both to will and to doe. For his will is alwaies good: but our will through the corruption of sinne is euill. Therefore we pray him to be present with vs with his grace, that our will may be regenerated and framed to the god wil of God, that of it owne accorde it yeelde it selfe to the holie Ghost to be framed: that his grace will that, which he inspireth: that he finish in vs that which he hath wel begun, giue vs moreover strength and patience herevnto: that as wel in prosperitie, as in aduersitie, we may acknowledge the will of God, least we

Thy will be done.

Psal. 113.

will

will any thing of our selues, and swell and be puffed vp in prosperitie, in aduersitie also faint and perishe: but that we may apply our selues in al things and through all thinges, to be gouerned by his will, to wit, after this manner to submitte our will to his will. Furthermoze, if we aske any thing contrarie to his will, that hee woulde not graunt it, but rather pardon our foolishnesse, and weaken our will, which is not good for vs: to instruct and teach vs in his good will, to the end we may doubt nothing, that this is alwaies to be followed, that this is alwaies good, and that this worketh al things for our commodity and benefite.

In this point, the faithfull seele a verie great battell in themselves, Paule witnessing and sayeng, The flesh lusteth against the spirite, and the spirite against the flesh. And these two are at mutuall enmitie betwene themselves, that what thinges yee woulde, that yee cannot do. Therefore we desire not any kinde of framing our will to Gods will, but we adde, As well in earth, as it is in heaven, that is, Grant O father, that thy will may be done in vs earthly men, as it is done in thy Saints, the blessed spirites. These do not strive against thy most holie will in heaven; but being in one munde, they onelie will that which thou wilt, yea rather, in this one thing they are blessed and happie, that they agree and acquiet themselves in thy will. Truelie it is not the least part of felicitie or happinesse in earth, to will that God willeth: it is the greatest unhappinesse not to will that which God willeth. And this truely by infinite examples might be declared. I will alledge onelie one, & that common to. Some one is grie-

uously sicke, and seeleth paines and torments scarce tolerable: but hee in the meane time acknowledgeth that he suffereth these things by the commaundement and will of God, his most good, bountifull, and iust father, who wissheth him well, and hath sent this greivous calamitie for his saluation, and for his obone glorie: doth not hee in the middell of his torments by submitting himselfe to the will of God, seele refreshing? And that which seemed most sharpe and most bitter to man, by this voluntarie and free submission, he maketh it delightfull and most swaete? Againe, another is sicke, vexed not with a very great disease, but this man doth not acknowledge this sicknesse to be laide vpon him by the god will of GOD, yea rather thinketh that God knoweth not the disease, that God doth not care for the disease, therefore he referreth it vnto diuers and sundrie causes, and imagineth and seeketh diuers meanes to heale it, and in these things he is wonderfully vexed and afflicted, and yet by striving so against the will of God, he seeleth no refreshing or comfort at all. What therefore doth hee else, nothing that which God willeth, than, (which they are wont to doe) by ill meanes auoiding euill, double the same. Therefore the foundation of all happinesse, is faithfull obedience, whereby we fully submit our selues, and whatsoeuer else vnto vs belongeth, to the god will of God: and therefore in this greatest petition, we praye vnto the father, that hee woulde giue vs regeneration or newnesse of hart, true obedience, persueuing patience, and a minde alwaies, and in all thinges agreeing with and obeying God.

The fourth petition is such, Giue Bread.

As well in
earth, as it is
in heauen.

To will that
which God
willeth is a
good part of
happinesse.

vs this day our dayly bread. For the will of God can not be done in vs, vnlesse we be nourished and strengthened with the bread of God. Bread among the Hebrewians, signifieth all kinde of meates, and the preserving or sustenance of the substance of man. Whereupon we reade it saide in the Prophet, I wil breake the staffe of bread. But man consisteth of two substances, the soule and bodie. The soule is the spirite: the bodie is made of earth and other elements. Therefore it is preserved with two kinds of bread, spirituall and corporall. The spirituall meate of the soule, whereby it is preserved in life, is the very word of God, proceeding out of the mouth of God: the Lord out of the law repeating and saying, Man liueth not by bread onely, but by every word that cometh out of the mouth of God. And for because this onelie setteth forth vnto the faithful the eternall and incarnate worde of God, I meane the verie son of God, we rightly acknowledge him to be the meate of the soule, yea the meate of the whole faithfull man. For he himselfe witnesseth that he is the bread that came down from heauen, of which they that eate shall not die, but haue life euerlasting. Corporall bread consisteth of elements, and is earthlie, and comprehendeth meate, drinke, raiment, prosperous health of bodie, maintenaunce, to haue shorthe, the safetie and good estate of mans life. And this bread truely we call Ours: not that it is not the gift and benefite of God, but because it is appointed for vs, & pertaineth to our preservation and is necessarie for vs: yet in the meane season when we call it Daily, or *Quotidianum*, that is to say, for the morrow, we signifie that it is the most excellent of all, which onely can su-

staine and preserve our substance, as much as is sufficient and as long as it is made, and altogether after the same manner and order which is needfull. For we saide afoze that it is not our part to prescribe vnto God a maner of doing or giuing. To this also pertaineth these wordes following, Giue vs this day: For it belongeth onely vnto God to giue: neither agreeth this petition to any creature. David saith, All things wait vpon thee, that thou maist giue them meat in due season. When thou giuest them, they gather it, when thou openest thy hand, all things are filled with good. Again, The eyes of all things do look vpon thee, O Lord, and thou giuest them meate in due season, thou openest thy hand, & fillest with thy blessing euerie liuing creature. Now we pray, Giue vs, not Giue me, which putteth vs in mind as gaine hath of vnotherly loue & envie. For we ought not onely to seeke our owne, but also to pray for the safetie & preservation of all other men. The word, This day, appointeth vs a measure. For this we say, Suffice thou vs, O Lord, daily, & every moment, with as much as is needfull and inough for vs, which thou thy self onely knowest best of all. For we are admonished by the waite, that we shoulde not burne with immoderate desire of transitorie things, and that we should not lauish them out riotously when we haue them, losing both our goods, and our soules. And therefore that wiseman is reade to haue saide: Two thinges haue I required of thee, deny me the not before I die. Remouue far from me vanitie and lies, giue me neither pouertie nor riches, onelie feede me with foode conuenient for me: least peradventure being full, I should denie thee, and saie, who is the Lord? or being

Matth. 4.

Deut. 8.

Ours.

Dailie.

Giue.

Vs.

This day.

Prou 30.

being oppressed with pouertie, fal to stealing, & forswear the name of my GOD. Therefore in this fourth petition, we yeelde our selues wholly into the care and tuition of God the father, and commit our selues to his providence, that he which only is able to saue vs, might feede, defend, and saue vs. For vnlesse he poure his blessing vpon vs, vnlesse he giue vs strength, by those things that are meanes pertaining to our sustentation, and maintenance, all thinges are of no force. We pray for the happie course of the worde of God, for the Passors of the Church themselues, for the maintainers of the common weale, for the safetie of the Church and common weale. We craue that the bountifull father would supplie all wantes, and giue whatsoeuer things are necessarie for the sustentation, both of the bodie and the soule.

Furthermore, least anie should thinke himselse vnworthie of the dayly bread, bicause it is due to children and not to dogs, and therefore should pray the slobolier, and with a more slender courage, the Lord ppreuenting this carefulnesse of the godlie, addeth the fift petition, which is this, And forgiue vs our debtes, as we forgiue our debtors. In these words we aske forgiuenesse of our sinnes. And that we may obtaine forgiuenesse of our sinnes, it is needefull that we confesse our selues to be sinners. For vnlesse we doe this, how shall we pray that our sinnes should be forgiuen vs? Truly, all the Saintes vse this order of praying. Therefore all of them acknowledge themselues to be sinners. For there remaine reliques, yea euen in the regenerate, and most holy men, which dayly burst out into euill thoughts, euill sayings, and doings, yea

and oftentimes into heinous offences. But whatsoeuer faults & sinnes ours be, first truely: we confesse them humbly to God the father, and afterward pray him to forgiue them. We cal our sins debtes, God himselfe teaching bicause we are indebted for the punishment (as the price) of them vnto God. And he forgiueth our debtes, when hee taketh not deserued punishment of vs, so iudging of vs, as if we were nothing indebted vnto him.

For the allusion is made to corporall debtes: which if the creditour forgiue the debtor, he hath no further power to cast into prison, or to punish him which was his debtor. Therefore not only the fault is forgiuen vnto vs, but the punishment also. Neither doe we make any wordes of our merites vnto the father, but we say, Remit or forgiue vs our debtes. By the word remission, is ment a free forgiuenesse of sinnes.

For hee forgiueth vs, bicause wee are not able to paie. Wherevpon wee reade in the Gospell, When the debtors were not able to pay, he forgave them both their debtes. The like are set downe in the 18. chapter of Matth. Therefore by no merites of ours, by no satisfaction of ours, but by the bountifullnesse of God through Christ, wee praie that all our sinnes may be forgiuen vs. Neither doe the Saintes here doubt of the certaintie of forgiuenesse. For the Lord saith in the Gospell, Whatsoeuer ye aske in my name, beleeuing, yee shall receiue it: they therefore that pray in faith, doubt not that their sins are forgiuen them for Christs sake. For so also we confesse in our Cræde, I beleue the forgiuenes of sins.

We adde forthwith herevnto, As we forgiue our debtors: not that wee should

Our debtes.

Luke.7.

As we forgiue our debtors.

And forgiue vs.

shoulde thinke thzough our forgiueneſſe, that we deſerue or obtaine forgiuenes of our ſinnes: for otherwiſe the reaſon of remiſſion were not certaine. For he that either bringeth, or doth anie thing, for which things ſake ſinne is taken away, or he that ſatiſfieth for ſinne, to him nothing is forgiuen, but rather recompenced as a deſert. Therefore for other cauſes theſe things ſeeme to be added. Firſt, ſoſomuch as we be carefull for forgiuenesſe, of which manie doubt, the Lords will is to comfort our infirmitie, by adding this as it were a ſigne, whereby we might vnderſtand, that ſo ſurely our ſinnes are forgiuen vs of God, as we are ſure we haue remitted and forgiuen other their offences, wherewith they haue offended vs. Furthermore, his will was to driue out of vs all olde grudge, hatred, and malice, and to driue into vs the ſtudie and deſire of loue and charitie, and to admoniſh vs of our dutie, that if as yet there did ſicke in our mindes anie part of olde enmitie, we may knowe that it ought altogether to be laide aſide, and caſt out of our ſtomacke, yea, and that euen now we muſt call vpon the Lord to moue our harts, that we may be able to doe it. Surely we doe hardly lay downe old iniuries and offences. But it is mete that we forgiue our brethren leſſer faults, which haue obtained pardon of verie great ſinnes of our moſt gracious father: unleſſe happily we liſt to take triall of his fortune, who in the parable of the Goſpell had himſelf proſe of the great bountifulneſſe and liberalitie of the Lorde in forgiuing him, hee in the meane while being fierce and cruell towarde his brother, in exacting of him a verie ſmall and trifling debt. The parable is very wel

known in the 18. chapter of S. Mattheu.

The firſt and laſt petition is, And lead vs not into temptation, but deliuer vs from euill. For ſinne is neuer ſo forgiuen, that there remaineth not concupiſcence in the fleſh, which temptations ſtirre vp, and lead into diuers kinds of ſinnes. And theſe are of diuers ſorts. For firſt God tempteth vs, when hee biddeth vs doe any thing whereby to proue vs, as when he bad Abraham to offer vp his ſonne: or elſe when he ſendeth aduerſitie vpon vs, that with the fire of temptation hee may both ſine our faith, and cleanſe away the doſſe of our miſdeeds. Theſe temptations of God tend to the ſaluation of the faithfull.

Therefore we do not ſimply pray not to be tempted. For the temptation of God is profitable. For that man is ſaide to be bleſſed, which ſuffereth temptation: For when he is tried, hee ſhall receiue the crowne of life. James 1. We pray alſo, that we be not led into temptation. For the diuel likewiſe tempteth, we are tempted of the world, and of our fleſh. There are temptations on our right hand and on our left, tending to this ende to ouerthrowe vs, to drowne vs in the bottomleſſe pit of our ſinnes, and thereby to deſtroy vs: When that is done, we are not onely tempted, but we are led into and alſo intrapped in temptation. Such a petition therefore doe we make, If it pleaſe thee, O heauenlic father, to exerciſe vs with thy wholeſome temptations, we beſeech thee graunt that we may be founde tried: and ſuffer vs not to be led by a diueliſh and wicked temptation, that leauing thee, and being made bondſlaues to our enimie, and drowned in the gulfe of wickedneſſe, we be caught & kept of him in euill

And lead vs
not into, &c

James 1.

euill, sinne, and in our owne destruction. For nowe we adde the contrarie clause, which also expoundeth the former, which as other say, is the seuenth petition. But deliuer vs from euill.

ΑΠΟ ΤΩ ΠΟΝΗΡΩ I saie, from that euill, to wit, from sathan, who else where is called a tempter. Deliuer vs from sathan and from all euils which hee sendeth: deliuer vs from snares, craft, practises, deceyuings, from warre, famine, captiuitie, plague, from all those things which are euill, hurtfull, and daungerous. Those things that are such, our heauenly father knoweth very well, to whome we say heere, Giue vs healthfull and good things, take away fro vs those things which thou knowest to bee hurtfull and euill. And so briefly wee conclude the Lordes prayer, adding inoouer, Amen. That confirmation and giuing of assent, is reade to haue bene common and vsuall of olde, as it is to see in Deut. 27. Nehem. 8. 1. Cor. 14. The same in the beginning dooth expresse our desire. For we confesse that we desire those things heartily which we pray for. Besides that, it declareth the certainty of our faith. As if wee shoulde say, I beleue assuredly that these thinges are graunted vnto mee of God. For Amen, is as much as if one shoulde say, So be it. And the Lord in the gospell oftentimes saiceth* Amen Amen, I say vnto you, that is, of a certainty I tell you the truth: Or I vnderstand and pronounce vnto you the vndoubted truth. And so the faithfull after they haue offered prayers vnto god, hauing their mindes pacified, doe now ioyfully wayte for the giiftes of the Lord.

Furthermore, some doe place before the worde Amen, immediatelic after the rehearfall of these wordes,

But deliuer vs from euill (for thine is the kingdome, and the power & the glory for euer) Amen,

But Erasmus Roterod. in his annotations vpon the newe Testament, witnesseth, that those wordes are not found in any old Latine copie: but are found added in all Greeke copies, howebeit not expounded of any of the interpreters, but of Chrysostome onely and his follower Theophylacte. And that therefore they seemed vnto him to bee added vnto the Lordes prayer, as some haue added these vnto the Psalmes, Glorie bee to the father, to the sonne, &c. The same Erasmus immediately adioyneth, Wherefore there is no cause, why Laurentius Valla should stomach the matter, that a good part of the Lordes praier was curtailed: Their rashnesse was rather to be repproued, who feared not to so heauenlie a prayer to patch their owne toys. For I may call them toys, in comparison of that whiche GOD hath taught; whatsoeuer hath proceeded from men, especially, if that which men haue added and put to, bee compared with Christ the authour of prayer. Neither did Erasmus onely doubt of this addition. For the Spanish copie, which they call, Codex Complutensis, hath, That it semeth more credible, that these wordes are not a part of the lords praier, as a member of the whole, but put in through the faulte of some certaine Writers, or Scriueners. In the same booke is by and by added, And albeit Saint Chrysostome in his commentaries vpon Math. hom. 20. doe expounde these words, as if they were of the text, yet it is coiektured to be more true, that euen in his time the first originals in his treatise were corrupted: wherevpon none of the Latines, no not of

For thine is the kingdome power and glory for euer.

ut deliuer vs
om euill.

Amen.

*Which is
commonly
translated ve-
rily, verily.

the

the auncient interpreters or intreaters thereof is read to haue made any mention of these wordes. And surely this is truly said. For the most diligent interpreters, which haue taken in hand each of them word for word to expounde the Lords prayer, as were Saint Ciprian, Hierome, and Augustin, of this addition haue not spoken so much as one word. Thus much haue I spoken hitherto of the Lords prayer, and of calling vpon Gods name, of which Salomon the wisest that euer was, most truly pronounceth, The name of the Lord is a strong tower, the righteous runneth vnto it, & is exalted, that is, he standeth and is preserved in a safe, or in a high place, out of the reach of any weapon. We will say somewhat (as wee haue done of this) of thankes-giuing another kinde of prayer. And though the same also be comprehended in the Lords prayer, (for it comprehendeth all things belonging to true praier, therefore it containeth thankes-giuing also:) yet after the expounding of that I also would intreate of this by it selfe, leaste by mingling of things there rise a confusion or disorder in our mindes. And truly the Lorde requireth thankes-giuing of vs: of which things there are extant in the holie Scriptures arguments not a few. For howe manye praises, reioycings & thankes-giuinges are read in the Psalmes, written and left both of Dauid, and of other Prophetes: And in the lawe also the lord instituted a peculiar kinde of oblation and sacrifice, which wee haue sayde is called the Eucharist, or the sacrifice of thankes-giuing. What thing else was the supper of the Passouer, but a thankes-giuing, for the deliuerance out of the Aegyptian captiuitie.

Surely, our Lord Iesus Christe,

both instituting a remembraunce of all his benefices, and specially of the redemption purchased by his death: and knitting vpon all sacrifices in vniuerty, deliuered the Eucharist or Sacrament of thankes-giuinge to his Church. As wee wil declare in place conuenient; and haue partly shewed in our former Sermons. Man kynde in prosperitie is all vpon lustinesse, and iollitie, and seldome times thinketh with himselfe from whence prosperitie cometh: so he doth not let by those spirituall miseries and benefices so much as otherwise hee ought. But they seeme to be swine and not men, which doe not onely not let by the benefices of God as they ought, but do moreover contemne them, and treade them vnder feete. The heauie iudgement of God doth carry for them.

Furthermoze the sacrifice of praise & thankes-giuing is due to God onely. For he is the onely giuer and authour of all good things, though in the meanwhile he vse the meanes and ministry of men and other creatures. Some Prince lendeth vnto thee a most royall gifte, and that by a courtier not of the lowest degree, but a most chosen man: yet to him neuertheless though he be a noble man, thou giuest not thanks, but to the Prince from whome the gifte came: howbeit in the meane while thou doost honestly confesse that the Courtier heerein bestowed his labour for thy sake. But he had not bestowed it vntlesse his Prince had so commanded, and so the whole benefite at the length redoundeth vnto the prince himselfe, euen vnto him alone. And as all our inuocation or calling vpon God is acceptable vnto **G O D** the father, through Iesus Christ our Lorde: so no thankes-giuing of ours, is acceptable vnto **G O D**, vntlesse it be offered through

wee owe
thankesgiuing
only to God.

Thanks are to
be giuen to
God through
Christ.

o 47.

Of thankes-
giuing.

through Iesus Christ. For heherto pertaineth the misterye of the altar of incense, whereof mention is made in the ceremonies of the lawe. But the Apostle also sayth, Giue thanks alwaies for al things vnto God the Father, in the name of our Lord Iesus Christe. And agayne he saith, By him we offer sacrifice of prayse alwayes to God: that is, the fruite of lipps confessing his name.

But that wee maye bee thankfull for all the benefites of God, and offer continuall thankes-giuing vnto God, it is needefull firste to acknowledge and well to weigh with our selues the benefites of God. For these being not yet knowen or rightly weighed, our mynde is not set on fire to gyue God thanks for his benefites. And these are indeede diuerse, yea, they are infinite. For they are priuate and publique, generall and spectall, spirituall, and corporall, temporall and eternall, ecclesiasticall and politicall, singular and excellent. But who can reckon by all their kindes and partes? God created, beautified, garnished, and made this worlde fruytfull for man. To the ministrie of this hee seuerallye appointeth angellicall spirites, whom hee hadd created Ministers for hymselfe. Hee giueth vs soules and bodics, which he furnissheth and cloreth, with infinite gyftes and abilities, and that, which farre passeth all other benefites, hee loosed man being intangled in sinne, hee deliuered him being a bond-slaue to the Diuell. For the soune of God setteth vs free into the libertie of the sonnes of God: by dying, hee quickeneth: by shedding his blood, hee purgeth and cleanseth: hee also gyueth vs his spirite, whereby wee may be gyped and preserued in his bannishment, vntill we bee receiued into that our e-

uerlasting and true countrie.

They that consider these things with a true sayth, cannot chuse but be rapre into the prayse & setting forth of Gods goodnesse, and into a woondering at a thing doubtles to be marueiled at, that the gracious & mighty God hath suche a speciall care of men, than whom this earth hath nothing either more wretched or miserabell.

Heere the Sayntes of GOD are destitute of wordes, neither haue they wordes meete inough for this so great a matter. Dauid cryeth, O Lorde our God, howe woonderfull is thy name in all the worlde, for that thou hast set thy glory aboute the heaues. and as it followeth in the eighth Psalm. And agayne the same: Who am I O Lord God? and what is the house of my Father, that thou haste brought mee hitherto (or so aduanced me?) And what can Dauid say further vnto thee? for thou Lorde God knowest thy seruant, & so forth as followeth in the 2. book of Samuel, chap. 7. The same Dauid hath sett downe a mosse notable forme of blessing or praying, or giuing thanks vnto god, in the 103 Psalm, which beginneth thus, Blesse the lorde, O my soule, and all that is within mee blesse his holy Name. Blesse the lord, O my soule, and forgett not all his benefites, who forgiveth all thy wickednes. And so forth. But what neede anye more wordes? The Lordes prayer maye bee a mosse perfecte sournie of praylinge God, and giuing thanks to God for al his benefites, and serue in steede of manye. For as the pface and all the petitions do call vnto our remembrance, and absolutely set forth vnto vs Gods greatest benefites, most liberally bestowed vpon vs, and also vpon all other: so if wee consider that it is our dutie to giue

How the godly giue thanks vnto God,

2. Sam. 4.

thanks

Ephes. 5.

Heb. 13.

The benefites of God must be acknowledged.

Heb. 13.

thankes to God for euery one of these, and by and by beginne, euen at the beginning of the Lorde's prayer, to weigh this chiefly with our selues, that God the father, of his vnspeakeable mercie to vs-ward, hath adopted vs miserable sinners into the number of sonnes, by whome he will be sanctified and in whome he will raigne, and at the last also translate vnto his euerslasting kingdome: that I may speak nothing of other petitions, what plentiful matter, of praising God, and giuing thankes vnto him shalbee ministered? But these thinges are better and more rightlie vnderstood by good, godly, and deuout exercise, then by preceptes though neuer so diligent.

And the Lord doth so much esteeme this thankes-giuing offered vnto him with true humilitie of minde and also faith, that he receiueth it, and counteth it for a most acceptable sacrifice. Of this thing there is verie often mention in the olde Testament, as when it is said, Who soeuer offereth mee thankes and praise, hee honoureth me, I will not reprocue thee, because of thy sacrifices, I will take no bullockes out of thy house, nor goates out of thy fouldes. Offer vnto God the sacrifice of prayse, and paie thy vowes vnto the most highest. And call vpon me in the day of trouble, I will heare thee (and diliuere thee) and thou shalt glorifie mee. Againe, I will offer vnto thee the sacrifice of thankesgiuing, and I will call vpon the name of the Lorde, And *Deuas* also saith: Take these woordes with you, and turne ye to the Lord, and say vnto him. O forgie vs all our sinnes & receiue vs grationlie (Nim recht fur gut) and then will wee offer the calves of our lippes vnto thee. After which manner, *Malachie* also hath left

written, I have no pleasure in you, saith the Lorde of hostes, neither will I receiue an offering at your hande. For from the rising of the Sunne vnto the going downe of the same, my name is great among the Gentiles: and in euery place incense and a pure offering shall bee offered to my name, for my name is great among the Gentiles, saith the Lorde of hostes.

Furthermoze, this Pure offering all the olde interpreters with greate consent, *Iraeneus* chiefly and *Tertulian*, do interpret *Eucharista*, that is to saye, praises and thankesgiuinges, and prayer proceeding from a pure heart, and a good conscience, and an vnfained faith. Truly for no other cause haue the auncient father called the *Euchariste* or mysticall supper of *Christ*, a sacrifice, than for that in it praise and thankesgiuing is offered vnto God. For the *Apostle Paul* sheweth that *Christ* was once offered, and that hee cannot bee offered often or any moze.

For great is the worthinesse, power, and vertue, not onely of praise or thankesgiuing, but also of praier wholly, I meane of innocation also it selfe. Wherof although I haue already spoken somewhat, where I declared that our prayers are effectuell, yet doe I adde these fewe wordes. The *Saints* trulie had a most ardent desire of praying, because of the wonderfull force of prayer.

For that I maye saye nothing of those moste auncient *Fathers* before and anone after the flood, did not *Abraham* pray when he receined the promises? and as often as hee chaunged his dwelling, did not hee call vpon God? At his prayer king *Abimilech* is deliuered from death, & barrennes. which the Lord being displeas'd layd vpon

Thankesgiuing a sacrifice.

Psal 50.

Psal 116.

Osé. 14.

Mal. 1.

Of the force or vertue of praier.

vpon his house is cured. Jacob powred
 forth most ardent prayers vnto God,
 and receiued of him inestimable bene-
 fites. In Exodus Moses prayeth, not
 once, but often, and taketh away the
 plagues from the Egyptians, whiche
 the Lorde by his iust iudgement had
 brought vpon them. At the prayer of
 Moses the Amalechites turne their
 backs: and when he ceased or left off,
 the Israelites fled away. Againe when
 the fire of the Lorde deuoured the vt-
 termost partes of the tents of Israell,
 they cryed vnto Moses, and Moses cri-
 ed vnto the Lorde, and sodainely the fire
 that deuoured them was consumed. A-
 gaine, the people murmured against the
 Lorde, and vengeance is prepared,
 but Moses by milde and continuall
 prayer quenched the wrath of God. For
 it is saied vnto him, I haue let them
 goe according to thy worde. Anone
 after when the people began a freshe to
 murmur against Moses and Aaron,
 and that the vengeance of God had al-
 ready consumed fourteene thousande,
 and seuen hundred men, Aaron at the
 commaundement of Moses, burneth
 incense, and standing betweene the
 dead and those that were liuing, how-
 beit, neere and appoynted to death, he
 pleadeth for, and obtayned pardon by
 prayers. Innumerable other of this
 kinde are read of Moses, Iosue Moses
 succellour, by prayers made the course
 of the Sun and Moone so long to staie,
 vntill hee had reuenged himselfe vpon
 his enemies.

Anna without anye voyce heard,
 by prayer putteth from her the reproch
 of barrennes, and forthwith is made
 a fruitfull mother of verie many chil-
 dren. Samuell the most godlye sonne
 of godlye Anna, by prayer vanquish-
 eth the Whilistynes, and sodaynlye in
 the time of Haruell rapsed by a migh-

tie tempeste of thunders and rayne.
 Wee do also read thinges not unlike
 of Helias.

Jonas inlike manner prayed in the
 Whales bellie, and was cast on the
 shoze safe, Iosaphat & Ezechias, most
 religious kinges, by prayers powred
 forth vnto God by faith, do triumph o-
 uer their most puissant enemies. Nehe-
 mias asked nothing of his king before
 hee had first prayed to the Lorde of hea-
 uen, therefore he obtained all thinges.
 The most valiaunt and man-like sto-
 mack Iudith, by praier ouerthrew and
 slew Holofernes, the most proude e-
 nemie of Gods people, and the terrour
 of ail nations. And as Daniell brought
 all his affaires to passe by prayers vnto
 God: so Hester tooke a deede in hande
 that was necessarie for Gods people,
 and with thre dayes fasting, and day-
 ly prayers, bringeth it to an happy end.
 In the most blessed, and most desired
 birth of our Lorde Iesus, companies of
 Angells are heard singing praises to-
 gether vnto God. What, and did not
 our Lorde when his life was in ex-
 treame daunger, betake him-selfe to
 prayer, and by and by hearde the voyce
 of an Angell comforting him:

The Apostles together wyth the
 rest of the church pray with one accord
 about the thirde houre of the day, and a-
 non they receiued the holy Ghost. And
 when the Apostles were in daungers,
 the Church crieth suppliantly for gods
 helpe, and presently without delay find-
 eth succour. They receiue muche ly-
 berty to speake and worke very great
 signes and miracles among the peo-
 ple. Peter by an Angell of God, is
 brought out of a verie strong and fen-
 ced prison. What shoulde I speake of
 Paule and Silas prayinge and pray-
 sing the Lorde in prison: Is it not read
 that the foundattions of the prison were

all shaken with an earthquake, and by that occasion the keeper of the pysson was turned vnto God: Examples of which sozte, truly I could bring innumerable, but that I am perswaded that to the godly these are sufficient.

And faithfull men doe not attribute these forces, effects, or vertues to praiser as to a woꝝke of ours, but as pꝛocē-

ding from faith, and so to God himself, which pꝛomiseſe these things, and performeth them to the faithfull.

For the iudgement of Paule touching these is knowne, in the 11. to the Hebrewes, and that all gloꝛie is due to one God. Who vouchsafe so to illuminate al our minds, that our praiser may alwaies please him: Amen.

¶ Of signes, and the manner of signes, of Sacramentall signes, what a Sacrament is, of whome, for what causes, and howe manye Sacraments were instituted of Christ for the Christian Church. Of what things they do consist, how these are consecrated, how the signe and the thing signified in the Sacraments, are either ioyned together or distinguished and of the kind of speeches vsed in the Sacramentes.

¶ *The sixt Sermon.*



The treatise upon the sacraments remaineth, whiche we had is ioined to ſ word of God & praiser. But in ſpeking of ſa-

cramentes deliuered by Chꝛiſte our king and high pꝛieſt, and receiued and lawfully vſed of his holie and Catholique Church, I will by Gods grace & aſſiſtaunce obſerue this order, firſt to entreat of them generally, & then particularly, or ſeuerally: And here befoꝛe hande I will determine vpon the certain ſignification of a ſigne or Sacrament, wherein if I ſhall be ſomewhat long or tedious, I craue pardon (dearly beloved) therfoꝛe, foꝛ I hope it ſhall not be altogether fruitleſſe. Signum; a ſigne the Latine wꝛiters call a token, a repreſenting, a marke, and the we of

ſome things that hath ſignification.

So ſay Iulie and Fabius, Fabius ſaith, Some call Signum *σημειον* though ſome terme them Indicum, other ſom Vestigium, a mark or token whereby a thing is vnderſtoode, as ſlaughter by blood. S. Aurelius Auguſtine ſ famous eccleſiaſticall wꝛiter. cap. 4. De magistro, ſaith, We generally call all thoſe things ſignes which ſignifie ſomewhat, where alſo we find words to be. Again Lib. 2. De doctrina Christiana, cap. 1. he ſaith, a ſign is a thing beſide the ſemblance, which it laieth befoꝛe our ſenſes, making of it ſelſe ſome thing to come into our mind or thought, as by ſeeing ſmoke we beleue there is fire. The ſaid Aur. Auguſt. doth deuide ſignes into ſignes naturall and ſignes gꝛuen. Naturall he calleth thoſe, which without any will or affectioꝛ to ſignifie, beſide theſelues make ſomthing elſe to be known, as is ſmoke ſignifying fire. For

Division of
ſignes out
of Auguſt. 7.

ſmoke

smoke hath not any wil in it selfe to signifie, Signes giue are those, which al liuing creatures do giue one to another, to declare as well as they can the affections of their minde, or any thing which they conceiue, meane, or vnderstand. And signes giue he diuideth again by the senses. For some belong to the eyes, as the ensignes or banners of Capteines, mouing of the hands, & al the members. Some again belong to the ears, as the trüpet & other instruments of Musicke yea and words themselues which are chiefe & principal among men, whē they intend to make their meaning knowne. Vnto smelling he referreth that sweet fauor of ointment mentioned in the gospel, whereby it pleaseth the Lord to signifie somewhat. To the taste he referreth the Supper of the lord. For (saith he) by the casting of the Sacrament of his body & bloud, he gaue or made a sign of his wil. He addeth also an exāple of touching, And when the woman by touching the hemme of his vesture is made whol, that is not a sign of nothing, but signifieth somewhat. In this manner had Augustine entreated of the kindes and differences of signes. Other also whose opinion dooth not much differ from his, distinguish signs according to the order of times. For of signes (say they) some are of things present, some of things past, and some of things to come. They thinke them signes of things present, which signify those things to be present which are signified: as the Iuy garland hanging for a signe doth geue vs to vnderstand that there is wine to be sold. where it is hanged vp. The signes which our Master Christ wrought, did signifie that the Melsias and the kingdome of God promised by the Prophetes was

come. Under signes past they comprize all tumbes, monumentes of the dead and those stones pitched of Iosue in the middell of Iordane, signifying to them which came after what was done in times before. The fleece did giue to Gedeon, a signe of things to come: that is to saye a signe of the victoꝝ which he should haue ouer his enemies

But these things being well considered & not neglected, may more amply and plainly be diuided into other signes whereof some are giuen of men and some ordeined of GOD himself. Signes or tokens are giuen of men, whereby they shew and signifie some thing, and by which also they keepe some thinge in memoꝝ among men, or do as it were seale by that whiche they would haue certain and sure. After this maner is euery description or picture demonstratiue called a signe. For in Ezechiel, cap. 4. Hierusalem which was portrayed in a tyle, is called a signe. They also in ancient tymes termed the images of the dead, signes because by those images they would renew a fresh the memoꝝ of them whose signes they were called, & keep them in remembrance, as if they were alue. Yea and the holy scripture calleth idols signes, as it appeareth in Esay. cap. 45. and the 2. Paral. 33. So stones being set or laide to make out any thing, as land-markes, and all tumbes and monumentes are signes. Rahab of Hierico said to the Israelites Giue me a signe by oth that you wil shew mercy to me, and they gaue her a rope to hang out of her windowe. Beholde the rope was a signe of their faith and truth, wherewith they did (as we would say) seale them selues surely and without all dissimulation, to take diligent heed that Rahab should not be destroyed.

Iosue. 4.

Iudges. 6.

Of signes, some are giuen of men, other some ordeined of God.

Signes giuen of men.

Ezech 4

Iosue. 4.

Mark. 14.

Math. 9.

Signes distinguished according to their times.

Mat. 12

The Zwieters terme such signes giuen or receyued in confirmation of fapth and truch, wortzeichen, because they are added to the wozdes, and doe as it were seale them, and warzeichen also because by them we do as it were giue witnesse that in good faith, and without all fraude or guile we wil perform that in deede, which wee promised in wozde.

Now these kindes of signes are of diuerse sortes. For some are mute or dumbe, and perceine to the sense of the eyes, of which sorte are the Standards bled in warre, crosses, banners, flaming fires, wherof mention is made Num. 2. Psal. 73. &c. Neither is a man able to reckon by all of this sort: for euer and anon new come in as plesefeth men. Judas gaue a signe unto his company, Whomsoeuer (sapy he) I shall kisse, that same is, hee, take him. The ioyning of righte handes, which pertaineth to the sense of feeling, is a signe of faithfulness, helpe and fellowship, yea it is the dumbe signe, which signe Paul calleth the Right hand of fellowship. Whereto belong diuers mouings and gestures. Some of them are partayning to the voice, which are conceiuzd by hearing, and are vttered by mans voice, or by the sound of things which haue no life. By mans voice are vttered wozdes, whistling, and whatsoeuer other things are of this kinde, wherunto watch-wozdes vttered by the voice, may be added, as Schiboleth in the 12. chap. of the Iudges.

Moreover, voices without life are they which are made by trumpettes, flutes, hoznes, gunnes, drummes, by ringing of belles and sounding instrumente, which also extende very farre and largely. Now signes are giuen of God to this end, to teach & admonishe

vs of thinges to come, or of thinges past, either that they may after a sorte lay befoze the eyes of the beholders, & represent in a certaine likenesse the thinges themselves wherof they are signes: or else that they may (as it wer) seale the promises and wozdes of God with some visible ceremony celebrated of men by Gods institution: to be shozte, that they might exercise our faith, and gather together those which are scattered into one assembly or company. And these are not all of one sort, but doe much differ betweene themselves. For some haue their beginning of natural causes, and yet neuertheless are giuen as signes of God to put vs in minde of thinges, or to renew his promises, and to teach men thinges that haue bene done, of which kinde is the rainebow, mentioned by Moses, Gen. 9.

For when the floude ceased, that God made a new league with Noah, and ordained the rainebow for a signe of his couenaunt, hee made it not a new, but being made long afoze, and appearing by natural causes, by a new institution hee consecrated it, to the intent it might cause vs to call to our remembraunce the floude, and as it were to renew the promise of God, that is to say, that it should neuer come to passe againe, that the earth should be drowned with water. Now this signe hath not any ceremony ordeined, wherby it might be celebrated among men neither doch it gather vs together into the societie of any body or fellowship. But this signe is referred chiefly to God, saying: I will set my rainebowe in the cloudes, that when I see it I may remember the euerlasting couenant made betweene mee and you. Not much vnlike to this are signes & wonders, signes I say in the Sunne,

The diuersity of signes giuen of man.

Mat. 26.

Galath. 3.

Iudges. 12.

Signes giuen of God.

The diuersity of signes giuen by God.

Signes and wonders.

the

the Moone, and the starres, which doe
 forwarne men of distruction and ca-
 lamities to come, vnlesse by repen-
 taunce they amende: but neither haue
 these anie ceremonie ordained, to cele-
 brate the remembraunce of them, or to
 gather vs together, &c.

Againe, there bee other signes alto-
 geather myraculous, not naturall,
 though there bee naturall thinges in
 them, of which sozt Gedeons fleere is,
 and the shadowe of the Sunne going
 backe in the Diall of King Ezechias.
 These signes as we read them to haue
 bene once shewed, so by no institution
 are they commanded to be followed, or
 for some certeine end to be celebrated.
 To Ezechias they were giuen at that
 time to signifie and witnesse the victo-
 rie which he should haue against his e-
 nimies, and the recouerie of his health.
 Altogether and meere marueylous
 are those thinges which in the laste of
 Marke, by our Lord Iesus Christ are
 called signes, gyftes, and meanes of
 healing, and speaking with tongues,
 giuen vnto and bestowed vpon men,
 not by anie power of man, or vertue of
 healing in him, but by the power and
 vertue of Christ onelie. Those signes
 declared vnto men, that that was the
 true and vndoubted preachinge of the
 Gospell, wherby Christ is declared to
 be Lord of all, Lord of life and death,
 of Sathan, and of hell also it selfe.

For now when throught the name of
 Christ the dead do rise, and diseales be-
 inge giuen out go therr waie; by these
 verie signes it is prooued that that is
 true which is saide, that Christ is Lord
 of all thinges. So the wonders which
 Moses and Aaron wrought in Egypt,
 Exod. 4. are called in the Scripture
 signes. For they were witnesss both
 of Gods lawful sending, and tokens of
 his mightie power to bee executed a-

gainst Egypt, but neyther had these
 anie ceremonie, neither gathered toge-
 ther into any societie.

Now also we read, that some signes
 are paradigmaticall, that is, vled in
 deede of men, but not without Gods
 commaundement, that these also maye
 bee said to be signes from God. Those
 be altogether free from myracles, and
 in deede not onely fetched from natu-
 rall thinges, but also from things meer
 common and vsual, as were the bands,
 picher, and chaines of the holy prophet
 Ieremy, wherby, being willed of God,
 so to doe, hee layed befoze them those
 thinges in a certaine eident forme and

Signes pa-
 digmaticall or
 for example.

figure. I meane, in a visiblie signe to be
 seene with mens eyes, which by hys
 preaching he prophicied should fall vpon
 them. The like wee may see in E-
 zech. the 17. and 24. chap. These signes
 paradigmaticall or for example, are in
 some thinges like to those exercises of
 Rhetorique, called Chriae. A Chria, pe-
 rarer they are certeine mixte Chriae
 so tearmed, for that they consist partlie
 in wordes and partly in deedes. Aph-
 thonius defineth an Achiue Chria, to
 be that which declareth and plainly
 sheweth a thing by action, deede, or
 gesture. As when Pythagoras was de-
 maunded, howe long mans life lasted:
 Hee for a while stode stil, that they
 might looke vpon him, but anon hee
 shynke away and withdrew him selfe
 out of their sight, after that maner and
 action signifyng, that mans life is but
 short and momentanie. But in hys scrip-
 ture for the most parte are set downe
 Chriae, consisting of word and deed, as
 when Christ took a childe, and set him
 in the middelt of his disciples, & spake
 these wordes, Verely I saye vnto you,
 except ye shall turne and become as
 little children, ye shall not enter into

1:re. 27. 19. 33

Math. 18.

sacramentall
 gnes are fe-
 ckered from
 ther signes
 with whch
 hey haue ma-
 y things com-
 802.

actions of signes haue not the institu-
 tion and commaundement of GOD,
 charging vs to renue this very action,
 by solemae celebrating the same. Ne-
 uerthelesse sacramentall signes haue
 some affinitie with these, namely bap-
 tisme and the Lozdes supper. For they
 are giuen vnto vs from aboue, and are
 taken from naturall thinges, without
 anie myracle, yea, they are instituted
 vnder the fourme of naturall and sen-
 sible thinges, and in such thinges as
 are verpe, common, Water, Bread,
 and Wine. This they haue common
 with other signes giuen of God, in that
 they renue thinges past, and shadowe
 out thinges to come, and by a signe do
 represent thinges signified. They dif-
 fer peculiarie from other signes, in
 that they haue ceremonies ioined with
 the commaundement of God, which
 Ceremonies, hee hath commaunded
 hys Church to solemnize. And this al-
 so is peculiar to them, that being seals
 of Gods promises, they couple vs vi-
 sibly to God, and to al the Saints, and
 they are dedicated to the most holy mi-
 steries of God in Christ. Of these I
 wil intreat moze largely and diligent-
 ly hereafter.

Sacrament.

The Sacramentall signes of Christ
 & of Christ his Church, namely which
 Christ our Lozde hath deliuered to his
 Church, and which his church hath re-
 ceiued of him, and do lawfully vse, the
 same are called of Latine writers by
 the name of Sacraments. But y word
 is not found in the whole Scripture,
 sauing that it is read to be vled of In-
 terpretours: howbeit, the word Signe
 is oft in the scriptures, and that which
 helpeth for our purpose, is most signi-
 ficantly set down in Gen. 17. and Rom
 4. In the mean while we do not reiect
 the Latine word Sacramentum a Sa-
 crament, as lightly regarding it, ney-

ther yet reiecting it, do we sozge or de-
 uise a new. I like well enough of the
 word sacrament, so it be vled lawfull-
 lie. S. August. in his 5. Epist. to Mar-
 cellus saith, It were too long to dis-
 pute of the diuersity of signes, which
 when they pertaine to holy thinges
 are tearmed Sacramentes. From
 whence doubtles sprang that common
 definition or discription, A sacrament
 is a signe of an holy thing, which as
 it can not be reiected, so there is none
 but seeth, that in it the nature of the
 thing, is not fully comprehended or ex-
 pressed, neither is it seperated from
 those things which also are holy signs.
 There is another definition therefoze
 brought forth & vled, which is indeede
 moze perfect then the other, A Sacra-
 ment is a visible signe of an inuisible
 grace. But because this also doth not
 in all points expresse the nature of the
 thing: this definition following semeth
 vnto many moze allowable, which is
 after this manner: Sacraments are ce-
 remonies wherwith God exerciseth
 his people, first to stirre vp, increase,
 and maintaine their faith, then to
 the end to testifie before men his re-
 ligion. This is a true and right defi-
 nition. But what if you define a sacra-
 ment somewhat moze fully and large-
 ly in this maner: Sacraments are ho-
 ly actions consisting of wodes or
 promises of the Gospell, or of pre-
 script rites or ceremonies, giuen for
 this end to the Church of God from
 heauen; to be witnesses and seals of
 the preaching of the ghospell, to ex-
 ercise and try faith, and by earthlie
 and visible things to represent and
 set before our eies the deep misteries
 of God, to be short, to gather toge-
 ther a visible Church or congregati-
 on, and to admonish them of their
 dutie. This definition truely is farre
 set,

VWhat a Sacra-
 ment is.

sec, large, and many-folde, a definition
 I say, gathered of many parts, but we
 meane to go to it simply and plainely,
 & to lay forth the whole matter befoze
 your eyes to be seen, then wil we make
 manifest euery part thereof, and con-
 firme the same with testimonies of
 scripture. Now y I may fullie intreat
 of the names y are giuen to this thing,
 I finde that Latine wryters call Sa-
 crament an oath of a religious bonde:
 because it was not done (as I thinke)
 thoroughlie and to the prooffe, without
 certene ceremonies. M. Varro in his
 second booke De lingua Latina, decla-
 ring what it is to contend with an oth
 sayth, The plantife & the defendant,
 each of them in some things gaged
 down at the place apointed for that
 purpose, siue hūdred peeces of siluer,
 and also in other things a set num-
 ber of ounces, so that he which reco-
 uered in iudgement should haue his
 gage againe, but hee which was cast
 shoulde forfayte it to the treasurie.
 Since therefore by intermedling of
 holy thinges through partaking of the
 sacraments, we are bound to God and
 to all the Saints, as it were by obliga-
 tion, and that God himselfe also by the
 testimony of the sacraments, hath as it
 were by an oth bound himselfe to vs, it
 appeareth that the name of sacrament
 is very aptly and properly applyed to
 our signes. Wee read also in Latine
 wryters of an oath that souldiers bled
 to take. For it was not lawefull for
 them to fight vnlesse they were put to
 their oath and swoyne. They tooke a
 solempne oath, hauing one to recite the
 fourme of the oath to them worde by
 word, (as Vegetius sayth in his booke
 Dere militari) that they would stoutly
 & readily do what soeuer their captain
 commaunded them, & that they would
 neuer forsake the field in the defence

Sacrament tak-
 ken for an oth

Souldiers oath

of the common weale of Rome. They
 had a donatyon giuen vnto ech of them
 as it were a pledge of earnest, they
 gaue by their name to be inrolled, and
 were marked y they might be knowne
 from other souldiers. Now because we
 by our sacraments, specially by bap-
 tisme, are receiued and inrolled to bee
 Christs soldiers, and by receiuing the
 Sacraments vse professe and witnesse
 our selues to be vnder Christ our cap-
 taines banner, therefore not amisse,
 nor without reason: are the signes of
 Christ & his church called sacraments.
 In the mean while I will not stoutly
 stand in contention that the worde sa-
 crament was for that cause chiefly at-
 tributed of them in auncient time to
 these our signes. For Eras. Rot. a man
 very wel seene in the tongues, and tho-
 roughly tried in old & auncient wryters
 non better. In Cathe. sua Sym. 5. saith
 They which speake most exquisitlye
 call sacramentū, an oth or bond, con-
 firmed by the authority of God and
 reuerence of religion. But our elders
 vsed this word to expres that which
 the Greekes call a misterye, which a
 man maye call a religious secret, be-
 cause the comon people were exclu-
 ded fro medling with them. Thus sa-
 he. Therefore the old wryters did call
 those signes sacraments in stead of mi-
 steries. For y selfe same signes are cal-
 led of the Greekes μυστήρια misteries,
 which y Latine wryters for y most part
 interpret holy and religious secretes,
 holy secrets, I say, from the celebra-
 tion of which secrets the prophane com-
 mon people were excluded & debarred.
 For Cælius in Lectio. antiqui. suppo-
 seth that they are called misteries, ὅτι
 Δει μυστήρια τῆς ἐκκλησίας because it be-
 hooded them which hid them, or which
 ministered them to keep them close, and
 to shew them to no comon person.

What a my-
 steries,

kkkk liii.

Where

Whereupon misteries maye bee called seperated and holy secrets, knownen to them onely which were ordained for that purpose, and to be celebrated only of Saintes or holy men. Yet it maye seeme that *μυστηριον* is deriued of *μυσος*, and *μυσ*, as *ἀποδυστηριον* of *ἀπο* & *δυσ* that the Etymon thereof with the Greekes may be of no more force then Testamentum among the Latines, which is a witness bearing of the mind. Although I am not ignorant what some also doe reason in this case. Sacramentes therefore are called misteryes, because in a darke speache they hide other thinges, which are more holie. And Paule willingly vseth this word in his Epistles. And why this word was attributed to the holy signes of the christian church, there is a plain reason. For these thinges are onely knownen to the faithfull, and are hidd from those that are prophane, and vnholye. And surely the preaching of the Gospell it selfe, is called The misterie of the kingdome of God, to teach vs, that the vncleane being shut out, it is revealed onely to the children of God. For our chiefe interpretour of misteries, saith: Cast not your pearles before swine, neither giue that which is holy vnto dogs. And Paule, If our Gospell lye hid as yet (saie they) it is hid in them which are lost, in whom the God of this world hath blinded the minds of them that belieue not, 2. Cor. 4. Furthermoze manye of the Greeke Doctours of the Church, haue called our sacraments *συμβολα* Symbole, which word is also receiued and vled verpe often of the Latines. It is deriued of *συμβολω* (that is to saie) Confero, to conferre or compare together. For by comparing one thing with another, symbols are made apparaunt and rightlpe perceiued. Symbolum

therefore signifieth a signe, which hath relation to some other thing, as wee saide of the Standard, &c. And trulpe amonge the Grecians in olde time the vse of symboles or signes was diuers, for in theyr Sacrifices they had theyr symboles, signes (I say) Allegoricall meaning some-thing, as in the sacrifices of Bacchus, a Siue was their simbole or signe, and the same they caried about when they were well tippled: therby signifying that such as be dronken are blabbes, and can keep nothing in secret. What if I can proue that opinions of men containing somewhat of deepe vnderstanding by an allegory or darke speech are called symbols? For Pythagoras hys symbols are well enough knownen. So mysticall diuinity began to be called simbolicall because it was inwrapped in moze hidde and secret misteryes. So that is misticall which is darkely vttered, & in manner of a riddle, hauing in it a far moze contrarie meaning then by wordes it seemeth to offer. Againe the gyft and token of faith and truth which by mutual consent passeth between the bride and the bridegrome, whereby it is not lawefull for them to shrinke or goe backe from their word, promise, or couenaunt is called a Symbole. Furthermoze to souldiers also scruing vnder one and the same banner, symbols or badges were giuen. Vnto certaine confederate Cities in like manner, and ioyned togeather in league of friendship, to the end that they might go safe-ly to the bordering of Cities, and to those which toke parts with them, symbols or mutual signes were giuen, that is to saie, tokens which being shewed and seene they gaue each other gentle and curteous intertainment, as to their league-fellowes, companions, and singular friendes. The aunient wryters

Math. 13.
Eph. 3.
Math. 7.

What a sym-
bole is.

ters therefore hereupon haue applyed this word symbole to our sacraments, because they represent and shew vnto vs the exceeding great and deep misteries of God: they are Allegozicall and Aenigmattical, hard & darke to vnderstand because the Lord himselfe by the institution of his Sacramentes, hath bound him selfe vnto vs, and wee agayne by the partaking of them, doe binde our selues to him and to all the Saintes; testifying and openly professing to fight stoutly and valiantlie vnder the Lordes banner. Moreover these holie symbols and signes, do admonish and put vs in minde of brotherly loue and conoord, and that wee remember to loue them mosse intirelie and with all our heart, as Gods childzen and our brethren, which are communicants or partakers with vs of the same table, & are washed cleane by the same Baptisme. Thus much concerning Sacramentes, what they are, by what names they are called, and why they are so called, let it be sufficient that we haue briefly noted.

Setting aside all other thinges, it seemeth necessarise firste of all to declare and shew who was the authour of the Sacramentes and for what causes they were instituted. All men in a manner confesse that God alone is the authour of Sacramentes, and not men, nor yet the Church it selfe. An odde man there is among the schoolemen, which teacheth the Church this lesson, to wit, that shee should remember shee is no Ladie or mistresse ouer the Sacrament, but a seruaunt or mynister, and that she hath no moze power or authoritie to institute anie forme of a Sacrament, then shee hath to a hypogate anie lawe of God. Aquinas also part. quart, 46. articulo. 2. saith, Hee instituteth or is the Authour of

a thing, which giueth it force and vertue: but the vertue and power of the Sacramentes commeth from God alone, therefore God alone is of power to institute and make Sacramentes. And in deede God alone is of power to institute the true seruice and worshipp: but Sacramentes belong to his seruice and worshipp, therefore God alone doth institute sacramentes. If any one in the old Testament hadd offered sacrifice which GOD commaunded not, or offered it not after that maner, that God willed it to bee offered, it was not onely nothing auailable vnto him, but also his offence in so doing was rewarded with mosse terrible and searefull punishment. Eccle. 66.

Who knoweth not that the sonnes of Aaron, for offering straunge fire, were horriblye burnt and schozcht by with fire whiche fell downe from Heauene? Suche sacrifices therefore displease God, as prophane or vnholpe, neyther deserue they to bee called lawefull sacramentes, which haue not God himselfe for their Authour. Heereunto is added, that sacramentes are testimonies, and as it were seales of GODS good will and fauour towarde vs. And who I pray you can better, moze rightlye, or more assuredlye beare witness of Gods good will to vs-ward, than God hym selfe? In no wise deserueth that to bee called or counted the seale of God, whereto hee neither set his hande, nor printed it with his owne marke, yea, it is a counterfeite seale, because it commeth not from God, and yet in the mean time beareth a shew outwardly of the name of God. In thys behalfe is read that saying of Saint Augustine, which is in euery mans mouth, The worde is added to the element, and there is made a Sacrament. Eccle. 10.

crament. Whereby wee gather, that in the institution of Sacramentes, the woorde of God obtayneth principall place, and hath most a doe The woorde I saie of God, not the woorde of men, noz yet of the Churche: Whereuppon it followeth, that the signe ought to haue hys proceeding euen from God himselfe, and not from ante manner of men, be they neuer so many. be they neuer so clearkelike oz learned, be they neuer so harmlesse and holie of ipse: of that now there can be no other authoz of Sacramentes then God himselfe alone.

As wee doe receiue the woorde of saluation and grace: so it is needefull also that wee recciue the signes of grace. Although the woord of God bee preached vnto vs by men, yet we receiue it not as the woorde of man, but as the woorde of **G O D**, according to the saying of the Apostle, When yee hadd receiued the word of **G O D** which ye heard of vs, yee received it not as the worde of men (but as it is in deed) the worde of **G O D**. It is behouefull for vs to haue respect to the first authour thereof, who when hee sent aboade his Disciples, saide, Goe into the whole worlde, and preach the Gospell to all creatures, teaching them to obserue whatsoever I haue commaunded you, and baptizing them in the name of the Father, and of the Sonne, and of the holie Ghost. Hee that heareth you, heareth mee, and he which dispiseth you, dispiseth mee. And therefore albee it by the handes of men the Sacramentes are ministred, yet are they not receiued of the godlye and religious, as proceeding from men, but as it were from the hande of **G O D** himselfe, the first and principall authoz of the same.

To this belongeth the question, which Christ our Lorde asked in the Gospell, saying: The baptisme of Iohn, was it from heauen or of men? Cruelle Iohn, who did baptize, was a man: but in that hee baptized, hee baptized according to Gods institution and ordinaunce: and therefore the baptisine of Iohn was from Heauen, though the water (wherewith hee baptized) flowed out of the bottomelesse deapth into the Riuer Iordan, and Iohn hym selfe conuersaunt on the earthe. To this also notably agreeth that which Paule sayeth, That

Math. 21

1. Cor. 11

whiche I deliuered vnto you, I receiued of the **L O R D E**. Therefore although Saincte Paule were a man, yea, and a sinner too, yet that which hee deliuered to the Churche, hee dyd not deliuer it as from hymselfe, oz as anye inuention of man, but as Christ hath deliuered the same, so that it is not his, oz mannes, but Chrystes tradition, a deuine and heauenlye tradition. Besides this our hyghe Prieste and cuerlasting Bishoppe woorketh, euen at this day, in hys Churche, whose ministerie they execute, that is, at whose commaundement they baptize, and according to whose institution, they which are the stewards oz disposers of the mysteries of **G O D**, mynister the holy Sacramentes of the Lordes supper.

The institution therefore of the sacraments must be acknowledged of vs to bee the verie woрке of God. And thus farre touching the authoz of Sacraments.

Peter Lombard in his sentences reckoneth bype thre causes why Sacramentes were instituted, that is to saie, why spirituall and heauenlie thinges were deliuered and committed

why Sacraments were instituted vnto vs in visib things.

ted

Sacraments are to be receiued as it were at the handes of Christ.

1. The 2.

Mar. 16.
Math. 28.

Luk. 10.

eed vnto vs vnder visible signes, fourmes, and Ceremonies: the first of which is so colde and weake, that I am loath to moue it to memorie. We placeth merite in that that by Gods gouvernement and direction (as hee affirmeth) man seeketh saluation in thinges baser and inferiour to hymselfe. Vnto the which hee addeth this afterwar, Although not in them, yet in God through them hee seeketh saluation: which also vnadvisedly enough he hath vttered, and not sufficientlye considered. The other two causes, to wit, that sacramentes were inuented and ordeined vnder visible signes for our instruction and exercise, seeme not altogether absurde or disagreeing from reason.

The truest and most proper cause why Sacramentes bee instituted vnder visible signes, seemeth partly to be Gods goodnesse, and partly also mans weakenesse. For verie hardlie doe wee reach vnto the knowledge of heauenly things, if without visible foym, as they be in their own nature pure and excellent, they be laide before our eyes: but they are better and moze easilie vnderstood, if they bee represented vnto vs vnder the figure of earthlie thinges, that is to saye, vnder signes familiarlye knowne vnto vs. As therefore our bountifull and gracious Lorde didde couerclie and darkelie, nay rather euidentlie and notablie, set before vs to view the kingdome of G D D in parables or darke speeches: euen so by signes it pleased him to lay before our eyes after a sort the verie same thing, and to poynte out the same vnto vs as it were painted in a Table, to renew it a freshe, and by liuely representation to maintayne the remembrance of the same among vs. This cause doeth John Chrysostome allow

as a chiefe and proper cause, who in his eightie and thre Homilie vpon Matthewe sayeth: The Lorde hath deliuered vnto vs nothing that is vn sensible. The things indeede are sensible, howbeit they haue altogether a spirituall vnderstanding or meaning. So baptisme is minitred vnder a sensible element, namely water, but that which is wrought thereby, that is to say, regeneration and the newe birth doth spirituallie enter into the minde. For if thou wert a bodiless creature, hee would haue deliuered vnto thee all these giftes: bare, naked and bodiless, according to thy nature: but since thou hast a resonable soule coupled & ioined to thy body, therefore hath he deliuered vnto thee, in sensible signes and substances, those things which are perceived with a spirituall vnderstanding. Which I doe not alleadge this end, as if I would take the testimonie of man for my staye, but because I see Saint John Chrysostome his speech according to the manner obserued & vsed in the Scripture. For who knoweth not that the Scripture is full of Parables, similitudes, allegories, and figuratiue speeches, which the holy Ghost vseth, not for his own, but for our sakes. The talke which Christ had in the gospel with Nicodemus, touching heauenly regeneration, is very wel known, where hee by hidden and couert kinde of speeches, of aire, wind, water, &c. reasoneth, saying: If I haue told you of earthlie thinges, and yee beleue not, how will yee beleue if I shall tell you of heauenly things? Hee calleth Earthlye thinges, that his doctrine of heauculye regeneration or newe byrth, figured to vs vnder earthlye signes of water and the spyzite, or of ayre and the winde.

Chrysostome touching the cause of Sacraments.

Iohn. 3

to Ioh. 3

Iohn. 3.

And by heauenlie things, he meaneth that selfe same doctrine of heauenly regeneration nakedlie deliuered to Nichodemus, without any imagination, without similitude, or sensible signes.

The Lord therefore signifieth hereby, that men do more easilie conceiue and vnderstande the doctrine of heauenlie things, when it is shadowed out vnder some darke and couert signe of earthly thinges, then when it is nakedlie, and spirituallie indeede deliuered: that by comparing together of thynges not much vnlike, it may appeare, that the sacraments were of none other cause founde out or instituted, then for demonstration sake, to wit, that the heauenly thinges might become more familiar and plaine vnto vs. In which thing we haue to marke the Analogie, which is a certaine aptnesse, proportion, or (as Cicero termeth it) a conuenience or fit agreement of thinges, I say known by their signes, that if they be slightly passed ouer without this Analogie, the reason of a sacrament cannot be fully and perfectly vnderstoode: but this Analogie being diligently discussed, and obserued to the full offereth to the beholder without any labour at all the verbe *αὐτῶν*, that is to say, the hidden and secret meaning of a sacrament. Wee will when we come to in- treat of these things, doe what we can to make them manifest by examples.

Whosoever therefore shall throughly weigh the institution of sacraments he can not choole but extoll with pray- ses the exceeding great goodnes of the Lord, who dooth not onelie open vnto vs miserable men the mysteries of hys kingdome, but hath a singular care of mans infirmitie, whereby hee framing hym selfe to our capacitie, dooth after a softe stut and stammer with vs, whil- est hee hauing respect to our dulnesse

and the weakenesse of our witte, dooth as it were cloath and couer heauenlie mysteres with earthlye symbols or signes, thereby most plainely and pp- thily opening them vnto vs, and laying them befoze our eies euidently to bee behelde.

In the same institution of the sacra- mentes wee haue cause to extoll and prayse the wisdom of God: if so bee we take in hand to compare great and smal things together. For this custom is receiued as a lawe throughout the worlde, that all the wisest men, when they had occasion to speake of high mi- series of wise doome, they did not by wordes onely, but by signes and words together commend them to their hear- ers, to the ende that the two most no- ble senses in man, to wit, Hearing, and Seeing might be both at once ve- hementlie moued, and forceable pro- uoked to the consideration of the same.

The volumes of Heathenish Philo- sophers are ful of examples. What say you to the Jewes, Gods olde and auncient people, did not God himself shew among them very manie such kinde of ex- amples? Again, as in making leagues, or in confirming promises in earnest and weightie matters, men vse signes or tokens of truth to winne credite to their wordes and promises: euen so the Lord dooing after the manner of men, hath added signes of his faithful- nesse and truely in his euerlasting co- uenauant and promises of lye, the Sa- craments I meane, wherewith he sea- leth his promises, and the very doctrin of his Gospell. Neither is this rare or straunge vnto him.

Men sweare euen by the Lord him- selfe, when they would make other be- lieue certainly, & in no case to mistrust the trueth of their promises: yea, it is

The wisdom of God shi- neth in the in- stitution of the sacra- ments

The manner of making leagues or co- uenants.

The Lord is to be prayed for instituting sacraments

reade in the holy Scriptures, that the Lorde himselfe tooke an oth and sware by his owne selfe, when hee meant Moste aboundantly to shewe to the heires of the promises (as the Apostle saith) the stableness of his counsell.

Howeouer, it was the accustomed manner among them of olde, as they were making their league or covenant, to take a beast and to diuide him in peeces, and each of them to passe through and betwene the peeces so diuided, testifying by that ceremonye, that they would peeble themselves so to be diuided and cut in peeces, if they did not stedfastly stand to that whiche they promised in their league or covenant. After the same manner the Lorde making, or renewing a league with Abraham, which Moses describeth at large in the 15. of Genesis, he commandeth him to take an Heifer, a She Goate, and a Ramme, each of them thzee yeares old, and to diuide them in the middell, and to lay euery peece one ouer against another, which when Abraham had done, the Lorde him selfe in the likenesse of a smoking furnace or firebrand, went betwene the sayde peeces, that thereby Abraham might knowe, that the land of Canaan should of a certaintie be giuen to him, and to his seede to possesse, and that al things which he had promised in that league should be brought to passe.

Since therefore the good and true Lord is alwaies like vnto himselfe, and frameth himselfe after the same manner, now to this Church, as wee saide he did then: what woonder or straunge thing is it (I pray you) that he hath left vnto vs also at this day vnder visible things, signs and seales of his grace, and miseries of the kingdom of God? And hitherto haue wee

entreated of the chiefe causes of sacraments for the which they were instituted. Touching the kinde and number of Sacraments, which hath the next place to that which went before, there are diuers opinions among the writers, spectallie of latter time. For among the old and auncient this question as an vndoubted and well knowne perfecte principle, dyue quickly to an ende. But he which shall diligently search the Scriptures, shall finde that they of the olde testament had sacraments after one kinde, and they of the newe Testament Sacraments after another kinde. The Sacramentes of the people vnder the olde Testament, were circumcision and the Paschall lambe, to which were added sacrifices, whereof I haue abundantly spoken in the third Decade and the sixt sermon.

In like manner the sacramentes of the people vnder the newe Testament, that is to say, of Christians, by the writings of the Apostles, are two in number Baptisme, and The Supper of the Lord. But Peter Lombard reckoneth seuen, Baptisme, Penance the Supper of the Lord, Confirmation Extreme unction, Orders, and Patrimony, Him followeth the whole rablement of interpreters, and route of schoolemen. But all the auncient doctours of the Church for the mosse part doe reckon by two principall sacraments, among whome Tertullian in his 1. and 4. booke. Contra Marcionem: and in his booke De corona militis, very plainly maketh mention but of two onely, that is to saye, Baptisme and the Eucharist or supper of the Lord. And Augustine also lib. 3. de doct. Christiana. cap. 9. sayeth The Lorde hath not ouerburthened vs with signes, but the Lorde him-

The number
of sacra-
ments.

himselfe and the doctrine of the Apostles haue left vnto vs certaine fewe thinges in steede of many, and those most easie to be done, most reuerend to be vnderstood, most pure to be obserued, as is baptisme, and the celebration of the bodye and bloud of the lord.

And againe, to Ianuarius Epistola cxviii. he saith: Hee hath knit and tyed together the fellowshippe of a newe people, with Sacramentes in number verie fewe, obseruing very easie, in signification very excellent, as is baptisme consecrated in the name of the trinitey, and the pertaking of Christs body and bloud, and whatsoeuer thinge else is commended vnto vs in the canonicall scriptures, except those things wherewith the seruitude of the olde people was burdened, according to the agreeablenesse of their harts, and the time of the Prophetes. Which are reade in the five booke of Moyses. Whereby the way, is to be marked that he saith not, And whatsoeuer things else are commended vnto vs in the canonicall scriptures: but, And whatsoeuer thinge else, &c. which plainely proueth that he speaketh not of Sacramentes, but of certeine obseruations both vled and receyued of the Church, as the wordes of Augustine which follow do declare.

Howbeit I confesse without dissimulation, that the same Augustine elsewhere maketh mention of the Sacrament of Orders: where neuerthelesse this seemeth vnto mee to be also considered, that the selfe same authour giueth the name of Sacramentes to Annoyning, and to Prophecie, and to prayer, and to certeine other of this sort, as well as hee doeth to orders: and now and then among

them hee reckoneth vppre the sacramentes of the scripture, so that wee maye easilpe see that in his woorkes the woorde sacrament is nowe vled one waye, and sometimes another.

For he calleth these sacramentes, because being holy, they came from the holy Ghost, and because they be holpe institutions of G O D, obserued of all that be holie: but yet so, that these differ from these sacramentes which are holy actions consisting of wordes and ceremonies, and whiche gather together into one fellowship the pertakers thereof.

But Rabbanus Maurus also Byschoppe of Mentze a diligenc reader of Augustines wordes, libro de institutione clericorum capite xxiii. saith Baptisme and vnction, and the body and bloud are Sacramentes, whiche for this reason are called Sacraments because vnder a couert of corporall thinges, the power of G O D worketh more secretly our saluation signified by these Sacramentes: whereuppon also for their secrete and holy vertues, they are called Sacraments.

This Rabanus Maurus was famous about the yere of our Lord eight hundredeth and thirtie, so that euen by this we may gather that the auncient Apostolike church had no more then two sacraments.

I make no mention heere of Ambrose, although he in his booke of sacraments numbzeth not so many as the companye of schoolemen doe, because some of those woorkes sette forth in his name, are not receaued of all learned men, as of his owne doing: so I little force the authozity of the woorkes of Dionysius, whiche of what price and estimation they be among learned and good men, it is not

not needfull to declare. But howe soeuer the case standeth, the holye scripture the onely and infallible rule of lyfe, and of all thinges which are to be done in the Church, commendeth Baptisme and the Lorde Supper vnto vs, as solemne institutions and sacramentes of Christ.

These two are therefore sufficient for vs, so that we neede not be moued whatsoeuer at any time the subtilt inuention of mans bulie bzayn byynge agaynst, or beside these twaine. For why? GOD neuer gaue power to anie to institute sacramentes. In the meane while wee doe not contemne the wholesome rites, and healthfull institutions of GOD, nor yet the religious obseruations of the Church of Christ.

We haue declared elswe here touching Penauce and Ecclesiasticall order. Of the residue, whiche latter writers doe authorize for Sacraments, wee will speake in their conuenient place.

So haue we also elswhere, so far forth as we thought requisite, entreated of the likenesse and difference of sacramentes of the people of the old and new testament.

Nowe let vs see in what thinges Sacraments consist. By the testimonie of the scripture, and of all the godlie men, they consist in two thinges, to witte, in the signe, and the thing signified, in the worde and the rite, in the promise of the Gospell and in the Ceremony, in the outward thing and the inward, in the earthly thing (I say) and the heauenly.

And as (Irenaeus the Martyr of Christ witnesseth) in the visible thing and the inuisible, in the sensible thing and the intelligible.

For heereunto belongeth that

whych the Sayncte John Chrysostome bypon Marthewe sayeth: *ουδεν γαρ αισθητον παρεδωκεν ημιν ο χριστος, αλλ' αισθητα μωτα προεγυματα παντα δε νοητα* CHRIST deliuereth nothing vnto vs that is sensible, but vnder visible thinges, the outward thinges are sensible, but yet all spirituall. But hee calleth those things *αισθητα* sensible which are perceiued by the outwarde senses, as by seeing, hearing, tasting and touching, but those thinges hee calleth *νοητα* intelligible or mental, which are perceiued by the minde, the vnderstanding, consideration, discourse or reasoning of the minde, not of flesh but of faith.

By the Testimonie of the scriptures, this thing shall bee made manifest. The Lorde sayeth to his disciples in the Gospell, Goe into the whole worlde and preache the Gospell to all creatures, and he which shall belecue and bee baptized, shall be saued, Ye shal baptize in the name of the father, and of the sonne, and of the holy Ghost.

The same saith of John Baptist, John baptized in the wildernes, preaching the baptisme of repentance for the remission of sinnes.

So also saint Luke witnesseth, that S. Peter saide to the Israelites: Repent ye and be baptized every one of you in the name of IESVS Christe for the remission of sinnes, and yee shall receiue the gifte of the holye Ghost.

Therefore in baptisme, water, or sprinkling of water in the name of the Father, and of the sonne, and of the holy Ghost, and all that which is done of the Church is a signe, rite, ceremony & outward thing, earthly and sensible, lying open and made plain to the senses:

Sacraments consist of the signe & the thing signified.

Marke 16.

Acts. 2.

Wholesome rites of the church are not contemned.

In his booke against the helice.

but

but remission of finnes, pertakinge of (euerlasting) life, fellowshipe with Christ and his members, and giftes of the holy Ghoste, which are giuen vnto vs by the grace of God through faith in Christ Iesus, is the thing signified, the inward and heauenly thing, & that intelligible thing, which is not perceived but by a faythfull minde. After the same manner the Scripture bearinge witnesse also of the Supper of the Lord, which is the other Sacrament of the Church sayth: The Lorde Iesus when he had taken bread, hee gaue thankes and brake it, and gaue it to his disciples, and sayde, take ye, eate ye, this is my bodie which is giuen for you, Likewise, he tooke the cuppe, and gaue it to them, sayinge, drinke yee all of this, for this is my blood of the newe testament which is shed for many for the remission of finnes, do this in remembraunce of me.

Nowe therefore all that action which is done of the Church after the example of Christ our high Priest, I mean, breaking of bread, the distribution thereof, yea, and the banquet or receiuing of bread and wine, is the signe rite, ceremonie, and the outwarde or earthly thing, and also that selfe-same sensible thing which steth open before the senses: but the intelligible thing, & thing signified, the inward and heauenly thing is the very body of Christ giuen for vs, & his blood shed for the remission of finnes, and our redemption and fellowshipe which we haue with Christ and al his Santes, yea, which he chiefly hath with vs.

By these thinges it shall be easie to determine certainly of the names or termes now giuen to the sacraments. For they are called externall or outward signes, because they are corporall

or bodily entring outwardly into those senses, wherby they be perceived. Contrariwise we call the things signified, inward things, not that the things lye hid included in the signes, but because they are perceived by the inward faculties or motions of the minde, wrought in men by the spirit of God. So also those signes are termed both earthly & visible, because they consist of thinges taken from the earth, that is to wit, of water, breade and wine: and because they are manifestly sene in these likenesses,

To be short, the things signified are called heauenly and inuisible, because the fruit of them is heauenlye, and because they are discerned with the eyes of the mind, or of faith, not of the body, for otherwise the same body and blood of our Lord Iesus Christ which in the supper are represented to the faithfull by the forme of bread and wine, are not of their owne proper nature heauenly, or inuisible.

For the body of our Lord touching his substance and nature, is consubstantiall, or of the same substance that our bodies are of. Now the same is called heauenly, for his deliuerance from corruption and infirmitie, or else because it is clarified, not by reason of the bringing to naught or laying aside of his owne nature. The same bodye of his owne nature, is visible, not inuisible, resident in heauen: howbeit it is seen of the goodly celebrating the Supper, not with the eyes of the bodye, but with the eyes of the minde or soule, therefore in respect of vs it is called inuisible, whiche of it selfe is not inuisible.

Now the word in the sacraments is called, and is in beede, a witnessing of Gods wyll and a remembraunce and renewing of the benefices and promises

Signes earthly and visible thinges, heauenly & inuisible.

Math. 26.
Luke. 22.

Signes externall and inward thinges

The words and rite.

of God, yea, and it is the institution & commaundement of God, which sheweth the authour of the sacrament, with the manner and end of the same.

For the word in baptisme, is the very same that euen now wee haue recited, Go ye into all the world, &c,

In the supper of the Lorde this is the woorde of GOD, Iesus tooke bread, &c.

And the rite, custome and manner how to celebrare the supper, is to be sought out of the example of the Lorde, going befoze in the holy action, wherein we comprehend both prayers and those thinges which are recited out of the word of Christ. For as he brake bread and diuided it, and in like manner the cup, so likewise with holy imitation, & sacramentall rite, we followe the same in this holy action.

As he gaue thanks, so also we doe giue thanks: wee by certaine prayers in baptisme doe request the assistance & grace of the Lorde. we recite certaine places out of the Gospell, which wee know to be requisite in the administration of baptisme, and we are wont to do the same also in the celebration of the Lordes supper. But it is not my intent at this present, to speak largely and exactly of the rites of the Sacrament, which notwithstanding we hold to be best, that are taken out of the holy Scripture, and doe not exceede, of whiche it shall bee spoken in their place.

Some in stead of the word, do put promise, and in stead of rite, ceremony. And truly in the woorde ceremony, I see no daunger at all, if by ceremony bee vnderstood the outwarde comelinesse and rite, which the Lorde himselfe hath commended to vs by his example, and left to be vsed in the celebration.

And in verye deede Sacramentall signs, are not simple or bare signs, but ceremonies or religious actions, so also there seemeth to bee no daunger in the woerde promise: so that by promise, we vnderstand the preaching of the gospell and the commemoration or remembrance of Gods promises which wee often vse in the preaching of the gospell and celebration of the sacraments, that is to saye, that God dooth receiue vs into his fellowship, for Christ his sake, through faith dooth wash away our sins, endeweth vs with diuers graces, that Christ was giuen for our sinnes, shed his blood to take away the sinnes of all faithfull. For in celebrating of Baptisme, we vse these words of the Lorde, Suffer little children to come vnto me, for vnto such belongeth the kingdom of heauen, &c. In the celebration of the banquet of Gods holy childzen, we vse these holy words of our Lorde: And after supper Iesus tooke bread, and after he had giuen thanks hee brake it, and gaue it to them saying, Take ye, eate ye: this is my body which is giuen for you.

This is my blood which is shed for you for the remission of sinnes, this do in the remembrance of me, &c.

For those remembraunces and rehearsals, are promises of the Gospell, promising forgiveness of sinnes to the beleeuers, shewing that the Lordes body is giuen for them, and his blood shed for them, which faith verily, is the onely and vndoubted meane to obtaine life and saluation, Christe is the strength and substance of the Sacramentes, by whome onely they are effectuell, and without whome they are of no power, vertue or effect. But if any man by promise doo vnderstand couenaunt, whereby

the lord doth singularly bind or as you would say the him selfe to the signes, in which, or with which he would bee present bodily, essentially and really, therein he saith more than he can shew or proue by the Scriptures.

For in no place hath Christ promised to bee present corporally, that is, with his true bodie, in the signes, or with the signes: otherwise I am not ignorant how God appeared sometimes to our fathers under a bodily figure, that is, in some visible forme or shape, as when he shewed himselfe to Jacob, which was named Israel leaning on a ladder, and to Moses in the hole of a rocke as it were in a glasse. But these doo not properly pertaine to this purpose where wee entreate of the corporall presence of Christ, and of the sacramentall signes. But because many wreste these wordes of the Lorde, This is my body, this is my bloud, to proue a corporal presence of the Lords body in the Supper, I answer that those wordes of the Lorde are not roughly to be expounded according to the letter, as though bread and wine were the body and bloud of Christ substantially and corporally, but mystically and sacramentally: so that the body and bloud of Christ, doe abide in their substance and nature, and in their place. I mean in some certaine place of heauen, but the bread and wine are a signe or sacrament, a witness or sealing, and a lively memory of his body giuen, and his bloud shed for vs, but of this thing in place conuenient, we wil intreat more at large.

By these things which we haue spoken of it, it appeareth sufficiently, how sacraments consist of two thinges, the signe & the thing signified, of the word of God and the rite or holy ceremony,

There are some notwithstanding, which think there is such force grafted of God into the words, that if they be pronounced ouer the signes, they sanctifie, chaunge, and in a manner bying with them or make present the thinges signified, and plante or include them within the signes, or at the leaſte toyne them with the signes.

For hereupon are these kind of speeches heard, That the water of baptisme by the vertue of the words doth regenerate, and that by the efficacie of the wordes, the bread it self, and the Wine in the Supper are made the naturall flesh and bloud of the Lorde.

But the Sacraments of Christ and his Church doo consist of the word and the signe. But it seemeth that wee must diligently search out what must bee understood by The worde.

what is understood by the worde in the sacramentes.

I saide euen now that The worde in the sacramentes was a witness bearing of Gods will and the commandement of God it selfe, or institution of God, which declareth vnto vs the authour, manner, and ende of a Sacrament.

By this worde (I say) and commaundement of God, by this will and institution of God, the sacramentes are sanctified, not that the words are so pronounced of the ministers, as they are read afore to be recited of the Lorde himselfe, or deliuered by his Apostles: But because God so would, so did, and commaunded his Apostles to do.

For what soeuer God doth or commaundeth to doe, is sanctified by the very commaundement or deede of God.

For all things which he hath done are exceeding good, therefore these thinges which

By no means

which he commaundeth to doe, can not choofe but be holie, becaufe he is holy, and the onely sanctifier.

Wherefoze by the nature, will, deed, and commaundement of **G O D**, and not by the pronounciation of anye wordes are the sacraments signified. To which will of **G O D**, that it maye bee applyed vnto man and doe hym good, the faythfull obedience of men is necessarye required, which altogether shoulde make vs put our trust and confidence in the mercy and power of **G O D**, who in no wise shoulde despise or cast behinde vs the instyrution of **G O D**, although it seeme in outward apparauce base and contemptible. Thys will appeare moze plainely in the example of Naham, the Captaine of the king of Syria his bande. Hee heard of the Prophet vudoubtedly at the Lordes commaundement that he should wash hym selfe seuen times in Iordane. For so it should come to passe that hee shoulde bee cleansed from his Leprosie.

Heere thou dost heare the word, the will, (I saye) and commaundement of God, but thou dost not heare that anye wordes were rehearsed either ouer Iordane or ouer Naaman, or that anye wordes were prescribed of the Prophet to Naaman that hee should rehearse, wherby (forsooth) ther be anye force of purifying or cleansing giuen to the water. Naaman by faith obeyeth the commaundement of God, and is cleansed from his Leprosie, not by his owne merite, or by the benefite of the water of Iordane, but by the power of **G O D** and faithfull obedience.

Lepers also in the Gospell, and that not a fewe, are cleansed by the power and will of Christ, and thzough faith,

and not by pronouncing or speaking of wordes: The Lord indeede said, I will, bee thou cleane: but if any man at this daye shoulde haue recited the same wordes a hundred times or uer anye Lepze, hee shoulde haue prouayled nothing. Whereby it is manifest, that to wordes there is no force giuen of working health, if they bee pronouncd.

The Apostles indeede said to the sicke, feeble, and lame, In the name of the Lord Iesus, arise and walke, and they rose vppe and were healed, but they were not healed by the benefite of the wordes, but by the name, by the power (I meane) and the vertue of Christ.

For Peter whiche saide vnto the lame man in Hierusalem, In the name of Iesus Christe of Nazareth, arise and walke, sayde in the middest of the councill of Hierusalem, If wee this day bee examined of the deed done to the sicke-man, by what means he is made whole: bee it knowne vnto you all, in the name of Iesus Christ of Nazareth, this man standeth heere whole. And to the same people hee sayth, And his name, through fayth in his name, hath made this man sounde whome yee see and know, and the faith which is by him hath giuen to this man health. Beside these wee reade in the Actes of the Apostles, that the sonnes of one Scæua a Priest, being exorcistes or coniuers did call on the name of the Lord Iesus ouer them that had euil spirites, but these were so farre off from giuing place to their exorcisines and coniueringes, that they ranne on them and ouercame them, so that they had much adoe to escape aliue. Where it is mosse apparauit, that those Exorcistes vled the same foyme almofte in

In the name of the Lord Iesus Christ the feeble are healed. Act. 4.

Act. 4.

Act. 19.

ther inchauncmentes, which the Apostle vsed (foz in the name of the Lorde Iesus they proued to cast out the foule spirit.) But sith they were not able so to doe, who can not see and perceiue that the wordes pronounced doe preuaile nothing at all. Neither is that any let or hinderance at all, that those Exorcistes were without faith. For this is a thing very well knowne and receiued of all men, that sacramentes are no lesse effectuell when they are ministred by wicked Ministers, then when they are ministred by the beste Ministers.

But heere is objected against vs this saying of the Apostle, Christ gaue him selfe for the Church to sanctifie it cleansing it in the fountain of water by the woorde, or in the worde. Beholde (saye they) men are cleansed by the water of Baptisme, which by the worde hath the force of sanctifying put into it: therefore it must needs be, that words haue force to sanctifie. But I will confute them by an euident demonstration, that the Apostle did not so meane as they suppose.

The Apostle prescribeth vnto married Christians their duetie: to the moze playne and pitchier setting forth whereof, hee vseth the example of Christ and his Church, commending that exceedinge leue whiche Christe beareth toward his Church wherewith beeing inflamed hee gaue hym selfe for it, to this ende to make it to hym selfe a pure and gloypous spouse, where, by the way, hee setteth downe the manner of purging.

For the Lord Iesus himselfe sayeth, hee hath cleansed it. For it is onelye Christes office to purge and to cleanse. Now the manner of purging followeth: In the founteyne of

water by the worde: whiche because it is by the spoken, hath in it some ob- scuritie.

He maketh mention of two things which the Lorde vseth to cleanse those that be his, The Fountayne of water, And The worde. The fountayne of water, is Baptisme, which is the outwarde action and witness-bearing of the inwarde purifying or cleansing, wrought by the grace and spyzite of God, as the Apostle saith: According to his mercye hee saued vs by the founteine of regeneration, Tit. 3. and renewing of the holie Ghoste, whiche hee shedde vppon vs richly through Iesus Christ our Sauour. For hee adueth in waye of interpretation. And renewing of the holie Ghost, wherof the founteine of water is a signe.

Dozeouer, the worde is the very preaching of the Gospell, testifying that by the grace and mercye of (God) the Father, his ouely Sonne was giuen vnto vs, who beeing giuen for our sinnes, maketh them that beleue in him heires of eternall lyfe: so that nowe these wordes of Paul, to the Ephesians the fifth Chapter, doe verie well agree with this commandement of the Lorde mentioned in Sainte Marke, Goe into all the whole worlde and preache the Gospell to all creatures, hee which shall beleue and bee baptized shall bee saued, &c.

For by these words also the Lord shadoweth out vnto vs the manner and meanes of our saluation, that it is hee onelye whiche purgeth vs by saythe: yet in the meane whyle hee wylleth the belieuers to bee signed with Baptisme, and that it shoulde bee preached openlye in the worlde, that

The place of Paul in the 5. to the Eph is expounded.

that is he which pardoneth sinnes, yea and which freele giueth euerlasting life. But, what do al these things (I pray you) make for their purpose, who will proue by those words of Paul, that there is force & vertue in the words to sanctifie baptisme? These words of the Lorde spoken to his Apostles, doe yet make our matter moze manifest. Now are yee cleane, saith he, through the word which I haue spokē vnto you. Shall wee say here that through the words which Christ rehearsed, the disciples of Christ were made cleane? what then needed hee the next day to haue bene crucified, and to haue died? What, to the ende that he might purchase power vnto the words? Therefoze all boasting in the forces of words shall be cleane taken away.

Doeth not faith and godlines tell vs, By the word of the Lord, wee should rather vnderstand this, which is declared by the preaching of the Lord, that is, the death and redemption of Christ, wherby, because they beleued it they are clensed, for in an other place hee saith, purifying their hearts by faith.

Wherefoze they are in that, because they do not rightlie iudge of the word or speech. For the Lorde speaketh of the worde preached and beleued, and they vnderstande him of the worde pronounced, as though being pronounced, it had force from the Lorde to sanctifie. Sainct Augustine also maketh for vs, who in his 80. treatise vpon Iohn, saith, From whence cometh so great vertue & power vnto the water, that it should touch the bodie, & wash the hart, but through the working of the worde, not because it is spoken or pronounced, but because it is beleued? For in the word it self, the sound passing away is one thing, & the vertue which re-

maineth is another thing. This is the word of faith which we preach, saith the Apostle, because if thou shalt confesse with thy mouth, that Iesus is the Lord, & beleue with thy heart that God hath raised him from the dead, thou shalt be sauēd. For with the hart Rom. 10. man beleueth vnto righteousness, & with the mouth confession is made vnto saluation. Whereupon we read in the Acts of the Apostles, purifying (or clensing) their harts by faith.

And S. Peter in his Epistle saith: So Act. 15. also baptisme saueth vs, not the putting away of the filth of the flesh, but in that a good conscience maketh request to God. This is the word of faith which we preach, wherewith vndoubtedly baptisme is also consecrated, that it may haue power to clense. For Christ which is the vine, with his father the husbandmā hath loued the church, and gaue himselfe for it. Read the Apostle, and marke what hee addeth, saying: That hee might sanctifie it, cleansing it by the fountaine of water in the world. In vaine therfore should clensing be attributed to a fraile & vading elemēt, vnlesse this were added, In the word. And so forth. For thus farre I haue recited S. Augustines words: not that I say my selfe vpon mans testimonie, or that I would haue any man to vige h same, or that I am content to be ruled by the witness of man, but because in these words he hath gathered together some testimonies out of the scripture, bearing witness of the worde. Wherby we may vnderstand, that the word of faith preached, & not the word spoken or pronounced ought to be received.

This word I say doeth truly cleanse, that is to say, the grace of Christ onely doeth purifie, to the which both the

word and faith are directed, & for that cause he said expressly, Not because it is spoken, but because it is beleued. Anon after he saith, The word of faith which we preach. Furthermore hee saith, by the word of faith baptisme is consecrated that it might haue power to cleanse. Which, what is it els, then if he had said, the very substance of faith maketh baptisme effectuall. For it followeth, For cleansing in vaine should be attributed to the vading and corruptible element, vnles were added, In the word. Now if a man do consider the my Terries of the saints or holy men in old time, he shal not find in the celebration of circumcision, the feast of the passeouer and sacrifices, any words to haue bene spoken or pronounced, whereby they were formed & as it were created sacraments, and were made effectuall. To which belongeth this, that Iohn Baptist did not only baptise the comon people without respect of person, but the lord Iesus himselfe also in the water of Iordau: no words in the meane while being pronounced, whereby he called & drew downe the heauily grace ouer or vpon the water of baptisme. Again, whiles Christ our hee bishop, did institute his supper in y^e gospel, he comanded nothing to be spoken or pronounced, by the vertue of which speech or pronounciation, the elements might either be changed, or the things signified being drawne downe frō heauen should be present with, or ioined to the signs: but what y^e lord hath simply done, and what his will was we should do, after what manner, & to what end hee instituted his supper, the Evangelists haue declared. We read in no place y^e the lord saide, as often as ye speake or pronounce these my words, This is my body, this is my blood, it shal come to passe by the vertue of my words, that

the substance of the signe shalbe made void, & that in the same y^ericke of time wherein the words are spoken, it shal begin to be the true bodie and the true blood of the Lord, vnder the formes or likenesses of bread & wine, or that the formes or likenesses & the truth of the signe remaining, it shal begin at once with the bread & wine to be the verie body and blood of Christ. Therfore, in the pronouncing or speaking of the words of the Lord in the supper, there is no power or vertue, either to call down y^e things signified, or to change the things present. These imaginatiōs do rather seeme moze to maintain superstition than religion. As though the words pronounced according to the forme conceiued, had power to cal down out of heauen, to bring from one place to another, to restore helth, to draw to, to put frō, or to transforme or change. S. Aug. rekeneth by among superstitious vanities, those things which for remedies of diseases are tied or fastned about the body, which also physick maketh no account of, whether it be in charming or in certain signs called characters, or in hanging certaine things about some part of y^e body. The place is to be seene, ca. 20. li. de doct. Christ. 2. Christ, being very angry with the that hang the written Gospell about their neck, hath these words vpon Mat. 23. c. Wherin consisteth the force or power of the gospel? In the forme & figure of the letters, or in the vnderstanding of the meaning & sense of the same? If in the forme of letters, thou doest wel to hang it about thy neck: but if in the vnderstanding of the meaning, it is better they were laid vp in thy hart. Thus saith he. But there is the same reason of the figures, & of the pronounciation of y^e letters or words of the gospel. For as the figure of the letters

The words
spokendo
not forme &
make sacra-
ments effect-
uall.

is of power to do nothing: euen so is there no force or vertue either in y^e pronuntiatioⁿ or sound of words. Plinie an heathenish wyriter aledgeth many heathenish examples, wherein he declareth that words are effectual: but yet among other things which hee bringeth hee hath this. It is a questioⁿ (saith he) whether words or inchāting speeces are of any force: but euery one that is wise is so far from beleening it, that euen man by man they vtterly deny it. The place is to be seene *li. 28. ca. 2.* But most worthily is the true word of God it selfe preferred befoze all these, y^e which by Moses Deu. 18. with great seueritie forbiddeth & condemneth all kind of superstitions & enchantments. I knowe what the aduersaries will here obiect vnto mee, namely that it is a blessing or consecration, and not a superstition which they vse. Besides this they bring many examples out of the scripture, set downe in their Canonical decrees, whereby very foolish and most vnaptly doubtles they go about to proue that by blessing or cōsecration (as they say) the natures of the things are changed, whereupon they also gather y^e bread by the words of blessing or consecrating, is turned into flesh. Their examples are these & of this sort. The water flowing out of the rocke, after it was smittē with Aarons rod, the riuer Nilus turned into blood, the water at the marriage in Cana of Galile turned into wine, the bitter waters of Marath changed into sweet water, and Moses his rod turned into a serpent. But (I beseech you) what make these to the Lords supper, wherewith they haue no manner of similitude or likenes, so that this must needs be an vnapt cōparison & a doctish which they make. The riuer Nilus was turned into blood, therfoze the bread is turned into flesh: the

water at y^e marriage in Cana was changed into wine, therfoze the wine in the lords supper is changed into the blood of Christ. For while that the water gusheth out of y^e rock when it was smittē, while the riuer Nilus was turned into blood, while the water of the marriage was changed into wine, while y^e bitter waters of Marath became sweet, while Moses rod was turned into a serpent: y^e water truly, y^e blood, the wine, y^e sweet water & the serpent so turned and changed, were not vnder the forme or likeness of those things which they were befoze, neither were they at once that which they were befoze, & that which they were thē, made but y^e water of Nilus was very blood, not water & blood together, neither was there inuisible blood vnder y^e visibible forme of water. And so stands the case also in the other examples, therfoze they do nothing agree with the sacramental signes, but are so far from being like thē that they are altogether vnlke thē. Moreouer, who cā wel tel by what pronuntiatioⁿ of words Moses made water burst out of y^e hard rock: turned y^e riuer Nilus into blood: changed the bitter waters into sweet: Who knoweth what forme also of words the lord vsed when he changed water into wine: Therfoze very fitly do they apply these examples to their blessing or cōsecration, chāging the natures of things, since it cānot be shewed what maner blessings the saints or holy men vsed. Likewise we read not y^e Moses & Josue pronounced any words of blessing wherby they diuided y^e chanel of the Eritchian sea, & the riuer Iordan. Elisens is read to haue vttered no words of blessing when he made the ax swim. and reached it out of the water by the helue. In al these things y^e power of God did worke. But we must not imagine what we list to proceed frō it.

whether by blessing the nature of things are changed?

Num. 20.
Exod 7.
Iohn 2.
Exod 15.
Exo 1.7.

4 Reu. 6.

The omnipotence of God.

For it is weakenesse and not power, which is repugnant to iustice, and taketh things in hand which are contrary to Gods truth. But the mightie works of God are of such sort, that any man may vnderstand & manifestly see, that they are such as they are said to be.

The Lord said, Let there be light, & there was light. Such a kind of light I meane, which was both called light and according to the nature of light, gaue light: It was not called, or made light, which was light in deed, and yet gaue not light: as the bread is called the bodie of Christ, which yet hath not so much as one iot of the bodie of Christ.

Furthermoze, this worde blessing in no place in the scripture is so bled, as they would make vs beleue. To blesse in the Scriptures is to thanke, to prayse, to salute, to bid farewell, to speake well of any, to wish well, to reioyce, highly to extoll, to giue thankses for a good turne, to encrease, to enrich, to multiplie, or to make fruitfull. I coulde if neede were, bring examples to proue eache of them. But a man shall no where read that to blesse, is as much as to turne the nature of things by the words of GOD, or otherwise by good words and prayers, after a set maner pronounced. Wee reade (saye they) in the Gospell, that the Lord tooke bread and blessed. Wea and Paul also calleth the breade and cuppe by that name, to wit, The breade and cup of blessing; the breade and cup vndoubtedly of consecration, by which consecration the substance of the signs is miraculously chaunged. I answer, That the wordes both of the Gospell, and of the Apostle, are wrongfullie wrested to that sense, which neuer came into the minde of the Lord or his Apostles.

For to declare the meaning of that place in the Gospell: to blesse, is not with the gesture of the hand to make the signe of the crosse, or to laye ones mouth to the bread and cup, and in a low voice to whisper out the set syllables of the words of consecration: but to sing praises to god, or to giue thankses for his benefits bestowed on vs.

That which I haue said I will confirme by the autoritie of the Euangelists and Apostles. For the Apostles and Euangelists vse the word of blessing or thanksgiving, indifferently, for where Marke hath *ευχαριστας*, (that is to say) Blessing, Mathewe, Luke, and Paule haue *ευχαρισθιας*, (that is to say) Giuing thanks, which word Marke also vsing a little after, writeth, And when he had tooke the cup, *ευχαρισθιας*, that is, When hee had giuen thanks, he gaue to them.

To blesse therefoze, is as the Apostles themselves do interpret it, to giue thanks, since that they put the one for the other. The diligent reader may see them also in that place of Paule, which is 1. Cor. 10. cap. which place we will fullie and wholie intreate off in that which followeth. Our aduersaries therefoze haue not as yet proued out of the scriptures, that to blesse is as much as to change the things, or that by words, pronounciation, or reciting of words, the things themselves signified are brought to, or made present. The auncient writers trulpe made mention of a mysticall blessing, but in a farre other sense then these consecrators. Of true consecration we will speake anon, and will confute also in another place whatsoeuer thinges they haue brought concerning blessing or consecrating of Baptisme: nowe wee will make an ende of that which we began,

Thankes-
giuing and
blessing.

Gen. 1.

Of the word
blessing.

1. Cor. 10.

Wordes of themselves were instituted of God to this end, to signifye, and by signifyng; to beare witness, and to admonish, neither haue they beside anye hidden force to chaunge the natures of thinges, or to cause the things themselves to bee coppozallye present, neither do wee read that holye men euer bled them after this manner: therefore they sinne and disceau men whiche otherwise vse them then they were instituted.

Aurel. August. acknowledgeth the very same thing, who in his *Encheridion*. *Ad Laurent. Capit. 22*, sayth, And verily words to this purpose are instituted, not that men should deceiue one another by them, but by the which one might make another to know his meaning: therefore to vse wordes vnto deceit and not to that end, wherevnto they were, ordained is sinne. The same Aurelius Augustinus gathering a summe of his whole booke intituled *De Magistro*, asketh this question: but now I would haue thee tel mee what thy opinion is of all this that I haue spoken vnto thee, which by and by he answereth: I haue learned being admonished by the wordes, that a man is taught no other thing by wordes, then to learne, and that it is a verie small matter, that by speeche or talke we know partly what he thinketh that speaketh: but whether the wordes which he spake were true, that teacheth hee onelie who admonished that hee dwelt in the heart when the other spake with the tongue.

Thus much he, in the last Chapter of his booke *De magistro*.

To this purpose pertain the wordes of Solomon the wise, in the booke of the Preacher, saying: The wordes of the wise are like pricks and nails that go through of the authors of gatherings

which are giuen of one shepheard: Where wee willingly acknowledge, that ther is a great force in eloquence and prayers of the iust, as the Græcians signified by that Hercules of Gallia, also Cicero verie plentifully hath declared the same *Lib. 1. De Oratore*. But that which they do forge and imagine of Pytho, or Suada, or Suadela the Ladie and mistresse of eloquence, that verely do wee attribute to the holy Ghost, which doth both giue grace to the speaker, and prepareth and stirreth vp the mindes of the hearers. By these things it is manifest vnto al men I thinke, that it is a new forgerie of man, and not a doctrine of Oracle, to say, that in the celebration of the Sacraments, there is such force grafted in the wordes recited, that they turn and change the things, or make the things signified to bee present, and either put on, or toyne them with the signes.

But wee will shew hereafter that the signes are not chaunged or mingled with the thinges signified, but that both of them doe remaine still in their owne nature and propertye. It shalbe sufficient if wee attribute that to the wordes which the scripture doth attribute, to wit, the office of signifyng and admonishing, of mouing and stirring vp, which they haue from GOD. For they do defile and blemish the wordes of God which deck them with strange and falsified titles.

We acknowledge indeed that al the power of almighty God is attributed to the word of God: but who seeth not that that is spoken and meant of the euerlasting sonne of God, wherein the scripture is called the word of God: Who is such a doxhead, that can not rightly distinguish between the euerlasting word of God, which is the Son of God the second person in the reue-

For what purpose wordes are instituted and of what force they are.

Eccle. 12
Authors of gatherings, hee calleth wise men because they gather the saying of the wiser sort of men in their bookes.

How the power of almighty God is attributed to the word.

rend trinitie : and the word rehearsed spoken or pronounced by man? The everlasting word of God remaineth in his owne substance and nature a creator, and not a creature : it is not mingled: it is not grafted or incorporated into mans voyce. The worde which proceedeth from man, is a creature, not a creator, and remaineth still a creature. For it is a sound which passeth away. Nevertheless it is a vertue which (still) remaineth, if it be sincere and not adulterate, and receivd by faith. For so it preferueth, yet not of his owne proper vertue, or power, or because it is pronounced by man: but through hys power or vertue which revealed the word, who is true, and therefore preferueth those things which by his word he promisseth to preferue, so that nowe indeed God himself doth preferue who saide that by his word hee would preferue those that beleue. The word therefore which God hath revealed vnto vs by his seruantes the prophets & by his chosen Apostles, is not, neither is called the word of God, as if the sound of sillables, words, and voices are of their owne nature the word of God, that verie same I meane, which of his owne substance is the sonne of God: but because the reuelation of the worde was made from God in the holye Ghost through the word or wisdom of God. Therefore although the originall use of God, and not of man, yet the words which the prophets and Apostles uttered are mans wordes neither can they doe any thing else but giue signification, with the which notwithstanding I would not haue the due force of the eternall worde of God to be lifted by a bone that which is meet and comely & those things imputed to the literall worde, which is proper to God. I acknowledge all those things whiche

with a sound vnderstanding or iudgement are attributed to the worde of God. But of this thing I haue elsewhere discoursed moze at large. But now some will say, if by reciting the wordes of God, Sacramentes are not sanctified or consecrated, from whence then haue they this, that they bee, and are called sacramentes or holy signes? Is the consecration vaine and of no force? Surely vaine & of no force is that consecration which the Papistes haue seygned. But of consecration or true sanctification I haue spoken in the beginning of this Chapter which now I wil set forth a litle plainer and moze abundantly. The holy scriptures when they make mention of holy things, they vse verie often this Hebrewe word * * whiche the Greeke interpreters commonly haue translated by *ἁγιάζω* the Latines by *Sanctifico* *Consecro* and *Initio*. The vse of this word reacheth verie farre. For it signifieth to sanctifie to offer vnto God, to purifie or cleanse and to iustifie, also to seuer or put apart and to seperate, to separate (I meane) from prophane vse & to dedicate them to holy things, to call a thing by some name, to apply and to appoint. Therefore wee say that to consecrate in this place, is no other thing but to sanctifie, to dedicate to God, and after a fashion to seperate, or of a thing prophane to make an holpe thinge. But who doeth this? or hee whiche doeth it, by what meanes or instrument (I pray you) doth he it? who I beseech you consecrateth, or hollieth: is it God? or is it man? Verely God and not man. For God instituting any thing, and testifying and declaring by his word, what he hath instituted and to what end, of his owne holy iust and good will, by his own onely institution (I say) without any other meane, hee consecrate th the

Of true sanctification and Consecration.

thing

thing which hee himselfe hath already instituted. For as hee is holy, iust, and good: so whatsoeuer he commandeth is holy iust and good, and man vnderstanding by the word of God, that god hath instituted any thing to a holy iust and good vse, accepteth, receiueth, & vseth that institution for holy good and iust. Therefore man doeth not by uttering certaine wordes consecrate and make holye the institution. And because he beleueth that all the institutions of God are holy and good, therefore he also celebrateth this institution of God, euen as God hath ordeined, and giueth God thanks, depending altogether vpon God & the rule of the word. Of this manner of sanctification the Apostle speaking in another certaine place saith, Now the spirit speaketh evidently that in the latter times ther shal arise disceiuers forbidding to mary & commanding to abstain from meats which god hath created to be receiued with thankesgiuing of them which beleue and know the truth. For euery creature of God is good, and nothing to be refused, if it be receiued with thankesgiuing. For it is sanctified by the worde of God and prayer, Lo he saith meat is sanctified by the word of God and prayer. But the worde of God is in this place (as Paule the Apostle expoundeth it) a testimonie of the Scripture and will of God, whereby we are taught that all thinges which God hath made are exceeding good, and that they are cleane and not vnclan which God hath created for to be eaten, and for our vse. In the Act. 5. Peter hereth, Arise Peter, slea and eat, (for he saw in a vision before him all liuing creatures of the earth & the aire) Peter answered, Not so Lord. For I haue neuer eaten any thing that is comon or vnclan. Ther

fore he heard again, What God hath cleansed, that call thou not common.

But where I pray you did he make them cleane: When he made and gaue them for the vse of man.

To the word is annexed prayer, not a charming or an inchantment, but a faithful thankesgiuing. For the apostle moze then once or twise maketh mention of thankesgiuing, that by the general worde, it is to say, prayer, no other thing might bee vnderstoode than the speciall worde, I meane thankesgiuing.

For prayer is (as a man would say) to inuocation and giuing of thanks as the roote to the braunches. Therefore saith he, the meat is holy, because God who is good hath made and appointed the same for the vse of man, & also because it is receiued of man with faith and thankesgiuing.

For meat is not holy and good to many men, not through any fault in the meat which is alwayes the good creature of God, but in them is the fault which acknowledge not by faith the benefites of God, or which abuse them, and glut themselves contrarie to the word of the Lord. Euen so standeth the case with the matter of sanctification, which we must also apply to the sacraments. God of his own good will, and for the commoditie of men ordeined sacraments. He chose vnto himselfe out of his good creatures, water, bread wine, & appointing them to some certaine end, he laid a platforme and commanded vs to vse and celebrateth them: now therefore by the commandment and choise of God, the water, bread, and wine are consecrated, and he signeth them with his word, & declareth that he will haue them counted for sacraments, and sheweth the maner how he will haue them celebrated,

How our sacraments are consecrated.

So that the consecration of sacraments is made through the will, institution, choice, or commaundement of God, and seale of his worde.

Wherefore, water, bread, and wine, bled after a common manner, or not so as they are chosen and instituted of God, the worde of God is as it were flandered, and they are altogether common and prophane: but being onelie bled according to the choice or commaundement of God holilpe, and the word or signe being added, they begin to be sacraments which they were not afore.

The same substance remaineth in them still which they had before. But they are instituted to another end and vse, for they are sealed with the word and commaundement of God, and therefore are hallowed, whereunto may also be added their holy vse, by a true faith, setting forth the benefit of our redemption, and giuing of thanks by faithfull prayers to our bountifull redeemer.

To this purpose we may fetch examples of ciuill gouernement, wherein some things for certaine new causes adioyned, hauing their substance remaining still, are now made that which before they wer not. For silver nor gold being not yet coynd with the Magistrates mark is nothing else but silver and gold.

But if by the commaundement of the Magistrate a new forme be added by a printe, it is made money, which it was not before, although it bee the verie same substance whiche it was before. Ware, before it bee sealed, is common and vsuall ware: but when by the Kinges will and commaundement that which is ingrauen in the Kinges seale, is printe in the ware, and is set to euidences and letters patents, by and by it is so esteemed,

that who so shall deface the sealed euidences is attached as guilty of treason.

Whereby I trust you see plainly, that the true sanctification or consecration of Sacraments doth consist in the will and institution of God, in a certaine end & holy vse of the same which are declared vnto vs, in the worde. Of the which peradventure I haue spoken more at large then some may thincke needefull.

But the godlie Reader will pardon me, this my tediousnes, since my desire is to open all things faithfully, diligently and at large.

Nowe that I haue defended the lawfull vse of the word, and declared the vertue of it, and opened vnto you as occasion serued, the true sanctification or consecration of Sacramentes, I will returne to that where I left: and because I taught that Sacramentes consist of two partes, the signe and the thing signified, it remaineth to shewe that those two partes retayne their natures distinguished, not communicating properties, by declaration wherof, both to those things which goe before, and to those which follow, yea, and to the whole substance of the sacrament, a wonderful light without doubt shall appeare. But of communicating of the names or termes I wil speake in their conuenient place. That eache part retaineth their natures distinguished, without communicating or mingling of properties, it is to be scene hereby, that manie be pertakers of the signe, and yet are barred from the thing signified. But if the natures of the partes were vnited or naturally knit together, it must needs be then that those which bee pertakers of the signes, must bee pertakers also of the thing signified. Examples of Scripture

The signe and the thing signified doe retaine their severall natures in the Sacraments.

ture as they are readie, so are they e-
uident. For Simon Magus in the
Acts of the Apostles receiued the signe
and was baptized: but of the thinge
signified he had not, neither receiued so
much as one iote. And Judas Isca-
riot a cruell and faithlesse traitour of
his Maister, did lykewise Eate the
breade of the Lorde, but he did not
eate breade the Lorde. Otherwise
he had liued hoppy, iust, and blessed for-
euer. For hee which eateth me (saith
the Lorde him selfe) shall neuer dye:
But Judas dyed euerlastingly, there-
foze he did not eat that foode of life.

To these euident Testimonies of
Scripture, I will nowe adde also cer-
teine of Saint Augustines pertaineing
to that purpose, who in his treatise
vpon John. 26. sayth. Wee receiue
this day visible meate: but the sacra-
ment is one thing, and the vertue of
the sacrament is another. Howe ma-
nie do receiue of the thinges vpon the
altar, and when they haue receyued
it doe dye. Wherevpon the Apostle
saith. He eateth and drinketh his owne
damnation. Was not the mostell
poyson whiche the Lorde gaue vnto
Judas: and yet he receiued it, and after
hee had receiued it, the enimie entred
into him: not because that was euill
whiche he receiued but because hee be-
ing euill, did receiue that good thinge
vnworthely. And immediatly after he
saith. The Sacrament of the thinge,
that is, of the knitting together of the
bodye and bloude of Christ, is recey-
ued at the Lordes table, of some vnto
life, of other some to destruction: but
the thinge it selfe whereof it is a sa-
crament, is receiued of all men vnto
lyfe, of none to destruction, whosoener
shalbe partakers thereof. And againe
hee saith, Hee which dwelleth not in
Christe, nor Christ in him, without

doubt he neither eateth his flethe, nor
drinketh his bloude spirituallye, al-
though carnallye and visibly he chawe
with his teeth the sacrament of the bo-
die and bloude of Christ, but hee doth
rather eate and drinke the Sacrament
of so greate a thing to his owne dam-
nation. And so forth. Hee hath the
like wordes in his booke *de Cunit. Dei.*
2 1. cap. 25. And in his booke *de Doctr.*
Christi 3. cap. 9. he sheweth that In the
Coniunction of natures there had
neede to beea distinction, least we
should sticke to much vpon the out-
warde signe.

Nowe we come to the proofes of the
Scripture. The Apostle witnesseth
in the 1. Cor. 10. cap. that all our fa-
thers were baptized, and did all eate
of one spirituall meate, and did all
drinke of one manner of spirituall
drynke, but the Lorde in many of
them had no delight. Whereas if they
had eaten that spirituall meate, & drinke
that spirituall drinke spirituallye by
faith, vndoutedly the Lord had deligh-
ted in them. For without faith, as he
himself saith, it is impossible to pleaf
God: therefore with them that haue
faith, God is well pleased.

Wherefoze our fathers truely were
partakers of visible sacramentes, but
they were destitute of inuisible grace,
wherby it followeth that the signe and
the thinge signified doe receyue their
natures not confounded or mingled,
but distinguished and seperated. Be-
sides this, the wordes of the Gospell
haue some affinitie, or at the leaste
some lykenesse with Sacramentall
signes. Otherwise the wordes are
preferred farre before the signes, the
Apostle saying: that hee was sent to
preache & not to baptize, But many
heare with their such eares the
wordes of the Lorde, who for all that,
because

The affinity of
the worde of
God and sa-
craments.

The wicked
are not parta-
kers of the
thing signified

because they are voide of faith, are also without the inward fruit of the word, Paule saying yet agayne . For to vs was the Gospell preached, as well as vnto them, but the word which they heard did not profite them, because it was not coupled with faith. For so it commeth to passe that many receiue the visible sacraments, and yet are not partakers of the inuisible grace, which by fayth onely is receyued . Wherebyon yet agayne it followeth that the signe is not confounded with the thing signified : but both of them do reteyne their substance and nature distinguished. What and doth not the scripture expressly and pithily make a difference betweene the outward ministerie of man, and God the inward worker and giuer of spirituall gyfts ? For John Baptist saith, I baptize you with water, but he (Christ) shal baptize you with the holye Ghost . Therewith agreeth that saying of Peter, Baptism saueth vs, not the putting away of the filth of the fleshe , but in that a good conscience maketh request to God . To this now pertayneth that euident testimonie of saint Augustine which is reade, 3. *Quest. lib. in Leuit. Quest. 83.* In these wordes: We must diligently consider as often as hee saith, I the Lord which sanctifie him, that he speaketh of the priest : when he also spake this to Moses, and thou shalt sanctifie him. Howe therefore doth both Moses and God also sanctifie ? For Moses doth not sanctifie for the Lord: but Moses doth sanctifie in the visible sacramentes by hys ministerie: and the Lord by inuisible grace by his holie spirite, where the whole fruit of visible sacraments also is, For without this sanctification of inuisible grace, what profite haue we by visible sacramentes ? Thus farre

August . As John Baptist made distinction betweene his own ministerie in Baptisme, and the power of Christ: euen so maketh he distinction between the ministerie of preaching , and the drawing of the spirituall Teacher , I am (saith he) the voyce of a cryer in the wilderness , make straight the way of the Lord. And againe, He that commeth from an high, is aboue al, he that is of the earth is earthly and speaketh of the earth, hee that commeth from heauen is aboue all, and what hee hath seene and heard that he testifieth, &c. Saint Paule also agreeing therunto saith. Who is Paul? What is Appollos? but ministers by whom ye believed, euen as the Lord gaue to euery man . I haue planted, Appollos watered, but God gaue the increase. So that neither is hee that planteth any thing, neither hee that watereth , but God that giueth the increase. Albeit the comparison of ministers with the signes agree not altogether and in euery part (which I told you before) because ministers are fellow labourers with Christ, according to their office, but the signes which are without life are not so, vnlesse *νεκρὸν ὄξυρ*, wee translate vnto them that which is the Ministers , yet by other proofes I suppose it to be made plaine that the sign & thing signified do retein their natures distinguished in the Sacraments. These thinges do specially disprouue and conuince those who are perswaded of that papisticall transubstantiation of breade and wine into the substance of the bodie and blood of Christ . For these men vtterlie denie that the breade and wine being consecrated in the misteryes , doe remaine in their owne substances . For they contende that the substances (of bread and wine) are annihilated & turned

Heb. 4.

Iohn. 3.

1. Cor. 3.

Mat. 3.

1. Pet. 3.

The scripture maketh difference between the ministry of man & the operation of the spirite.

The opinion of the Papistes touching transubstantiation is confuted.

ned into the very body and bloude of the Lord, so that after the consecration the accidents of bread and wine do remaine, and no parte of the substance thereof at all.

For they say that the Lord in expresse words pronounced ouer the bread and wine, This is my body, This is my blood, and that the Lord can easilys bring to passe, by his own omnipotency, that, that which he said, may bee as he said. For ppoofe whereof, they alledge these & such like places, that the Lord forsooth fashioned man out of the clay of the earth, and by and by of the rib of man made woman, and also turned Lots wife into a pillar of salte, and therefore that he, by the selfesame his power can make of bread his body and of wine his blood. And these truly are their bulwoorks. But wee in another place haue plentifully disputed of the meaning of the Lords words, This is my bodie. So that it is superfluous to make long repetition of them. I haue also told you that of the omnipotency of God, we must not gather and determine whatsoever cometh into our bzaine: and also that gods power dooth nothing against trueth, neither against it selfe, and that no godly man ought to take that in hand vnder pretence of the power of God, which is repugnant to the plaine Scriptures, and the articles of the Catholyque faith.

Now it is euident and plaine, that after consecration there remaineth in the sacrament, the substance of bread and wine: and herein we need no other witness than our very senses, which perceiue, see, taste, and feele, no other thing than Bzeade and Wine: but while clay was turned into a mans body, the rib into a woman, and Lots wife into a pillar of Salte, they were

not, as the sacramēt of the supper, that whiche they were before, neither did there appeare vnto the senses any iotte of the clay, of the rib, of Lots wife. Very foolishly therefore and vnaptly are these examples applyed to the mysterie of the Lords supper, wherewith they nothing agree: which thing also wee touched before.

The gospell very diligently describing the moile holy institution of the lords supper, and the manner thereof, maketh no mention of miraculous transubstantiation: but calleth the bzeade and wine which the lord tooke and distributed to his disciples, and which they also receiued, by the names of bzeade and wine, as well after the words of consecration (as they term it) were spoken, as also before consecration.

Dooth not the lord in the twenty and sixe chapter of Mathewe, call the wine being consecrated not wine onely, but the fruit of the vine, after a moze vehement and significantiue kinde of speeche, least any should bee ignozant that the wine was wine in deede, and so remained?

In Marke we read this of the Cuppe And he tooke the Cuppe, and when he had giuen thanks he gaue to the, and they dranke of it, and he saide vnto them, This is my blood of the new testament, &c. Lo they drank all (saith he) of the cuppe, before the words of consecration (as they terme it) were spoken: Therefore they dranke wine. Now if so bee they answer that this place of the Euangelist is to bee expounded by the figure. *Hysteron proteron* that is whē any thing is declared out of order preposterously; then admit they tropes and figures in the celebration of the Supper, which notwithstanding they haue conten-

ded ought simply to be vnderstood without the helpe of tropes or figures.

But Paule also the Apostle in the 1. Coz. cap. 10. calleth the bread of the Lord being now in the very holy vse, and (that I may so say) consecrated by the name of bread. And in the 1 Co. 11 cap. the third time he calleth it bread. To this appertaineth that the Acts of the Apostles do testifie, howe that the churches of the Apostles too call the whole mysticall action the breakinge of bread, not the breaking of his body or distribution of his blood. It is manifest therefore that the substance of bread and wine in the sacrament of the Lordes Supper too remaine in their owne nature, and that transubstantiation is a Sophisticall imaginati-
on.

This also is a sophisticall and a notable papisticall forgerie, in that they say that the bread and wine consecrated in the supper is therefore called of the Apostles bread and wine, because they were bread and wine before. For that is now done which is read in Exodus, to haue bene done in times past where Aarons rod is sayde to deuoure the Inchaunters rods, which neuertheles then were not rodde, but Serpentes: but now they are named rods, because they were rodde before they were so chaunged which now are serpents and not rods.

But againe, who doth not see this example hath no similitude or likenesse with the bread and wine of the Lord: For the rod truely was called a rodde. But in the meane while it was, and seemed plainely to be not now a rodde but a serpent: but the bread is called bread, neither doth it appeare to be any thing else but bread: heere is no forme of flesh seene, as was seene there the forme of a serpent.

Beside this the rod is said to be turned into a serpent, and is shewed for a wonder or miracle: but yee shal read in no place that the bread was turned in to flesh, by any miracle: but a sacrament is instituted, which indeede loseth the name and nature of a sacrament when the substance of the signe being annihilated and made boide, nothing remaineth there, but the thing signified: for that which they trisslingly saye of accidents miraculously subsisting without their subiect, and remaining in stead of a signe, is to no purpose. If we should go about to boaste of our dreames for miracles, there will be nothing so absurd, and foolish which we shal not colour with our faulcies and lyes. What if this worde transubstantiation doth manifestly proue that this whole tryinge toy, is not fetcht from the simple and plain doctrine of the Apostles, but from the subtile schoole of quarrelling sophisters.

But the Apostle Paule giueth vs in charge to beware both of Philosophye and stranges of words, though at this present we do not only intreat of new words, but also of newe matter and new doctrine contrary in all points to the Apostles:

For this doctrine of transubstantiation is cleane contrary both to the doctrine of the Apostles and Euangelists touching the true incarnation of our Lord, and the true nature and propriety of his humane body, and also the true raising byp againe of our bodies. For they are constrained to forge many thinges altogether myraculous, as of the inuisible boode of Christ, and of the subtile body of Christ pearning by his subtilty thzough the gate, & the stone, I meane that which couered his sepulchre, or the Lordes very body beeing altogether and at
one

Whether the bread & wine for their former substance are so called after consecration,

Col. 2.
1. Tim. 6.

one tyme in manye places, and filling all chynages, and other innumerable which are of this stampe absurde and wicked.

Now also Ioan. Scotus, a subtile Doctour in his worke, Sentent. Distinct. 11. Lib. 4. quæst. 3. saith, That the article of transubstantiation is neither expressed in the Creede of the Auncient Fathers: but that it was brought in and inuented of the church (so saith hee, meaninge the Romishe Church) vnder Innocentius the thirde in the councell of Lateran.

Whereby we gather that the doctrine of Transubstantiation is of late time, and newlye startt vp, the histozie wherof, we haue elsewhere moze largely compiled. But by this that I haue saide, I thinke it playnely and effectually enough declared, that the signes are not mingled with the things signified or chaunged into them, but that each of them remayne in their seuerall natures.

But albeit either of the partes without mixture do receyue their owne nature, yet those two agree in one sacrament, and beeing ioynd together and not deuided, doe make one perfect and lawfull Sacrament.

For water alone both priuately and ordinarilye sprinckled is no sacrament, vnlesse it be applied and bled according to the institution of Christ. Purifying also or washing awaye of sinnes, and the ingrafting or receiuing into the league and fellowship of God and all Saintes, of it self is no sacrament, vnlesse there bee also a sprinckling of water in the name of the blessed Trinitie.

In like manner it is no Sacrament, if wee eate bzeade in a common assembly and drinke wine of the selfe same

cuppe after the common manner: neither is it a Sacramente if though a saythfull remembraunce thou consider that the Lordes body was betrayed for thee, and his blood shed for thee, for the which also thou giuest thanks: but so farre forth as they are all miseries of God and our saluation, they are generally termed sacraments, that is, secret and spirituall miseries of GOD and our saluation.

For in a perfect and lawfull Sacrament, there must needs go together both the holy action corpozall or sensible, and the spirituall celebration thereof, for the whiche this sacramentall action was inuented and put in practice.

But heere some mooue many and diuers questions touching the Sacramentall vniou, whether it be personall, reall, or rationally. I, because I see nothing of this matter doubtfully deliuered of the apostles, and that the thing being plaine of it selfe by such manner of sophistications is made darke, doubtful, difficult, and obscure: simplie and playnelie saie, that the signe and the thinge signified are ioynd together in the Sacraments by Gods institution by saythfull contemplation and vse: to bee thort in signification and likenesse of the thinges: but I vtterlye denie that those two are naturallie vnyted together, so that the signe in the sacrament beginneth to bee that, which the thing signified is in his owne substance and nature. I denye that the thinge signified is ioynd corpozallye with the signe, so that the signe remaineth still in his owne substance and nature, and yet neuerthelesse in the meane tyme hath the thinge signified corpozallye ioynd vnto it, that there by who soeuer is partaker of the signe, shoulde bee also by the signe or

Of the sacramentall vniou.

¶¶¶¶¶ with

The councell of Lateran was in the yere. 1215.

with the signe partaker of the thyng it selfe.

The reason why I do so constant-lye denie that, appeareth I thinke sufficient-lye by those examples whiche I haue hitherto declared, and which hereafter shall be declared.

Furthermore, I say that the signe and the thing signified, are coupled together by Gods institution, because he which instituted the sacrament of baptism and the Supper, instituted it not to this ende, that with water we might wash away the filch of the bodie, as the custome is to do by daily vse of bathes, neither that wee should take our fill of the bread and wine, but that vnder visible signes hee might commend vnto vs the miseries of our redemption and his grace, and to be shorr, of our saluation by representing them to renew them, and by sealing them to confirme them.

By sayinge is, that they are coupled together in a faithfull contemplation, because they whiche partake the Sacraments religioully do not fasten their eyes on sensible thinges only, but rather on thinges insensible, signified, and heauenly, so that the faithful haue in themselves both twaine coupled together, which otherwise in the signe or with the signe are knitte together with no boude. For corporallie and sensiblye they receiue the signes, but spirituallie they possesse, comprehend, renew, and exercise the thinges signified.

In signification and likenesse of the thynges, I saye, they are coupled together, because the sign is a token of the thinge signified: And vnlesse signes haue likenesse with those things whereof they are signes, then could they be no signes. They haue therefore most apte and verpe neare affinitie be-

tweene themselves.

For as water washeth away the filch of the body: as bread and wine satisfieth and maketh merie the hart of man: euen so by the grace of God, the people of God are purified: euen so the bodie and blood of the Lorde which was giuen for vs, being apprehended by faith, doth both satisfie and make merrie the whole man, that he may peeld himselfe wholly vnto thanksgiuing, and obedient to God-ward.

I woulde speake here more largely of the Analogie or of the signe and thing signified, but that I see I may do the same hereafter in place more conuenient. But I thinke I shall not need any more places out of the Scripture to open these thinges more evidently, since they followe of their owne accorde upon that which we haue hitherto by testimonies of Scriptures confyrméd, and will hereafter more at large confirme.

Moreover, in respecte of the likenesse of the signe and the thinge signified, the name of the one is giuen to the other, as I will prouue by most euident testimonies of Scripture. In Genesis 17. the Lord sayth thus to Abraham, Thou shalt keepe my couenant therefore, both thou and thy seede after thee in their generations. This is my couenauent which yee shall keepe betweene mee and you.

Euerie man-child among you shall bee circumcised. Ye shall circumcise the fleshe of your foreskinne, and it shall be a token of the couenant betweene mee and you. The mouth of the Lorde hath spoken this. Who will gayne-say the worde of GOD? The worde GOD calleth Circumcision a couenauente, therefore the name of the thinge signified, is giuen

Signes borro w the names of things signified.

Circumcis-
on.

It is declared how in sacraments the signes & the thinges signified are ioyned together.

to the signe . For in verye deede Circumcision is not the couenaunte it selfe . For the couenaunt is the bargaine and agreement betweene **G D D** and men, which hath certeine conditions and articles. Wherefore afterwarde by interpretation, the same Circumcision is called A token of the couenaunt. And who will finde faulte with this interpretation of **G D D**: The signes therefore, yea, **G D D** beeing the interpreter, take the names of the things signified.

So you may reade in the twelfth Chapter of Exodus . Yee shall eat the lambe in hast, for it is the Lords Passeeouer. Agayne, And the blood shall be vnto you a signe in the houses wherein you are, &c. And agayne, This daye shall be vnto you a remembraunce, &c. What can bee spoken moze plainely, then that the Lambe is called the Passeeouer: But what is the proper meaning of the Passeeouer: Let vs giue eare to the Lorde, here againe expounding himselfe, and saying: I wil passe through the land of Aegypt this same night, and will smite all the fyrst borne of Aegypte, from man to beaste, and when I shall see the blood (of the Lambe) I will passe ouer you, and the plague shall not bee vpon you to destroye you. Beholde, the Passeeouer, **G D D** himselfe so interpreting it, is that passing ouer, where by the Angell of **G D D** passing ouer the houses of the Israelites which wer marked with the blood of the Lambe, spared the first bozne, and slew the first bozne of the Egypitians. If thou art ignozant what and what manner of Lambe it was, listen againe to the Lorde instructing thee, and saying: In the tenth day of this month eue-

rye man take vnto him a Lambe accordinge to the householde, and let your Lambe bee without blemishe, a male of a yeere olde, which yee shall take out from among the sheep, and from among the goates. And heere the Lambe is plainely called the Passeeouer. And who dooth not see that the Lambe is not the Passeeouer: yet because it is a signe or remembrance of the Passeeouer, as the mouth of the Lorde saiet, surely it taketh the name of the Passeeouer; or passing by.

Againe you reade in the nintienth Chapter of Num. Thus spake the Lorde vnto Moses, Speake vnto the children of Israel, that they bringe thee a redde cowe without blemishe, And ye shal giue her vnto Eleazar the Priest, that he may bring her without the hoast, and cause her to be slaine before his face, and to bee burnt whole, And a man that is cleane shal gather vp the ashes of the cowe, and laye them without the hoaste in a cleane place, And it shall bee kept for the multitude of the children of Israel, for a water of separation (or sprinckling) for it is sinne. Marke againe the manner of the speaking of the Scripture: a heifer or cow is sinne, that is, a sacrifice for sinne, as Christ is saide to be made sinne for vs, that for (or by) sinne, hee might condemne sinne, which is, that by the onely oblation of his body, hee cleanse and purge vs from sinne. Whereto also belongeth that which the Apostle speaking of sacrifices vnto the Hebrzewes, saith: But in these sacrifices there is mention made of sinnes euery yeare, for it is not possible that the blood of bulles and goates should take awaye sinnes,

As often therefore as sacrifices, as
 Numm. ii, Hei-

Sacrifices.

Rom. 8.

Heb. 10.

The paschal
lambe,

Heifers, goates, Bulles, and Lambs, are called sanctifications, cleansings, or sinnes, the signes take the names of the things signified. For these were certaine types and figures of the preist which was to come, and of Christe vpon whome all our sinnes are layde, For Hee truelye is the Lambe of God which taketh away the sinnes of the world.

Zachar. 3.

Iſa. 33.

1 Pet. 1.

Iohn 2.

Now we are come also to the sacramentes of the newe Testament, whose signes also beare the names of the thinges signified: For Peter saith in the second of the Actes: Let euery one of you be baptised in the name of Iesus Christ for the remission of sinnes.

Baptisme
Acts. 22.

And Paule also in the Actes of the Apostles heareth, Arise and bee baptized, and wash away thy sinnes by calling on the name of the Lorde. Therefore truelye baptisme is called a cleansing, or washing awaye of sinnes.

1 Cor. 6.

And Peter also elsewhere sayeth, Baptisme saueth you, not that thereby the filth of the flesh is put awaye, but in that a good conscience maketh request vnto God. And Paule also saith, Ye are washed, ye are anctified, ye are iustified, in the name of the Lorde Iesus, and by the spirit of our God.

Therefore in due and right comparing of the places betweene themselves doth manifestly proue, that to the signe of Baptisme, which is water, is giuen the name of the thing signified.

The supper
of the Lord.

After the same manner is it to be seen in the institution of the Lordes Supper or Euchariste. The breade is called the bodye of Christ, and the wine the bloude of Christ. But since the right faith beleueth, that

the true bodye of Christe ascended out of this worlde, liueth, and is now in heauen, and that the Lorde returneth no more into this worlde vntill hee come in the cloudes of heauen to iudge the quicke and the deade, euery man vnderstandeth, that to the signe, to wit, bread and wine, the names of the thinges themselves, to witte, the bodye and bloud of Christe are giuen through the communicating of names.

Many other speeches bled in the Scripture, and in our daylye talke are not much unlike to the speeches bled in the Sacrament. Wee reade that Christ is, and is called a Lyon, a Lambe, a Shepeheard, a Vine, a Doze, a Way, a Ladder, the Day, the Light, the Sunne, the Water, the Bread, a Spring, and a Rocke, which if at this day any should roughly vрге, contending that Christ is a Lambe indeede, a doze in substance, a natural vine or such like: Who, I praye you, coulde abide him so reasoning? Wee woulde hisse and drie out from among vs such a one as a madde man, and a peruerter of GODS oracles.

Sacramental and figuratiue speeches.

We reade in deede, And that rocke was Christ: In the meane time it is to be considered, what should follow. For if that rocke really and in very deede had bene Christ, none of them that dranke of that rock had bene reprobates.

For they are acceptable vnto GOD which are partakers of Christ. But in many of them that drancke of the rocke, the LORD had no delight. For they were slayne in the wilderness: therefore they whiche drancke of the Rocke whiche was Christ, were not made partakers of Christ.

There-

The manner of
speache which
wee vse.

Therefore the rocke was not Chyffe
reallie and in very deede. We also see-
ing the standerdes of Kinges, Prin-
ces, and Cities, wee call the signes by
the names of the Kinges, Princes, and
Cities: for wee say: This is the king
of Fraunce, This is the Prince of
Germanie, This is Tygure, This is
Berne. So if we see the marriage ring,
or the Image of anye Prince, we call
it the faith and troth of wedlocke, or
man and wife, yea, & we say by the I-
mage, This is the Prince. For ma-
trons, shewing their wedding ringe,
say, this is my husband: when we shew
to any man the picture or image of the
Duke of Saxonie, wee say, this is the
Duke of Saxonie. If any shoulde goe
obstinatly to affirme, that the signe in
very deede is the thing signified, be-
cause it bereth the name thereof, would
not all men crie out that suche a one
were without witt or reason; and that
he were to be abhoyred by all meanes
as an obstinate brawler. Those there-
fore that are skillfull in the thinges,
vnderstande that that is and hath bene
Catholique, receiued of all men, and
also sounde, whiche wee shewed euen
nowe at large, to witt, that the signes
doe borrowe the names of the thinges,
and not turne into the thinges (which
they signifie.)

And therefore the auncient fathers
mooued no strife nor contentions a-
bout the sacraments as are at this day
among vs. For as they did beautifie
the signes with the names of the thin-
ges (signified) so did they acknowledge
the kinde of speache: neyther did they
roughlye vrgē the wordes, as though
the very signes were really and cor-
porally that selfe-same thinge whiche
they signified.

Therefore this Canon or rule is so
often repeated and beaten vpon by

Aurelius August. That the signes do
take or Borrowe the names of thin-
ges signified. By the same Canon or
rule, he maketh plaine certaine darke
places: of which thing wee will nowe
set downe some testimonies. In his
Epist. 23. ad Bonifacium de paruulo-
rum baptisinate, hee saith: If sacra-
ments had not some likenes with those
thinges wherof they are sacramentes,
no doubt they were no sacramentes,
for of this likenesse for the most parte
they take the names of the thinges
themselues. As also the Apostle speak-
ing of baptisime, sayth, We are buri-
ed with Christ by Baptisime into his
death. We doth not saye, We signifie
the buriall, but he doth flatly say, We
are buried. Therefore hee called the
Sacrament of so greate a thinge, no o-
therwise but by the name of the selfe-
same thinge. And in Tract. super
Iohan. 63. When the vnclene per-
son is gone, all whiche remaine are
cleane.

Such a like thing shall there be whē
the worlde being ouercome of Chyffe
shall passe away, and there shall no vn-
clene person remaine amonge the
people of God, whē the tares being se-
perated from the wheate, the iust shall
shine like the sunne in the kingdom of
their father. The Lord foreseeing this
would come to passe, and now witnel-
sing that it was signified when Iudas
fell awaye, as tares separated, the holy
Apostles remaining as wheat, he saith
Nowe is the sonne of man glorified,
as if hee had said, Beholde, what shall
be, when I am glorified, where there
shall bee no wicked person, where no
good man shall perish, for he saith not
thus, Nowe is the glorying of the sonne
of man signified: but he saith, Nowe
is the sonne of man glorified: As it is
not sayde, The rocke signified Chyffe

It is in
the roc

saiede Christ
but the rocks
is Christ,

but The rocke was Christ: neither is it sayed, the good seeede signifieth the childzen of the kingdome, but he saith, the good seeede these are the Childzen of the kingdome: and the tares, the childzen of the wicked. As the Scripture is therefore wont to speake, calling the thinges which signifie, as the thynges that are signified: euen so spake the Lorde, saying: Now is the Sonne of man glorified, after that wycked (Iudas) was seperated, and hys holie Apostles remainyng with him, his glorification was signified, when the wicked being deuided, hee shal remaine eternally with the saints. The same Aurelius Augustine, in his Epistle to Euodius, 102. sayeth. The sound of the voyce, and the bodily shape of a doue, & clouen tonges like vnto fire, whiche came vpon euerie one of them, as those thinges in mount Sinai, which were done after a most fearefull manner: and as that pillar of the cloude by day, and that pillar of fire by night, were ordayned and set for some operation, which they signified. Herein we must specially take heede of thys, that none be perswaded or beleue that the nature and substaunce of the father, or of the Sonne, or of the holie Ghost is changeable, or may bee turned. Neither let anye man bee moued, for that sometime the thing which signifieth taketh the name of that thing whiche it signifieth. The holie ghost is sayde to descend and remaine vpon him in the bodily shape of a dooue. For so also is the rocke Christ, because it signifieth Christ.

By these examles alleadged out of the Serrypture, it is plaine, that the signes doe bozrowe the names of the thynges, and not their natures and substaunces. Whereby

pon it is vndoubtedlye true that they erre as farre as heauen is wide, which are perswaded that the sacramentall speeches are not to bee expounded as figuratiue, and bozrowed, but most properly and lytterallye, so that by that meanes, the water, bread, and wyne, are not nowe signes and tokens onelye of regeneration, and of the bodie of Christe giuen, and of his blood shedde for vs: but regeneration it selfe, and the verie substantiall body and blood of our Lorde Iesus.

For being of this opiuiou they are of sensiuē vnto the common manner, both of speaking and interpreting vnto in all ages: they are also repugnant to true faith, yea, and to common sense. Whereby it cometh to passe, that by their confounding of the signe with the thing signified, they bring in a seruile weaknes, and (that I may vse S. Aug. wordes) A carnall bondage. For he Li. 3. de doct. Chr. ca. 9. intreating of the Sacramentes of Thysyppens sayeth: The Lorde him selfe and the Apostles in their doctrine haue left vs fewe thinges in steede of many, and those most easie to be done, most reuerend in vnderstanding, and moste pure in obseruing, as is Baptisme, & the celebration of the body and blood of the Lorde. Whiche Sacramentes euerie man when hee receiueth, being instructed, acknowledged, wherevnto they are referred, that wee shoulde not worshippinge them with carnall seruitude or bondage, but rather with spirituall freedom or liberty. And as to follow the letter and to take the signes in steede of the things which are signified by them, is a poynt of seruile weaknes: so to expound the signes vnprofitably, is a poynt of euill wandering error. And yet he speaketh moze plainely

Carnall bondage and seruile weaknes.

Their error which wil not haue sacramentall speeches expounded sacramentally.

ly cha. 5. First of all you must beware least you take a figuratiue spech according to the letter. For to this agreeth that which the Apostle saith: The letter killeth, but the spirite giueth life. For whē that which is figuratiuely spoken, is takē as though it were spoken properly, it is carnally vnderstanded. Neither is there any thing that may more agreably be termed the death of the soule, thē whē that wherein we excel beasts, which is vnderstanding or knowledge, is made subiect to the flesh by following the letter. For he that followeth the letter, vnderstandeth words translated or borrowed, as proper or natural, neither doth he referre that which is signified by a proper word to another signification: but if (for an example) he shal heare mentiō of the sabboth, he vnderstandeth it nō otherwise but as one day of the seue which by continuall course come & goe. And when he heareth mention made of sacrifice, it will not out of his head, but that this is mēt of that which was woont to be done about offering of beasts and fruites of the earth. To be short, this is the miserable bondage of the soule, to take the signes for the things themselues, & not to be able to lift vp the eyes of the mind about the bodily creature, for the obtayning of euerlastinge light. Thus farre August. By these wordes of Augustine wee doe gather, that they reuerence the sacraments by spirituall liberty, which neither stick to the letter, neither worship and reuerence the visible thinges and elementes, as water, breade and wine, in stead of the thinges signified: but beeing rather admonished and stirred by the signes, they are lifted vp in their mindes to behold the things sig-

nified. This same Augustine in the same booke chapter 15. teaching whē and after what manner a trope or figure is to be receiued or acknowledged, saith. In figuratiue speches this manner of rule shal be kept, that so long you view with diligent consideration what is read, vntill the interpretation come vnto the rule of charity. For if it be not repugnaunt to charitye, thinke not that it is a figuratiue spech. And yet moze plainly hee adderh in the 16. Chapter following. If it bee an imperatiue speche, either forbidding any haynous offence or wicked deed, or commaunding any profitable or good deede, it is no figuratiue spech. But if it commaund any wicked deed, or forbid any deed of charitie, then it is figuratiue. Except ye eate the flesh of the sonne of man, and drinke his bloud, yee haue no life in you. Hee seemeth to commaund some horrible offence or wicked deede: therefore it is a figuratiue spech, commaunding vs to communicate with the pafion of Christ, and comfortably and profitably to lay vp in our remembraunce that his fleshe was crucified and wounded for vs. The Scripture saith, If thine enemy hunger, feede him, Heere no man doubteth but hee commaundeth wel doing, but that which followeth: For in so doing, thou shalt heape coales of fire vpon his head: A man would thinke that a wicked and euill deede were commaunded: therefore doubt not but that is figuratiuely spoken. And so forth. All these things do conuince their erreur, whiche interpretate sacramentall speches, as proper, and reject all figures and tropes: especially in the institution of the supper. Neuerthelesse I am not ignorant

How a figuratiue spech is to be receiued & acknowledged.

The words of our Saviour in the 6. of Iohn do make much for the interpretation of the wordes of the supper.

What they set against this last testimony of Saint Augustine, that the wordes of our saviour in the sixte of Iohn doo make nothing to the interpretation of the ministracion of the sacrament, and therfore that the place of Saint Augustine doeth nothing agree to our purpose. But it is manifeste that in the same book Saint Augustine disputeth of signes and of the Sacramentall speeches. And that is manifest also by many other places out of saint Augustine, that hee often alleadgeth these wordes of our saviour out of the sixt of Iohn, to expounde the celebracion of the supper. But why do they nothing pertaine to the celebracion of the supper? Dooth hee speake of one body in the supper, and of another in the sixt chapter of Iohn: shal we beleue that the Lorde had and hath two bodies? Our Lorde Iesus hath but one boode, the which as it profiteth nothing being eaten corporally, according to saint Iohn 6 chapter: euen so that body being corporally eaten, doth nothing auaille, according to Saint Mathew 26. chapter. But this matter we haue elsewhere handled. And of as little force is this vnlawfull objection of theirs, which is, that the consequence is false when we argue thus: Circumcision is the couenaunt: the lambe is the passeouer: sacrifices are finnes, and sanctifications or cleansing are sacramentall speeches, mysticall and figuratiue: therfore this also, This is my body, is a mysticall and figuratiue speech. For since in Sacramentes there is the like reason, why may wee not frame argumentes from the one to the other? And that Sacramentes haue the like reason, it is receiued of all them which acknowledge the truch aright, and it shalbe proued heereafter to the full,

But if it be not lawful to reason from the Sacraments of the old testament, and by them after a certaine comparison to interpreate ours, and by ours to make them plaine: truly then the Apostle did not well, who by a false consequent by comparison we read to haue argued from their Sacramentes vnto ours, in the 1. Cor. 10. and to the Collos. 2. chap. But now we retorne to our purpose. That wee may yet at lengh make an ende of this place, they are sacramentall and figuratiue speeches, when wee reade and heare that the breade is the body of Christe, and the wine the blood of Christ, and that they do eate and drinke the body and blood of Christ, which eate and drinke the sacrament of the body and blood of the Lorde, also that they are purged from their finnes and regenerated into a newe life, which are baptised in the name of Christ, & that baptism is the washing awaye of our finnes.

And after this manner speaketh the scripture, and this forme of speech kept the old doctours of the Church, whom for so doing none that is wise doth dispraise, neither can one discommend any man which speaketh after this manner, so that hee also abide in the same sincerity wherein it is manifeste that those holy men of God did walke. For as they did willingly and simply vse those speeches, so didde they not roughly and rigorously straine the letter and speeches: they did interpret them in such sorte, that none was so vnskillful but that he might vnderstand that the signes were not the thing it selfe which they signified, but that the signes do take the names of the things therefore they vled wordes significantly, sacramentally, mystically, and figuratiuely.

VVe may vse sacramentall speeches.

To argue fro the sacraments of the old testament to ours of the new.

sacramentall
 speeches are
 to be expoun-
 led.

Now whereas some will not haue the Sacramentall speeches to be expounded, as though being not expounded they were of moze authority, maiesty, and worthinesse, this draweth after it a soze daunger, and giueth a most grieuous offence, and is repugnant to the rule of the Apostles, to sound reason, and to the custome of them of old. For when these kinde of speeches are sette forth and vttered to the simple sozt being not expounded, to wit, That bread is the body of Christ. When thou drinkest the wine of the Lorde thou drinkest the very blood of the Lord. Baptisme saueth vs, &c. What other thing I pray you is set forth, then a snare of carnall bondage, and a moste daungerous essence of Idolatrye: Many wordes neede not in this matter, since experience doth aboundantly enough set forth in this place, what hath bene done, and what at this daie is done.

The rule of the Apostles commaundeth the diuine Oracles to be expounded in the church, and to lay forth all the misteries of the scripture, that they may be soundly vnderstanded, as wee may see 1. Corinth. 14. And reason it selfe teacheth vs that the mind of man is little or nothing moued if the things themselues be not vnderstoode. What fruit therefore shall the simple sozte receiue by the sacraments, vnto whom the meaning of the Sacraments hath not bene opened, Better therefore did the auncient Fathers, not only in expounding all the misteries of the kingdome of God, and especially the Sacraments: but in teaching also that they ought to be expounded. Which although it be made plaine inough by those thinges which goe before, yet will I adde two examples out of saint Augustine touching this matter, Hee

cap. 6, de catechisandis rudibus, sayeth: Let the newe Christian man be taught concerning the sacramentes, that they be visible signes of heavenly things, and that inuisible things are to be honoured in them, neither that the signe after it is blessed and sanctified, is so to be taken as it is daily vsed. It must also be told him what that spech signifies which he heareth: and what thing is giuen in the signe, whereof it is a representation. Hozeouer vppon this occasion he must be taught that if he heare any thing euen in the scriptures that soundeth carnally, although he vnderstand it not, yet to beleue that some spirituall thing is signified thereby, which belongeth to holie manners to the life to come, And it followeth.

The same Augustine lib. 4. de doct. chr. cap. 8. doth vtterly forbid the doctours and teachers of the church, not to thinke that they ought therefore to speake obscurely of the misteries of the scripture, because they see that these things are deliuered somewhat intricate-ly and darke ly in the scripture: but he rather requireth light and plainnes in them. If any man desire to heare his wordes, they are these: If we setche examples of the manner of speakinge out of the writings of our canonicall authours and doctours which are easilie vnderstoode, yet we ought not to thinke that wee shoulde followe them also in those speeches wherein they haue vsed a profitable and wholsome obscurity to exercise, and as it were to quicken the readers mindes, and to take away loathsomnesse, and to stirre vpp the studies of the willing learners, and also to make the minds of the wicked zealous, that they may either be turnd to godlinesse, or else excluded from the misteries. For so they spake

¶ *¶ ¶ ¶ ¶ ¶ ¶*

that

that those which came after them and could vnderstand and rightly expound them, might reueale a second grace vñ like to the former, but yet ensuing in the Church of God. Therefore they which expound them, ought not so to speake as if they by the like authoritie would offer theselues to be expounded, but in all their kind of speeches, first let them labour chiefly and first of all to be vnderstanded, with as plaine kinde of speaking as they can, that he be ve-

ry dull and slowe witted, which doeth not vnderstande, or at the least let not the fault of the hardnesse and subtiltie of the things which we go about to open and declare, be in our own speech, whereby that which we speake should be somewhat longer in vnderstanding. Thus saith Augustine. And let this that I haue hether to said of Sacramentall speeches be sufficient. The Lorde bee praised. Amen.

That we must reason reuerently of Sacraments, that they doe not giue grace, neither haue grace included in them. Again, what the vertue, and lawfull end and vse of Sacraments is, That they profit not without faith, that they are¹ superfluous to the faithful, & that they do not depend vpon the worthinesse or vñ worthinesse of the Minister.

The seauenth Sermon.



A briefe re-
herall of such
points as hee
intreated vpon
in his former
Sermons.

Yesterday (dearly be-
loured) I tolde you
what a Sacrament
was, who was the
author of them, and
for what cause sacra-
ments were institu-
ted, of what things they consist, that is
to say, of the signe and the thing signi-
fied. I tolde you also what a signe is, &
what the thing signified, and by what
names they are tearmed, how they are
consecrated, that the signe is not mi-
gled with the thing signified, but that
both of them remaine in their owne
nature and property of nature: that
the signe is not taken away or mira-
culously turned, neither that the thing
signified is so ioined wth the same, that
whosoever is partaker of the one, is
partaker also of the other: to be short,

I declared how and after what man-
ner the signe and the thing signified,
are coupled together to make a full
perfect, and lawfull sacrament, where
also I intreated of sacramentall spee-
ches. Now therfore it remaineth, that
I also consequently speake of the nature
vertue, and efficacy of sacraments, and
of those things which are ioyned and
of affinity with them: for so the order
which I vñd in my diuision requireth
Touching the vertue and nature of
Sacraments, that is to say, what they
worke in man, writers haue disputed
diuersly & plentifully. It seemeth vñto
me that reuerence must be vñd in this
disputation: and that heed must be ta-
ken that I do not incline eyther to the
right hand or to the left, that is, that I
do not attribut too much vñto them to
the derogating of the doctrine the C-

we must vie
reuerence in
disputing of
Sacraments.

uangelists & Apostles, neither that I should diminish or take from them to mine owne damnation, that which the Scripture, the word of God doth attribute vnto them. But we shall plentifully giue great praise and glory to the ordinances of God, if we shall say that of them which the Spirit of God hath set downe in the holpe scriptures: to be willing to attribute, more vnto them, is not only an error in man, but a great fault which bringeth death and horrible destruction. This is declared vnto vs in the holy scripture by examples most worthy of remembrance. The arke of the couenant giue by Moses to the people of Israel, was a witness of Gods presence among the people, & of the league and friendship between god & man. For in these words God made a league with y^e people. I will make my dwelling place among them & walk among them, and I will be their God & they shall be my people. Of y^e ordinance & agreement, the ark it self was called. The lord God of hostes sitting between the Cherubims, as we may see. Sam. 6. & in the booke of the chronicles It was also called. The Arke of the couenant of the lord. For when y^e Prophets of God did attribute these thinges to the sacrament of God, they both thought and spake plentifully and reuerently inough of the sacrament of God: but when the ignorant and malicious Priests, and the people corrupted by them did attribute farre greater thinges to the arke or sacrament of God what (I pray you) came to passe? Giue ear first what they attributed to the arke, The elders of Israel sayde, wherfore hath the lord cast vs down this day before the Philistines? let vs fetch the arke of the couenant of the lord out of Silo vnto vs, that when it commeth amonge vs, it may saue vs

out of the hands of our enimies. You haue heard what they attributed to the arke. Now giue ear what they did. So the people sent into Silo, & brought fro thence the arke of the couenant of the lord of hostes which sitteth betweene the Cherubims. And it came to passe that when the arke of the couenant of the lord came into the hoaste, all Israel showted out a mighty shout, so that the earth rang againe. And when the Philistines hard the noise of the shout, they said what meneth the sound of this mighty shout: and they vnderstood that the arke of the lord was come into the hoast. And the Philistines cryed, wo be vnto vs, god is come into the hoast, Who shall deliuer vs out of the handes of those mightye Gods that smote the Egyptians? But hearken now what happened, and how God did declare that the ark was not god, as it was called & counted of y^e unskillfull in holie things, and how he punished the sinnes of the people, because they attributed too much to the sacrament. It followeth therefore: And the Philistines fought, and Israel was smitten downe, and fled euery man into his tent, & there was an exceeding great slaughter, for ther were ouerthrown of Israel thirtie thousand footmen, Beside that also, the ark of God was taken, & the two sonnes of Heli were slaine. All these thinges are read in the 1. booke of Sam. 4. ca. Again, when the sacrament of God was vnreuerently handled of the swinish Philistines, they were smitten with a lothsome & deadly plague. Thy did boast that their Gods, and the religion of the Philistines had overcome the God & the religion of the Israelites, but the Gods of the Philistines fel down & are broken in peeces, & their heathenish religion is confounded What

It is great sin
not to attribute
vnto the sacra-
ments as the
ser pture doth
attribute

The arke of
the couenant.

to attribute
to much to
sacraments.

confounded What

What, and did not the Israelites perishe with a moze greuous plague than befoze, when they lightly handled, and contrarie to the Lawe of God, Num. 4. looked into the Sacrament brought backe by the Philistines into Beethsames? For the Lord smote fiftie thousande three score and tenne men. 1. Sam. 6. When Moses did negligentely deserue the circumcision of his childe, he fell into great danger. The Sichimites for receiuing circumcision rashly were destroyed. And Simeon and Leui, For prophaning the Sacrament are cursed of their father. Gen. 49. To this that agreeeth whiche the Apostle saith of them which celebrat the supper vnto thely. For this cause many are weak and sicke among you, and manye sleepe. Hetherto also belongeth the example of Oza, a man not altogether euill, which touched this same Sacrament that was not lawefull for him to doe. Wherefoze the Lord stroke him with a sodaine death, and that not priuately in the Tabernacle, but in the sight of all the people. Of the whiche verbe of God, Dauid also speaking in the congregation and church of the Israelites saith to the Leuites: The Lord hath chosen the Leuites to beare the Ark of the Lord (and not that kinne shall braue it in a new cart) therefore see that ye be holy that ye may bring in the Arke of the Lord God of Israell vnto the place which I haue prepared for it. For because ye did not this at the first, our Lord God hath made a rent among vs, for that we sought him not as the fashion ought to be.

And it followeth immediatly, The Priestes and Leuites sanctified themselves to fetch the Arke of the Lord God of Israel. And the children and Leuits bare the Arke of God vpon

their shoulders with stauces as Moses commanded according to the word of the Lord. All these thinges are to be seene in the first of the Chronicles, Cap. 15. Whereby we gather that the Lord will none of our good meanings or intents, and pompeous celebrations in celebrating the Sacramentes: but that he onelie requireth that we would so iudge and speake of the sacraments, as he iudgeth & speaketh by his word, and that we should so vse and celebrate them, as hee himselfe hath instituted and celebrated them. Therefore he sufficientlie setteth foorth the dignitie of Sacramentes, who attributeth that vnto them, which God himselfe in the holye Scriptures vouchsafeth to giue them.

Let vs therefore first of all search out, of what dignities Sacramentes haue beene for the mosse parte in our time, that thereby wee may the better vnderstande what is to be attributed and what is not to be attributed vnto them: The common sorte of Priestes and Donkes haue taught, that the Sacramentes of the newe lawe are not onely signes of Grace, but together also causes of grace, that is, which haue power to giue grace. For they saue that they are as instrumentes, pyppes, and certaine conduites of Christs passion, by which the grace of Christs is conuayed and powzed into vs: but that the signes of the old Testament giuen to the fathers were signes onelie, and not causes of grace also whiche haue force to signifie, but not to giue grace. They seeme truely to haue suckte that error out of Saint Augustines wordes wrongfully vnderstoode: for he writeth vpon the 73. Psalm thus: The Sacramentes of the new lawe are moze wholsome and happye, than they of the olde lawe, because they promise,

It is taught that sacraments giue grace.

Augustine taught not that sacraments giue grace.

these giue. But S. Augustine ment to say no other thing, then that which in another place he speaketh after this manner: The Sacrament of the olde law did foreshew that Christ should come, but ours do shewe that hee is come. For also againste Faustus, Lib. 19. cap. 14. hee calleth the sacramentes of the olde lawe, Promises of thinges to be performed, but our Sacraments tokens of thinges that are already performed. Wherefoze vpon the 73. Psalm he saith: The sacraments of the olde lawe are giuen to signifie the very thing, but ours do witnesse that it is giuen, and signifieth that it is present. I confesse that he saith moze then once, that our sacramentes are more comfoztable and effectuell: but he said that by no other reason, then for that the Messias being already reuealed and giuen vnto vs in the newe testament, our sacraments are moze perfite, moze lightsome and moze beautifull: For Christ hath brought all signes to an ende, wherefoze ours haue a moze ful signification and after a sozte are the moze liuely. But if Augustine had bene altogether of that opinion which these men do fauour and follow, would not godlinesse it selfe perswade vs to forsake the authority of men, and cleaue to the woꝝde of truth?

Let vs see therefore what may be gathered out of the woꝝde of trueth, that is, out of the canonical scriptures, touching the likenesse and difference of the sacraments of the olde and new testament. This we holde for a certaintie out of the scriptures, that there is but one euerlasting and vchangeable God and Lord of either Church, that there is but one faith in him through Christ of either church, that there is but one waye laide downe in

either church to attaine to the promises of saluation: to be shoꝝt, that there is but one church of the only liuing God, gathered together out of either people boch of the Jewes and Gentiles. I thinke there needeth no large confirmation of these things out of the scripture: because in the eight Decade and third sermon, I haue handled them at the full.

Now that I haue fortified and confirmed these thinges befoze by the writings of the Apostles, thus I conclude, not of mine owne byaine, but by the authority of God: They which alwayes haue one euerlasting, and vchangeable God: one waye of saluation set forth for all in Christ from the beginning: one faith: one church: one baptisme: the same spirituall meate and drinke: they cannot choole but haue the selfe same sacramentes as touching their substance. But the Jewes and Christians haue one God, one faith, one waye of saluation (which is) by Christ, to bee shoꝝt one church: therefore haue they also the selfesame sacramentes, sauing that ours are giuen vnder other signes, and for that through the reuelation of the Sonne of righteousnesse (I meane) Christ, are made moze lightsome and manifeste. I say further that the scripture witnesseth, that the sacraments of the old testament and ours, are of the same foꝝce, in so much that Paul calleth the circumcised which are baptised, & the baptised which are circumcised. And he also teacheth, That our Fathers did eate that spirituall meate which we eate, and dranke of that spiritual drinke, that is, the rocke. But anon hee addeth, And that rocke was Christ. The woꝝds of the Apostle are well knowne, and are reade in the 1. Corin. 10. The same Apostle in the

second chapter to the coloss. saith, In Christ ye are complet(oꝛ made perfit) in whome also yee are circumcised, with circumcision made without handes, by putting off the body of the flesh, subiecte to sinne by the circumcision of Christ, buried with him in baptisme, &c.

What, I praye you, can be spoken moze plainly? Circumcision made without handes, is the Circumcision of Christians which is baptisme. But in the former place of Paule to the Cozinthians wee muste marke (as else where I put you in minde) that to be baptized into Moses is not the same, that it is to be baptized into Christ. For to be baptized into Moses, is all one as if he had said, to be baptized by Moses, oꝛ through the ministry of Moses. For it is manifeste that Moses brought the people to god which were onely committed to his charge.

In many places in Aurel. August. ye shall reade the like, howsoever our aduersaries do fater upon Augustine, this difference betweene the Sacramentes of the olde law and ours, of their owne bzinging in, For he lib. 2. cont. literas Petil. cap. 27. saith, The sacraments of the Jewes were in outward tokens diuers from ours, but in thinges signified they were equall and all one.

Also in Tractatu in Ioannem 26. byō this place, He is the bread which came down from heaven, he sayeth Hanna did signify this bread: the altar of god signified this bread. Those were sacraments. In signes they are diuers but in the thing signified equall. The like wordes thou maist reade Libro 19. contra Faustum Manicheum, cap. 13 16, 17. And againe, Tract. in Ioan. 45. Before the comming of our

Lord Iesus Christ, when he came bafely in the fleshe, there were iuste and righteous men, who did so belieue in him then that was to come, as we do belieue in him now that is come. The times were changed, but so was not faith, and so forth.

And anon, in diuers signes is all one faith: so in diuerse signes as in diuerse wordes, because wordes chaunge their soundes by times, and truelye wordes are nothing but signes. For in that they signifie they are wordes, take away the signification from the worde, and it is a vaine noyle. Therefore all wordes are significations. Didd not these that ministred those signes in the olde law, beleue those thinges which wee now beleue were prophecied before and by them? No doubt they didde beleue them: but they beleued they should come: and wee doo beleue, that they are come.

Also vpon the 77. Psalme, The same meate and drinke, (saith hee) had they in the Sacramentes which wee haue in ours, but in signification the same, not in likenesse. For the selfe same Christ was figured to them in the rocke, but manifested to vs in the fleshe. But with them all God was not well pleased. All verily didde eate one spirituall meate, and dranke one spirituall drinke; that is, which signified some spirituall thing: but in all of them God had no delight. And where as the sacramentes were common to all, yet grace was not common to all, which is the pith of the sacramentes. As euen now at this day faith is reuealed, which then was hid, the fountaine of regeneration is common to all which are baptized in the name of the ffather, and of the Sonne, and of the holy Ghost, but the inward grace where

Augustine teacheth that the sacraments of the Jewes and ours are all one.

whereof they are Sacraments, whereby the members of Christ with their head are bozne a newe, is not common to all. Thus saith Augustine, who teacheth that their signes of sacraments are not vnequall or vnlike, which haue the same sayth and religion, but that al the difference that is, resteth in the diuersity of the time, otherwise they differ not.

Nowe that I haue made an ende of the similitude and difference of the Sacramentes of the olde and newe testamente, and that by occasion of a receiued opinion, that the sacraments of the newe lawe doe conferre or giue grace of themselves: let vs also consider what manner of thinge the same is.

And first touching the worde Grace, I will giue you these fewe thinges to note. Grace is the fauour and good will of GOD, wherewith God the father imbraceth vs for Christs sake, purifieth, iustifieth, and endueth vs with his good giftesiand saueh vs.

For the writings of the Apostles do plainly call that (Grace) whereby we are saued, and iustified, or made righteous by sayth in Iesus Christe. Of this Grace it is witten. I make not the grace of God of no effect. For if righteousness come by the law, the Christ died in vaine.

Of this Grace it is witten, Christ vnto vs is become vnprofitable, as many as are iustified by the lawe are fallen from Grace. Of this grace it is witten, If it come of grace, then is it not of workes, for else grace nowe is no more Grace. What, is not the son of God him-selfe called the Grace and gyft of God? John 4. and Titus chap. 2.

Nowe to conferre Grace, what is it else, then to gyue, or frankly and

freely to bestowe some thing on a man which he had not before.

Therefore if the Sacramentes doe giue Grace to the receiuers of them, then truly they giue those thinges which they signifie, to them which had them not, I meane Christ with all his giftes, that is to saye, they make them pleasant and acceptable vnto GOD, they iustifie and saue, yea, and that of themselves, insomuch as they are sayd to haue receiued virtue to sanctify from the passion of Christ, and not to signifie onelie or to helpe, to commend or to further.

Yea, and they also attribute the receiuing of grace to our worke, wherby we receiue the Sacrament. But howe contrarye this doctrine is to the truth of his holye Prophets and Apostles, I will now declare.

Sacramentes do not confer or giue grace.

It was an olde errour among the Iewes, that Sacramentes did iustifie. Whereof commeth it that the holy Prophets of GOD reasoning and rebuking the people of God committed to their charge, yet sauouring of false opinions, cried that their labour which they bestowed vpon their Ceremonies and Sacrifices was in vaine, And that GOD is delighted with faithfull obedience, with faith I say, charity, innocency, and also with true godlines.

Amonge whome Ieremie sayeth, Thus saith the Lorde of hoastes, the GOD of Israell, Heape vppe your burnt offerings with your sacrifices, and eate the fleshe: For when I brought your fathers out of Egypt, I spake no word vnto them of burnt offerings and sacrifices: but this I commaunded them, saying: Harken and obey my voyce, and I will bee your GOD, and yee shall bee my people, so that yee walke in
all

Grace what it is.

all the waies which I haue commanded you, that ye may prosper. The lyke place is in *Clare* the first Chapter.

Esay. 1.

The *Lozde* hath not despised, neither haue his holy *Prophets* contemned all sacrifices in generall, since he himselfe instituted them by *Moses*: but they sought to suppress and beat down that false oppynion, and vaine confidence which they had in sacrifices.

It is a vaine confidence and a false opinion, (to belieue and thinke) that sacrifices of themselves and for our workes sake, doe make vs acceptable vnto *God*. For faith maketh vs acceptable vnto *God* by the *Messias*.

And therfore did not institute sacraments or sacrifices, that being offered they might giue grace, or iustify vs, but to be witnesses of the grace of *God*, & that by them his people might be kept and drawne in due order, from idols, and heathenish worshippings, and ledd to *Christ* the high *Priest* and onely sacrifice (or oblation) for the whole worlde. For they were certaine schoolings or exercises, as *Paule* p̄oueth, saying: The law was our schoolemaster vnto *Christ*, that wee should be iustified through faith: but after that faith is com, we are no longer vnder a schoolemaster. Therefore the sacrifices of the olde law did not giue grace to them ȳ sacrificed, neither wrought they their iustification, but wer tokens & testimonies that *God* doth sanctifye and iustify, by and through the sacrifice appointed before all worlde, the *Messias*, I meane to faith in whom they did, as it were a certaine scholemaister by guiding vs, bying vs.

And truely when the *Apostles* preached the pure and sound doctrine of the *Gospell*, that by the onelic grace of *God* in *Christ* the faithful are sauēd,

thys ancient errour of their elders had taken such deepe roote in the myndes of the *Jewes*, that euen they whiche had receyued *Chyriste*, stood neuerthelesse in contentyon, that *Chyrist* was not able fullye to sanctifie and iustifie, without the helpe of the *Jewish* sacrifices. Against whom the *Apostles* disputing wth great grauity and inuincible power of the *Spirite*, did playnly p̄ouue, that a *Chyristian* without anye obseruations of the ceremoniall lawe, or helpe of anye workes, euen by the onely meere, and free grace and mercy of *God* in *Chyrist*, is sanctified, purified, iustified and sauēd. Which vndoubtedly is the helme (as commonly is saide) and stearne of the *Euangelistes* and *Apostles* doctrine, whiche who so denieth, hee hath no parte doubtlesse in the inheritaunce of *Chyrist* and his *gospell*. Neyther is it obscure or doubtful which euen now I haue set forth in these fewe wordes. For who is ignorant of that memoriall dissention betweene the chiefe *Apostles* of *Chyrist* *Paule* and *Barnabas*, kindled against those which taught, Except the *Christians* were circumcised after the manner of *Moses*, they coulde in no wise be sauēd? Against whome *Peter* maketh this conclusion, That our hearts are purified by fayth, and that wee which beleue, shall be sauēd by the grace of our Lord *Iesus Christ*.

True it is, that the aduersaries would bringe backe againe that which the *Apostles* abrogated and tooke awaye, but in the meane whyle, this is also vndoubtedly true, that the *Apostles* wth no other forceable engine more strongly battered (as it were) & beat down flat to the ground, their aduersaries but work, in defence of sacraments that purify, than with this, That we which beleue shalbe sauēd by the grace

Gal. 3.

Acts. 15.

The error
in the Apo-
stolique
Church.

That grace
is giuen freely
and recei-
ued by faith

grace of our Lorde Iesus Christ.

And whereas in euery place almost they adde: Not by the lawe, not by ceremonies, or other rituall obseruations, do we thinke that they will admit Sacramentes to the partaking of such power and vertue, seeing they be comprehended vnder rites & ceremonies, and so accounted?

Christian faith doeth attribute the grace of God, remission of sinnes, sanctification, and iustification, fully and wholly to the free mercie of God, and to the merite of Christes passion, yea, in such sort doth Christian faith attribute these spirituall benefites vnto it, that beside it nothing at all is admitted to take part with it.

Therefore whereas Lombard sayeth That sacraments haue receiued power to confer or geue grace by the merite of the passion of Christe, it is of his owne soarging. For as Christ giueth not his glorie to any, either Saint or mortall man, muche lesse to a creature without life: euen so hee that belaueth to bee fully iustified by the death and resurrection of the Lord, seeketh no further grace and righteousness in any other thing, than in Christ onely, vpon whome he stayeth, whom also by faith hee seeleth in his heart or minde alreadie to exercise his force by the holye Ghost. For here vnto pertaine those thinges in the gospell, Go in peace thy faith hath saued thee. And also, Hee which drinketh of this water shall thirst againe, but whosoever shall drinke of that water which I shall giue him shall neuer thirst, &c. To this pertaineth the saying of Paule also, Therefore being iustified by faith, we are at peace with God through our Lorde Iesus Christ. By whom also we had an en-

trance by faith vnto this grace wherein wee stande and reioyce in hope of the glorie of God.

I am not ignozaunt of the craftie sleightes of some, who imagine there is a certaine generall and also a speciall faith. The generall faith they call that whereby we belæue that we are truly iustified by the death and resurrection of Christ: but that they call a speciall faith, whereby we belæue that by the sacramentes and by our owne woorkes the giftes of God are applyed particularly to euerie one of vs one by one.

But to what purpose was it, being in a lande where they might be fedde with Manna, to looke backe to the potage pottes, and (vnsauourie) lookes of Egypt? What (I pray you) haue Christians to do with the distinctions of subtile sophisters? Why will they prouoe this distinction of theirs vnto vs? Verily there is but one faith, and the same is no other in the vse of the Sacramentes than it is without the vse of them. Without the vse of the we belæue that we are sanctified by the death and resurrection of Christ.

In baptisme and the Lordes supper wee practise no other faith than whereby we belæue, that we are purged from our sinnes by the grace and mericie of Christ, and that by his bodie giuen for vs, and his blood shed for vs, we are redeemed from death, and become heires of eternaall life.

Not the Sacramentes, but faith through the holye Ghost applyeth these thinges vnto vs: which thing all the writings of the Apostles doe witnesse, but such feigned gloses doe obscure and darken. To be shorthe, there is one G O D and Saviour of all, one

Their facta-
faine a ge-
nerall and
speciall faith
is here con-
futed.

Saluation, one Redemtion, and purging, one faith, whereby we receiue saluation offered vnto vs of **G D D** in Christ through the holy ghost. The same is declared, or preached vnto vs in the worde by the minister, and is represented and sealed by the Sacraments.

And nowe, who knoweth not that Paule the Apostle in all his writings onely labourereth to proue, that those that beleue are iustified by faith, in the Lorde Iesus, and not by anie workes?

Againe, who is ignorant that the receiuing, and celebztion of Sacramentes, are also counted among our workes? Whereunto I will adde this, that sacramentes giue not that which they haue not theselues: but they haue not grace, and righteoulnes, and heauenly giftes: therfore they do not giue them.

But hence springeth vpp another disputation for vs to handle: whether the grace of God, and a certaine heauenly power, be put in, or included in the Sacramentes, and as it were contained in them, so that from them it might bee conueyed into the receiuers.

The whole rable of Priestes and monkes, as well in worde as in dede haue bewrayed themselues that they thinke, That in the bare signes there is heauenly grace included; yea, and that God himselfe is comprehended in them.

For from no other fountaine sprang their careful disputation concerning That the mouse eateth; when it eateth the Sacrament of the bodie of Christ. Pope Innocent *Libro quarto, De Sacramento altaris Capite vndecimo*, saith; Miraculouslie doeth the sub-

stance of breade retorne againe, not that breade which was turned into flesh: But it commeth to passe, that in steede of it other bread is miraculously created, which bread is eaten, &c. Behold here is certain Wittie and miraculous kind of diuinitie. I passeouer of purpose many other which are of this kinde.

And hereunto, that by crossinges, and certaine secrete wordes, gestures, and breathinges, they consecrate the water of baptisme, all which thinges they beautifie with the name of blessing. And amonge other thinges they sing thus: God by the secrete mixture of his light make fruitefull this water prepared to regenerate men withall, that beeing sanctified, and borne againe of the immaculate wombe of the heauenly fountaine, it may come forth a new creature. Let this holy & innocent creatures be free from all the assaults of the aduersarie. Let him not intrap it in his snare. Let it become a liuing fountaine, a regenerating water, a purifying riuer, that all that are dipped in this whole some lauer, the holy ghost working in the, may attaine to the excellencie of perfect purification. Wherefore o thou creature of water, I blesse (or conure) thee, by the liuing God, by the true God, by the holie God, by the God which in the beginning separated thee by his word fro the dry lande, &c. Againe breathing thrice on the water he forthwith uttereth these wordes.

Thou O Lorde blesse with thy worde these waters which make request vnto thee, that beside their natural cleanness which in washing they may giue to our bodies, they may also be effectuall to purifie our soules. Then y priest taketh a burning ware candle, and puts

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putteth it thize in the water cōsecrated to baptisme, saying: Let the power of the holye Ghost come downe into this plentifull fountayne. *Hæ adueth,* And let it make the whole substance of this water fruitfull with the fruite of regeneration. And so forth.

All these things they vnderstand and expound to be spoken simply, and without tropes or figures: which evidently enough declareth what these men attribute to holye or consecrated water, and howe they thinke that in the signes the holy things themselues are conteyned. About this matter *Bonauentura* hath wonderfully buffed himself, who in his writing *In 4. Magistri Distinct. 1. Quest. 3.* among other things at the length saith, Wee must not saie, by any meanes, that grace is contained substantially in the Sacraments, as water in a vessell, or as a medicine in a boxe: yea to vnderstande it so, it is erroneous. But they are said to conteine grace, in that they signifie grace, and because, vnlesse there be a want on the part of the receiuer, grace is alwaies giuen in them, so that yee must vnderstand, that grace is in the soule, and not in the visible signes. For this cause they are called also vessells of grace. They may be also called vessells after another manner. Because as that which is in a vessell, is no part of it, neither commeth of it, & yet neuerthelesse is drawne out of it: so grace commeth neither off nor by the sacramentes, but springeth from the eternall fountaine, & is drawne out from thence by the soule, in the sacraments. And as a man when he woulde haue liquor, goeth streight to the vessell: so he that seeketh after the liquor of grace, and hath it not, must haue re-

course to the Sacramentes. Thus farre *Bonauentura*, who rightly referred grace vnto God, the founteine of all good thinges. I would hæ had also moze purely and simply set downe the rest.

Hæ also sayd truely, that the soule of man was the seate, and receptacle of grace, and of the gistes of God, and not thinges without sense. For the holie scripture teacheth euery where, that the minde of man, not any Element, or whatsoever is forged by mans deuise, is the mansion place of the grace of G O D, and that it is not to be sought for, or worshipped, as included in anie insensible thing. If the heauen of heauens (sayeth *Solomon*) be not able to contain thee, how should then this house do it that I haue builded?

Wherunto the most constant martyr of *Christ* *Stephan* alluding, saith, Hee that is highest of all dwelleth not in the Temples made with handes, as saith the prophet: Heauen is my seat, & earth is my footstool. What house wil ye build for me saith the Lorde, or which is the place of my rest? hath not my hand made al these things? Which that great Apostle of *Christ* *Paul* following, saith, G O D that made the world, & all that are in it, seeing that he is Lord of heauen and earth, dwelleth not in Temples made with handes, neither is worshipped with mens hæds, as though he needed of any thing, seeing he himselfe giueth to all life and breath and all things, &c.

Whereupon *Christ* himselfe in the Gospell speaketh more expressly, The houre commeth, when yee shall neither in this mountaine, neither at Hierusalem worshippe the Father: But the houre commeth and

The seate of the grace of God.

3. Reg. 8.

Ages. 7.

Ag. 17.

Iohn. 4.

nowe is, when the true worshippinges shall worshippinge the Father in spirite and trueth. The faithfull therefore doe lift vp the eyes of their mind from earthly and visible thinges vnto heauenly, whereupon our godly forefathers, when they celebrazed the Lords Supper heard that saying repeated or sounge vnto them most agreeable to suche holye mysteries, Lift vp your heartes, all the people answered together, We lift them vp vnto the Lorde. Doeth not the verye grosse absurditie of the thing plainly proue, that grace is not contained in the signes? For if by grace you vnderstand the fauour and good will of God, if pardon and forgiveness of sinne, cleansing I saie and iustificing of the beleeuers, if finally the gistes and graces of the spirite, what I praye you can be imagined more absurde, and senselesse, than that such excellent thinges shoulde be kepte inclosed in water, beade and wine? The signes trulye haue no neede of grace, nor anye pardon and forgiveness of sinnes.

To what purpose then should grace be conteyned within Sacramentes? What profite, I praye you, will redounde vnto men? Who knoweth not that all the institutions of GOD were ordeyned for the commodity of man? Who shall we saye that grace is therefore kept included within the Sacramentes, that from thence it might be conueied vnto vs by chanelles? But the scripture speaketh not after that manner. For grace, as hath been often now repeated, is the fauour and good will of GOD: whereby hee himselfe, not by sensible matters, but of his owne accorde, and through his power and might is brought vnto

vs. These thinges are spirituall, and therefore are brought to passe by the gift and mediation of the holye Ghost. GOD is ioyned vnto vs by his spirite, and we are coupled to him by faith, through the gift of the holye Ghost, which thing in the writings of the Euangelistes and Apostles is euery where to be seene.

Moreouer the wordes of the Canon of the Councell of Nice, are not to be vnderstode after suche a grosse and rude manner: Our baptisme is not to be considered with the bodily eyes, but with the eyes of the mind. Thou seeest water, weigh the heauenly force which lyeth hidde in the water, &c. For it is a Sacramentall speeche, which trulye euery bodie at that time vnderstod: as also at this daye it is no newe nor harde kind of speaking to say, that in the seale there is faith, & trueth, in a marriage ring the faith and loue of wedlocke, in a Scepter and crowne the kings authoritie.

For no man is so foolish that by reason of the kinde of speeches hee will affirme that the thinges them selues are contained & inclosed in the signes: euery man knoweth this kinde and manner of speeche.

To this matter also apperteineth that John the Baptist baptized in the riuer Iordane, and that the Apostles also theselues baptized with water neither consecrated nor prepared with anye incantments, breathings, or crossings, that it might receiue the grace of God into it, and make them that are baptized partakers thereof. The Aethiopian in the Actes of the Apostles saue a founteine not mingled with Dyle, neyther consecrated with

The canon of the Nicene councell touching baptisme.

The Apostles baptized in water not consecrated.

Actes. 8.

any holie charmes, neither mozeouer prepared with anie breathinges, nor putting in of ware candles, nor pictures of crosses, yet neuerthelesse hee sayd to Philip the Apostle, See, here is water, what doth let me to be baptised? But Philip required faith of him in the Lord Iesus, and vpon his confession, he forthwith baptised him, no consecration of the fountaine first prouided for, by y^e which forthwith he might call downe the grace of the holy ghost, and the power of regeneration into the water, and soorthwith might apply it to the purifying of the Aethiopian.

And if so bee wee procede to include the grace of God within the Elementes, and the thinges themselues within y^e signes by the which they are represented, who saith not with howe great daunger we shall do the same, especially among the simple sort? For vnto those we shall giue occasion of Idolatrie, and to cleaue vnto the visible signes: of whome also they will require and aske that, which ought to be asked of God, the authour of all goodnesse, with mindes lifted vp into heauen.

For whereas it is objected that by a certaine heauenly conenaunt it is so appointed by God, that Sacramentes should haue place in themselues, and shoulde from themselues as by pipes conuey abroad y^e water of grace, vnto those that are thirstie, that is, alledged without warrant of the Scripture, and is repugnant vnto true religion.

As by those thinges which haue hereto bene handled and disputed of, doeth, as wee thinke, sufficientlie appeare, whereunto also wee adde this.

The holie and elect people of God are not then first of al partakers of the

first grace of God, and heauenly gifts, when they receiue the Sacramentes. For they enioy the thinges before they be partakers of the signes. For it is plainly declared vnto vs, that Abraham our father was iustificed before he was circumcised. And who gathereth therby, that iustification was not exhibited and giuen vnto him by the sacrament of Circumcision: but rather that that righteousnesse which he by faith before possessed, was by the Sacrament sealed and confirmed vnto him? And mozeouer, who will not thereof gather, that we which are the sonnes of Abraham, are after no other manner iustificed, than it appeareth that our father was iustificed, and that our Sacramentes worke no further in vs, than they did in him? especially since the nature of the Sacramentes of the people of the olde Testament, and ours is all one. Wherefore I will speake a little afterwarde moze at large, when I expounde the place of the Apostle in the fourth to the Romanes.

The Eunuch of whom I spake euen now out of the Actes, as he iournied and saw water, he said to Philip, See, here is water, what letteth me to be baptised? Philip sayde vnto him: If thou beleuest with all thy heart thou maist. And hee answered and sayde, I beleue that Iesus Christ is the Sonne of God. Afterwarde immediately it foloweth, And they went downe both into the water, & he baptised him. The Eunuch (sayeth the Euangelist) beleued with all his hart that is to saye, truely, & without dissimulation. Nowe let vs see what the Scripture saith, concerning such a faith. S. John the Apostle and Euangelist saith, Who so euer beleueth that Iesus is Christ, is borne of God.

iustificed & receiued in to fauour before they be made partakers of the sacraments.

Actes. 2.

1. John. 4.

To include grace in the sacraments causech idolatrie.

The godly are first

1. Iohn. 4.

He againe saith, Whosocuer confesseth that Iesus is the sonne of God, in him dwelleth God, and he in God.

Rom. 10.

Also Paule that elect vessell and Doctor of the Gentiles saith, If thou shalt knowledge with thy mouth the Lorde Iesus, and shalt beleue in thine heart that God rayfed him from the dead, thou shalt bee saued. And againe, Saint Iohn saith in his Epistle, Hee that beleueth on the sonne of God hath the witness in himselfe. And this is the recorde, how that God hath giuen vnto vs eternall life, and this life is in his sonne, Hee that hath the sonne hath life, and he that hath not the Sonne, hath not life. Briefely of all these things this wee gather.

1. Iohn. 5.

The Eunuch beleued before he receiued baptisme: therefore before hee receiued Baptisme, he was boine of God, in whom hee dwelled, and God in him, he was iust and acceptable in the sight of G D D, and mozeouer, he had also life in himselfe, and therefore the Baptisme which followed, did not giue that to the Eunuch which he had before: but it became vnto him a testimonie of the truth, and a seale of the righteousnesse which came by faith, & therewithall to assure vnto him the continuance and increase of God his giftes.

Actes. 13.

After the same manner we read of Cornelius the Centurion in the same Actes of the Apostles, that he beleuing the preaching of the Apostle Peter, receiued the holy Ghost also in a visible shape, as the Apostles did at Hierusalem in the day of Pentecost. And that Peter when he knew that thing, said, Can anie man forbid water that these should not bee baptised, which haue receiued the holy Ghost as wel as we?

Forasmuch therfore as Cornelius with his household receiued the holy ghost before they were baptised, it is manifest, that he did not obtaine the holy ghost as giuen first by baptisme, or with baptisme.

Actes. 2.

Againe we reade in the Actes of the Apostles, They that gladly receiued, the worde of Peter, were baptised. Therefore before they were baptised of Peter, they had obtained the grace of God through faith. For why I praye you doe we baptise our Infants? Is it because they beleue with their heart, and confesse with their mouth? I thinke not. Doe we not therefore baptise them, because God hath commanded them to be brought vnto him? because he hath promised that he will be our God, and the God of our seede after vs? To be short, because we beleue that God of his mere grace and mercie, in the blood of Iesus Christ, hath cleansed and adopted them, and appointed them to be heires of eternall life?

We therfore baptising Infants for these causes, doe abundantly testifye, that there is not first giuen vnto them in baptisme, but that there is sealed and confirmed, which they had before. Let vs also ioyne vnto these things, a testimonie of the Supper of the Lorde.

The Apostle teaching how the godlie should prepare themselues to come to the Lorde Table, sayeth, Let a man prooue himselfe, and so let him eate of this breade, and drinke of this Cuppe.

1. Cor. 10.

But to examine or prooue signifyeth to search, as much as lyeth in man, the heart, or minde, and thorough diligent inquisition to sift ones conscience. And G D D is

saye

sayde, To proue our heartes. And the same Apostle willeth vs, To proue what is the good and acceptable will of God. But this proof cannot be without knowledge and iudgement: and the knowledge and iudgement of Christians is faith: therefore whosoever proueth him selfe befoze hee come to the Supper, hath faith. If hee haue faith, the he wanteth not those things that are coupled with faith: and therefore in the Supper, those heauenly benefits are not first received, but thanks are giuen for those that are received. I haue herby shewed and proued, I suppose, that sacraments do not conferre grace.

They object I know well enough against these thinges, (who are persuaded that Sacraments giue grace, and containe included within them the things signified) that we doe euacuate and make of none effect the Sacraments, & that we teach that the faithful receiue in them, or by the nothing but bare water, and bare bread and wine: and that by that meanes GOD by vs is accused of falshood and lying.

Wee briefly aunswere, if they set voyde or empty thinges (as I may so say,) against full thinges, so as they be voyde or empty, which haue not the thinges themselues included in them: truly I had rather confesse them to be voyde than full. But if they call them voyde or empty, and meane prophane or unholy thinges, that is to say, which differ nothing from prophane signes: if by bare they vnderstand thinges of no force, we openly professe that wee haue Sacramentes which are holy, and not prophane: effectuell, and not without force: garnished from aboue not naked: and therefore full, not

voyde or empty.

For they are holye thinges and not prophane, because they are instituted of God, and for godly men, not for prophane persons. They are effectuell and not without force: for in the Church with the godly and faithful, they worke the same effect and ende, wherevnto they are ordayned of GOD. Whereof more hereafter. They are also worthily saide to be beautified, and adozned by GOD, & not bare thinges: which haue the word of God it selfe, wherewith they are most beautifullly adozned. And therefore also they are full and not empty Sacramentes; because they haue those thinges which make a perfect sacrament.

We wil repeate here the parables, or similitudes, (which aboue also in treating of consecration, for the mosse part we did alleadge) to the intent to giue more clere light vnto this Treatise.

At the while that ware for confirmation and witnes sake, is not hangd on letters patents or other publike instruments, it is common, voyde, and bare ware, that is to say, nothing els but ware, but when it is sealed and fastned to those publike instruments, it is now neyther voyde nor bare ware. For it is called the testimonie of the truth.

The armes of a Prince or of anye Common wealth, if it be painted in a windowe or on a wall, it is a bare signe: but if the same be fastned to writings, or set to letters, there is great difference betweene this and the other. For nowe it declareth and witnesseth the will of the Prince, or Common wealth: therefore it hath the estimation among all men, that

Sacraments
are holy &
not pro-
phane
thinges.

To euacuat
the sacra-
ments and
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who so defaceth it, or contrarie to the will of the Prince & Common-weale, doeth set it to any other charter, is reputed guiltie of counterfeiting; and of hgh treason,

A stone when as yet it is not set for a marke or bound of fields, it is a bare & voyd, that is to say, a common stone, which to tread vnder foot or to remoue out of his place, is no offence: but be- yng set to part the boundes of fieldes, it is no more a bare and voyde stone, but a witnesse of lawfull diuision and iust possession, which to moue out of his place, is accounted an heynous offence.

And therefore water, bread, and wyne, without the institution and vse of the Sacrament, are nothing else but water, bread, and wine: but be- ing vsed in the celebration of the sa- crament, they differ verve farre from that they were before, and are Sacra- mentes signed of Christ by his word, ordained for the saluation of the faith- full. Therefore they that are parta- kers of the sacraments do not receiue nothing, as these say, vnlesse the insti- tution of God be to be esteemed as no- thing.

Hæ instituted Sacramentes to be testimonies of his grace, and seales of the truth of his promises. Which thing I will anon declare more at large. Therefore as God is true and can not lye: so the seales of his promises are most true.

Hæ hath promised that hæ will be ours, and that in Christ hæ wil communicate himselfe vnto vs with al his giffes: Hæ therefore of a certaintie sheweth him selfe such an one, and do- eth communicate him selfe vnto vs: Although hæ doe it not nowe first of al when we receiue the Sacraments;

as if he should polve out of him selfe into vs by them, as it were by conduit pipes, and were included in them as in vessels, for immediately bypon the beginning of the worlde, hæ promised his grace vnto vs, as soone as we first belæued; hæ began to shew him- selfe such an one vnto vs, and doeth shew himselfe more and more through the whole course of life: we receiue him and comprehend him spirituallie & by faith.

Therefore when we are partakers of the Sacraments, he procédeeth to com- municate himselfe vnto vs after a spe- ciall manner, that is to say, proper vnto Sacraments, & so we, which before were made partakers of Christ, do cō- tinue and strengthen that communio or felowship spirituallie and by faith in the celebration of the sacraments, out- wardly sealing y same vnto our selues by the signes.

Nowe, who will hereafter saye, that they which thinke thus of the sa- craments, and are by this faith parta- kers of them, haue nothing but empty shewes, and receiue nothing in them: Albeit we neyther include grace in the signes, neyther deriue it from them:

But if any man haue any other opi- nion of God and his ordinaunces, that shall no more be fallshode in God, or accuse him of vntruth, than if any one should charge a iust man with a lie, be- cause he perfozmeth not that which he looked for: whē in the meane time this man promised not the thing whiche hæ looked for: but hee through hys corrupt, and false opinion, hath dreamed that it was promised vnto him.

And thus farre by occasion I haue shewed what agrément and disse-
rence

rence there is betwene the sacraments of the old & new Testament, and that our Sacraments do neither confer nor containe grace.

Nowe we returne to that which we began. I meane to the principall grounde of this disputation, that for almost as we haue taught what they doe not worke, so nowe at length we may set downe, what they worke in very dede, that is to saye, expounding what is the power, ende, and lawfull vse of the sacrament, whereunto they are ordeyned of God. We handled in dede the place of the causes, why they were instituted in the beginning almost of the 6. Sermon. But now I will adde other thinges which pertain to this purpose, and intreate of eche thing by it selfe, moze fully and at large.

The chiefe ende of Sacraments is this, that they are testimonies to confirme the trueth, by which the Lord in his Church, euen visibly doeth testifye that the thinges now vttered by preaching of the Gospel, & by the promises assured to the faithfull from the beginning of the worlde, are in euery poynt so brought to passe, and are so certainly true, as they are declared and promised in the woorde of truth.

Euen so Baptisme is the heauenly and publique witnessse in the Church of Christ, whereby the Lorde testifieth, that it is he which receiueth me freely into fauour, & which cleanseth from al blemishes, and to be short, maketh vs partakers and heyes of al his goodnesse.

For after the same maner Circumcision in times past, was a publike and heauenly testimonie, that it is God that purgeth & adopteth vs, for therfore Moses saith Deut. 30. The Lorde

thy God will circuncise thine heart, and the heart of thy seede, that thou maiest loue the Lord thy God with all thy heart, &c.

After the self same maner, the Lord himselfe instituting the holy supper in his Church, by the present signes doth openly beare witness, y his body was certainly giuen for vs, & his blood truly shed for the remission of our sinnes: that he also is that liuing food that feedeth vs to eternall life.

Wherefore we reade in Chrysost. his 83. Homily vpon Matthew in these wordes. As in the olde lawe, so in the same manner hath hee here left with vs a memorie of the mysteries, stopping & bridling heereby the mouthes of heretiques. For when they saye: Whereby appeareth it that Christe was offered, and many other mysteries? Then we alledging these thinges, doe thereby stoppe their mouthes. For if Iesus be not dead, whose representation or signe is the sacrifice? Thus farre he.

You perceiue, I suppose, howe this wyter doth bring against heretiques, the Sacrament of the supper for the testimonie of trueth, that is to say, of the Lordes true death. Wherefore as the Gospell is called a witnessse, and the Preachers of the Gospell witnessses, eue so we call Sacraments witnessses of the same trueth, which though they be dumb, yet neuerthelesse are visible, after which name S. August. calleth them Visible Wordes. For the preaching of the Gospell, consisting in wordes heard with the eares, is a speaking witnessse: but sacraments which consist of signes, and are seene with the eyes, are speechlesse witnessses, and as it were remauntes and remembraunces of the preaching of the Gospell. Yea, sacraments were instituted

The Gospell
is a witnessse.

Sacraments
doe visibly
confirm the
good wil of
God to vs-
ward.

by God, to that end that they might visibly confirme vnto vs the ready good will of God towarde vs, and also the preaching of the Gospell, and all the promises of life and saluation, and that they should be as it were seales, set & fixed to the Gospel and promises made by God, which might testifie and confirme, that faith in Christ is true righteousness.

That which I haue said, I wil confirme by the writings of the Apostles. But I taught a litle before, that there is all one ground of the sacraments of the olde Testament and of the new, a few things only excepted, so that now by very good right by the comparing of both together, wee may estimate and vtter what the force and vse of our sacramentes is. Paul therefore to the Rom. 4 chap. saith, Wee say that faith was imputed to Abraham for righteousness, howe was it then imputed? When hee was circumcised, or when hee was vncircumcised? Not when he was circumcised, but when hee was vncircumcised, after he receiued the signe of circumcision, as the seale of the righteousness of the faith which hee had when he was vncircumcised, that he should be the father of al them that beleue, not being circumcised, that righteousness might bee imputed vnto them also, and the father of circumcision, not vnto them onely which are of the circumcised, but vnto them also that walke in the steppes of the faith of our father Abraham, which he had when he was vncircumcised, All these are Pauls wordes.

Among which first of all some wordes are mete to be expounded: the we must seek after the sence and meaning of the Apostles wordes: and last of al we must apply them to our purpose, touching

the Sacrament.

The Apostle here bleth two wordes, that is to saye, The Signe and The Seale. *Signum* y^e word signe is more generall and stretcheth very farre, but a seale is a word that properly beløgeth vnto sacraments which are seales and confirmations. For al signes seale not. For some by signification onely do accomplish theire duty. But properly is to seale for assurance and confirmation sake of faith or credit, wherefore is a seale which is set to, to keepe and confirm our faith & promise, and to be without al danger of deceit. And here as else where very often, the Lord doth imitate the maner of men. For wee men are wont by setting to our seales, to confirme our writings, couenants, & faithfull promises, which wee before had made by word. And y^e this hath alwaies byn the cause of the instituting & vse of seales, appeareth plainly by these testimonies of the Scriptures.

When the Children of Israel vnder Ezra made a couenaunt with the Lord, by and by they set downe their couenaunt in writing, and sealed the writing to be a testimony of the truth, as in Nehem. the 9. chap. and Hag. the 2. chapter thou maist read. I wil take thee to my seruant Zorobabel, thou Sonne of Salathiel (sayeth the Lord) and will make thee as a signe or sealing ring, for I haue chofen thee. As if hee had saide, All men shal certainly learne that in the sonne of Salathiel the continuance of the posteritie of the Messias doeth consist and remaine.

Thus writeth Jeremie Chapt. 22. As surely as I liue sayeth the Lorde Chonenias the sonne of Ichoakim king of Iuda weare the signet or seale

Sacraments
are seales,
and where-
vnto seales
doe serue.

Rom. 4.

Nehem. 9.

Hag. 2.

Ier. 22.

on

on my right hande, yet will I plucke thee thence, which is as much as if he had said, Though thou were he in whō I will keepe my promises, yet shalt thou be led captiue into Babylon. To this agreeth that of Matthe w written of the Jewes, So they went and made the Sepulcher sure, and sealed the stone, without doubt, against, deceit, full practises they appointed a watch. It appeareth therefore by these testimonies, whereto the vse of scales serueth.

These thinges beeing thus declared, let vs nowe diligentlly search out the counsell and meaning of the Apostles wordes. Paule sheweth that iustification happeneth vnto men, by the power and vertue of the workes, of no ceremonies or sacramentes, but by the onely merite of Christs thorough faith. To proue this he bringeth the example of Abraham of whome the Scripture hath pronounced, Abraham beleued God, and it was imputed vnto him for righteousnesse. Whence he gathereth that Abraham was iustified by faith: yea, that that was imputed vnto him for righteousnes. Where both by the worde or force of imputation, and by the whole sentence of Moses he doeth most strongly reason, shewing that through grace, righteousnesse is imputed by faith. Where vnto he ioyneth also a testimonie out of David, touching righteousnesse by imputation. I handled that place, in the first Sermon of the fourth Decade.

When he returneth againe to the example of Abraham, and applyeth to his purpose, that place alledged out of Genesis, waying the circumstances of the manner and time of his iustification, and sayeth, Howe was it then imputed? When hee was circunci-

fed, or when hee was vncircumcised? Not when hee was circumcised, but when hee was vncircumcised. Which thinges verily are plainer than y they require anie exposition. But because the Jewe might object, Why then the institution and vse of circumcision was of no force, but voyde, vnprofitable, and baine: For if Abraham were iustified befoze he was circumcised. What coulde circumcision profite him further? And if it brought nothing, surely it was superfluous and vnprofitable.

Paule preuenting that obiection, maketh aunswere, And he receiued (saith he) the signe of circumcision as the seale of the righteousnesse of faith. &c. Circumcision (sayeth hee) was neyther voyde nor vnprofitable. For albett it iustifie not, neither cleanse, nor apply the giftes of G D D, yet it followeth not therefore that there is no further vse of it. For it hath an other vnde. For he receiued the signe of Circumcision for a certaine seale of the righteousnesse of faith, that is to say, God instituted Circumcision that it shoulde be a seale to ratifie and confirme, yea and also visiblie to testifie that faith is righteousnesse, and that men are iustified through faith, I say in such sorte, as faith is also imputed vnto them for righteousnesse, as it was imputed vnto Abraham. For it followeth: That he might be the father of all that beleue, though they be not circumcised, that righteousnesse might be imputed vnto them also. And so forth.

And although these things be more cleare than the day light, yet I will endeouour further to open the same by a parable. For suppose that a King of his fauour and mere liberalitie, would entertaine some seruaunt into

The matter is made plaine by a Parable.

his

Math. 27.

The place of Paule Rom. 4. is expounded, And he receiued a signe of the circumcision, &c.

his Courte, yea and make him partaker of all his gods, and moreover, woulde extende this benefite vnto the Childzen and posteritie also of him whome he had adopted, and woulde immediately commaund that that couenant, priueledge and fauour, granted by liuely wordes, shoulde also bee put in wyting, which hee might confirme by setting to his seale: to the end that might be to his posteritie a sure testimonie agaynst all gaine-sayers, that the same fauour & adoption both pertaine to them also, and that the Prince woulde continue his good and fauourable kindnesse vnto the posteritie of him whome hee had adopted, if they also continue faithfull vnto their Prince.

For euen after the same manner almightie God, the King of Kinges, and most bountifull of all Princes, freely and not by any merite of ours going before, chooseth Abraham vpon whome hee bestoweth innumerable benefites, and vnto whome he offereth a Couenant and participation of all goodnesse, and not vnto him onely, but to all his posteritie also, saying: I the almighty God will bee thy God, and the God of thy seede after thee, I will blesse thee and thy seede, and in thy seede shall all the nations of the earth be blessed. He sanctified also this priueledge, confirming it with an oath, and by and by commaundeth to deliuer the same vnto their childzen, as it were from hande to hande in steele of wyting, and afterwarde willeth his seruantes the Prophets to set it downe in wyting, and last of all hee himselfe (by instituting Circumcision) nowe as it were setting to his seale to y letters patents or charter, would haue it confirmed and ratified to them that should come after, to y end they might

certainely know, that that also pertained vnto them.

Where notwithstanding it seemeth this must not be dissembled of vs, that Sacraments haue a greater and more effectuali force than any sealed Charters can haue. For priueledges which Princes giue, are wytten in Parchment, and their seales are set to parchment wytten: but God imprinteth his seale into the very bodie of those that are his. For he caused Circumcision to bee on the priue member of man, whereby issue is raysed, increased, and continued, that as a marke printed in the verie bodie, it might more than seale and witnes, that the blessing and partaking of all good thinges pertaineth to the circumcised, if they abide faithfull to the Lord God entered into league with men.

And therefore very significantly, is Circumcision called of Paule, not, The seale of righteousnesse, but, The seale of righteousnesse of faith, that is, a ratifying and assurance that faith is righteousnesse, that it is faith wherby we are iustified, that righteousnesse is due to them that beleeue, that god assuredly will blesse the faithfull, and impute faith vnto them for righteousnesse, as he also impated vnto Abraham.

Now since Sacramentes haue the like reason, we may apply these things to our Sacraments. Christ therefore the annoynted of the Lord after he had by guiltlesse and vnderferued death redeemed the worlde from the power of Sathan, and being nowe readie to ascend into heauen to the father, he called his Disciples about him, and said: Goe into the whole worlde, and preach the Gospell to all creatures, he that shall beleeue and bee baptised, &c.

Sacraments haue a more effectual force than any sealed charters.

How Baptisme sealed.

Marke. 16.

The preaching of the Gospell doth laye open and abroade, the great, the pretious, the healthfull, the lively, the bountifull, the royall, and diuine priuiledge, that of the children of the diuell, wee are made the children of GOD, the heires (I say) of GOD, and ioynt-heyres with Christ, who by the shedding of his bloud hath purchased for vs this ineffimable saluation.

From this grace of God none is excluded: but hee which through disobedience, by his owne corruption and fault, doeth exclude him selfe. For touching the children and infantes of the belouers, the Lorde in the Gospell pronounceth, saying, Suffer the young children to come vnto mee, and forbidde them not, for of suche is the kingdome of GOD. And agayne, Verily, I say vnto you, except yee turne and become as little children, ye shal not enter into the kingdome of heauen. Who shall receiue such a little child in my name, receiue me. Take heede that ye despise not one of these little ones, for I saie vnto you that in heauen, their angels do alwaies behold the face of my father which is in heauen. &c.

Neither is it likely, nowe Christ is come, that God is more bountifull than hee was before hee came into the worlde. But then hee sayde, I will be thy God and the GOD of thy seede after thee. What therefore is nowe of more force, since the Lorde is come to seeke and saue that which was lost: and to be short, to poure forth mosse liberally his grace and good giftes vpon all fleshe. Wherefore that royall, ample, and diuine priuiledge, is first by the verye preaching of our Lorde Christ, and then by the doctrine of his Apostles reuealed vnto

to the worlde, and afterwarde, the Lorde so commaunding, the same priuiledge was set downe of the Apostles and Euangelistes in writing. Nowe the Lorde himselfe added this Sacrament as a signe and seale vnto his preaching, and to the Scripture, ordaining Baptisme in the place of Circumcision, the which, because it was a bloudye thing, and to conclude, a signe of the blessed seede, which was to come, which then was reuealed, ought to be abrogated. And Baptisme it selfe also succeeding Circumcision, is also a seale of the righteousness of faith, an euidence and sealed charter, that GOD doth assuredly cleanse vs, and make vs heires of eternall life, and that the whole grace of Baptisme perteyneth to them that are baptised, if they stand stedfast in true faith.

But (thou wilt say) the Infantes of Christians which are to be baptised beleeue not. I graunt. No more did the Infantes of the Iewes beleeue, which neuertheless were circumcised, and were in league with GOD, and made partakers of all good giftes: so that true godlinesse biddest vs attribute the same to our infantes. When the offspring of the Iewes wared in age, and did wickedly transgresse: they fell from the couenant of GOD. So likewise the infantes of the Christians, when they come to age, and committe wickednesse, doe fall from the grace of the Gospell: yet are they receyued againe by faithfull repentance into the same grace from whence they fell.

But to our purpose. Baptisme the seale of the righteousness of faith, is not sette to parchment, or to the writing of the Gospell: but it is applyed to the verye bodies of the Chil-

Infantes which beleeue not are baptised.

Iohn. 6.

pen of **G D D**, and is as it were marked, and imprinted in them. For we are wholly dipped with our bodies, or wholly sprinkled with the water of Baptisme, which truly is a visible sealing, confirming that the true **G D D** is our God, which sanctifieth and purifieth, and that purification, and euerie god gift of God, is due vnto vs as the heyres of God. And to the setting forth of this matter pertaineth that euident place of Paul, which in the Epistle to the Galathians is thus read. For yee are all the children of GOD by faith in Christ Iesus. For all yee that are baptised haue put on Christ. And so forth.

The Supper of the Lorde hath the like reason, which also is a seale of the righteousnesse of faith. For the soune of God dyed, hee by his death redeemed the beleuers, also his body and blood is our meate and drinke vnto eternall life. And truly this singular and excellent priuiledge giuen vnto the faithfull is declared and set downe in writing by the Apostles: but it is consecrated and sealed of the Lorde himselfe by the Sacrament of his body and blood, whereby hee sealeth vs an assurance that we are iustified by faith in the death of Christ, and that all the god giftes of Christ, are communicated vnto vs, and that we are fedde and strengthened by Christ.

Moreover, that the sealing might bee the more liuely, hee setteth not the seale to written parchment, but it is brought and also giuen to be eaten of our bodies, that we might haue a witness within our selues, that Christ with all his giftes is wholly ours, if we perseuere in faith. For the Lorde him selfe in the Gospell,

saith, Hee that eateth mee shall liue, by the meanes of mee. But hee eateth which beleueth. For in the same place the Lorde sayeth, I am the breade of life, Hee that commeth to mee shall not hunger, and hee that beleueth in mee shall neuer thirst. Hereby we gather the summe of the whole matter, that the Sacraments doe seale by the promises of God and the Gospell, and that therefore so often mention is made in the Church of euidences or letters patentes, or charters, and seales of the preaching of the Gospell, and the promises of **G D D**, and that the whole mystery of our saluation is renewed and continued as oft as those actions instituted of God (I meane Sacramentes) are celebrated in the Church.

Hitherto I thinke doeth that belong, which the faithfull minister of Christ Zuinglius vpon the Sacraments hath deliuered in these wordes. Sacraments beare witness of a thing that hath bene done, For all lawes, customes, and ordinaunces, doe shewe their authours and beginnings. Therefore Baptisme since it setteth forth in signification the death and resurrection of Christ, it must needs bee that those thinges were done in deede. These wordes are to be found *In expositione fidei ad regem Christianum.* The same Zuinglius *Ad principes Germanie contra Eggium*, saith, When that noble man taking his iourney into a farre countrie, distributing breade and wine, did farre more liuely and peculiarly giue him selfe vnto vs, when he saide, This is my bodie, than if he had saide, This is a token or signe of my bodie, although hee tooke away his naturall bodie and carried it into Heauen: Yet neuerthelesse by these wordes, in that apperteyneth to
faith

Zuinglius
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How the
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faith and grace, hee giueth him selfe wholly, as if he had sayde: Now I go to dye for you, and after a while will wholly depart from hence. But I will not haue you doubt of my loue and care to you warde. Howe much soeuer I am, I am altogether yours. In witness whereof I commend vnto you a signe of this my betraying and testament, to the intent you might maintaine the memorie of mee, and of my benefites: that when ye see this bread and this cuppe ministred vnto you, in the Supper of my remembrance, yee may be no otherwise mindfull of me, that is, that I deliuered vp my selfe for you, than if you should see mee with your eyes face to face, as ye now see me both to eat with you, and by and by shall see me to be led from you to die for you. Hetherto I haue recited Zuinglius his words, and anon I will rehearse other words of his again, not that I stay my selfe vpon them, or vpon any testimonies of mā, but that it may bee made manifest that this man did not (as some haue falsely thought) contemne the sacraments.

In the meane while wee acknowledge these testimonies of the holie Scripture. And God it is which stablisheth vs with you in Christ, & hath annoynted vs: which hath also sealed vs, and hath giuen the earnest of the spirite in our hearts. 2. Cor. 1. And also After ye beleueed ye were sealed with the holie spirite of promise, which is the earnest of our inheritance, vnto the redemption of the purchased possession vnto the praise of his glorie. Ephes. 1. verse. 13, And againe, Greue not the holie spirite of GOD by whom ye are sealed vnto the day of redemption. Eph. 3.

Wee acknowledge the trueth of

God to be sufficiently sounde, true, and certaine of it selfe, neither can we from else where haue a better confirmation than out of it. For if our minde be not confirmed, on euery side it wauereth.

God therefore frameth him selfe according to our weakenes, and by his sacraments, as much as may be, doth as it were. vpholde vs, yet so, that he referre all the benefite of our confirmation to the spirite it selfe, and to his operation, rather than to the element. Wherefore, as we attribute Confirmation to doctrine and to teachers, euen so doe we Sealing to the Sacramentes.

Wee reade in the Actes of the Apostles, Chapter 14. and 18. The Apostles returned and strengthened the Disciples soules againe, and exhorted them to continue in the faith.

Againe in the first to the Thessal. 3. Wee haue sent (sayth Paule) Timotheus our brother and minister of GOD, to confirme or stablish you and to comfort you concerning your faith:

Heuerthelesse, vnlesse the inwarde force of the spirit do draw and quicken the harts of the hearers; the outward perswasion of the teacher, though it be neuer so forceable and vehement shall nothing auaille: but if the holie spirit do shew forth his might, and worke with the worde of the Preacher, the soules of the hearers are most mightilie strengthened. And so it standeth with the myserie of the Sacrament. For if the inwarde annoyn- ting and sealing of the holie Ghost be wanting, the outward action will be counted but a toy to the unbelieuers, neyther worketh the sealing of the Sacramentes any thing at all: but:

but when faith, the gifte of the holie Ghost, goeth before, the sealing of the Sacraments is very strong and sure.

Some also haue saide very well, If our mindes be destitute of the holie Ghost, the sacraments do no moze profite vs, then it doth a blind mā to loke vpon the bright beames of the Sunne. But if our eyes be opened through the illumination of the spirite, they are wonderfully delighted with the heavenly sight of the Sacramentes. And *Zwinglius* in *Libello ad principes Germania* saith, It doeth not offende vs, though all those thinges which the holie Ghost worketh, be referred to the external Sacrament, as long as we vnderstande them to be spoken figuratiuelie, as the Fathers spake. Thus saith he.

And although Sacramentes seale not y promises to the vnbeléuers because they mistrust thē, yet neuertheless the sacraments were instituted of God, that they might seale.

The wicked and vngodly person receiueth not the doctrine of the Gospell. yet no man therefore doth gather that this doctrine was not instituted of god to teach.

Some one there is that will not giue credite to a sealed Charter, yet doth it not therefore followe, that the sealed charter serueth not to assure or confirme ones faith. Therefore since the doctrine of the Gospell worketh nothing in him that is obstinate and rebellious, since the Sacramentes doe nothing mooue him that is prophane and unholy, neyther profite the wicked by anye manner meanes, that commeth not to passe through him that did institute them, or through the woꝛde and Sacramentes, but thorough the default of the vnbeléuer. In the meane time of themselves they

are instituted to profite and to seale, and to haue their holy vse and end in the holy. And thus much haue I said of the principall vertue of sacraments, that they be testimonies of Gods trueth, and of his good wil toward vs, and are scales of al the promises of the gospell, sealing and assuring vs that faith is righteousnesse, and that all the good giftes of Christ pertaine to them y be léue. There is also another ende and vse of sacramentall signes, y is to say, that they signifie, and in signifying do represent, which were superfluous to proue by many testimonies, since it is most manifest to all men, at least by that which we spake before. Now to signifie, is to shewe, and by signes and tokens to declare and point out anie thing. But to represent, doeth not signifie (as some dreame) to bring, to giue, or make that nowe againe copozally present, which sometime was taken away, but to resemble it in likenesse, and by a certaine imitation, and to call it backe againe to minde, and to set it as it were before our eyes. For we say that a sonne doth represent or resemble his father, when after a soꝛt he expresteth his father in fauour and likenesse, of manners, so that hee which seeth him may verilie thinke that hee seeth his father as it were present.

And after this manner doe Sacraments sit vpon and help our faith, while we se outwardly before our eyes, that which stirreth by the minde, worketh in vs, & warneth vs of our dutie: yea, that euerie thing which wee a while before comprehended in our minde, is now after a soꝛt visible offered to our senses, in a similitude, parable, type or figure, to bee beiewed and weighed in our minds, that mutually they might helpe one another.

Sacrament
represent
thinges.

Sacrament
do stir vp
and helpe
faith.

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The Sacra-
ments seale
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The similitude therfoze oꝝ Analogie of the signe to the thing signified, is here by the way to be considered.

I tolde you befoze that Analogie is an aptnes, proportion and a certaine conueance of the signe to þ thing signified, so that this may be seene in that as in a looking glasse. The matter shall be made manifest by examples.

The bountifull and gracious Lorde of his moere mercy receiueth mankind into the partaking of all his good gifts and graces, and adopteth the faithfull that nowe they be not onely ioyned in league with God, but also the children of God, which thing by the holy action of Baptisme, being in steede of the signe, oꝝ the verie signe it selfe, is most evidently by representation laide befoze the eies of all men. For the minister of G D standeth at the holie fonte to whome the infant is offered to be baptised, whom he receiueth and baptiseth into the name, oꝝ in the name of the Father, and of the Sonne, and of the holy Ghost. For we may finde both Into the name, and In the name. So that to be baptised Into the name of the Lorde, is to be sealed into his vertue and power (foz the name of the Lord signifieth power) into the fauour, mercie, and protection of God, yea to be grafted, and as it were to be fastned, to be dedicated, and to be incorporated into God. To be baptised In the name of the Lord is by the commaundement oꝝ authoritie of God to be baptised, I meane by the commaission oꝝ appointment of god the father, the sonne, and the holy Ghost, to be receiued into the companie of the children of God, and to be counted of gods household, that they which are baptised, are, and be called Christians, & be named with þ name of God, being called the children of God the father, &c.

His speeche therfoze doth somewhat resemble that which we read else where that The name of God was called vpon, ouer some one, which is in a manner as if we should say, that one is called by the name of God, that is, to be called The seruant and sonne of God. They therfoze which befoze by grace inuisibly are receiued of God into the societie of God: those selfe same are visibly now by Baptisme admitted into the selfe same household of God by the minister of God, and therfoze at that time also receiue their name, that they maie alwayes remember, that in baptisme they gaue by their names to Christ, and in like manner also receiued a name. After this manner by a most apt Analogie, the very signe resembleth the thing signified. To be short, baptisme is done by water. And water in mens matters hath a double ble. For it clenseth filth, and as it were reneweth man: also it quengeth thirst and coleteth him that is in a heate. So also it representeth the grace of God, when it cleanseth his faithfull ones from their sinnes, regenerateth, and refresheth vs with his spirite. Beside this the minister of Christ spinketh oꝝ rather powreth in water, oꝝ being dipped taketh them out of the water: whereby it is signified that God verie bountifully bestoweth his giffes vpon his faithful ones: it signifieth also that wee are buried with Christ into his death, and are raised againe with him into newnesse of life. Pharao was drowned in the gulle of the redde sea, but the people of God passed through it safe. For our olde Adam must be drowned and extinguished: but our new Adam day by day must be quickened and rise by againe (out of the water.) Therfoze is the mortification, and viuification of Christians, verie

To giue and take names in baptisme.

Of the analogie in the supper.

excellently represented by baptisme.

Nowe in the Lordes Supper, bread and wine represent the very bodie & blood of Christ.

The reason hereof is this. As bread nourisheth and strengthneth man, and giueth him abilitie to labour: so the body of Christ eaten by faith, feedeth and satisfieth the soule of man, and furnisheth the whole man to all duties of godlines. As wine is drinke to the thirsty, and maketh merry the hearts of men: so the blood of our Lord Iesus drunken by faith, doth quench the thirst of the burning conscience, and filleth the hearts of the faithful with unspeakable ioye. But in the action of the supper the bread of the Lord is broken: the wine is pouzed out. For the bodie of our Saviour was broken, that is, by all meanes afflicted, & his blood gusheth and flowed plentifully out of his gaping wounds. And we our selues truly doe breake with our owne handes the bread of the Lord. For we our selues are in fault, that he was torne and tormented. Our sinnes wounded him, and we our selues crucified him: that is to say, hee was crucified for vs, that by his death he might deliuer vs from death.

Furthermoze, we take the bread into our handes, we likewise take the cup into our handes: because he saide, Take ye, eate ye, take ye and diuide it among you: neither do we lay them aside, or hide them, neither doe we giue them forthwith to others: but when we haue received them, wee eate and drinke them, swallowing them downe into our bodies: then afterwarde we doe communicate and offer them to other. For they which lawfully celebrate the Lordes Supper, doe not onely beleeue that Christ suffered, or that he suffered for other, and not for them;

but they beleeue that Christ suffered for theselues, they beleeue that Christ doeth, and as it were hath already communicated all his giftes most liberally vnto them. Therefore as the sustentance of bread and wine passing into the bowels, is chaunged into the substance of mans bodie: eue so Christ being eaten of the godly by faith, is vnitied vnto them by his spirite: so that they are one with Christ, and he one with them. And as meate plentifully prepared, deintily dressed, and onely scene vpon the table, doth not assuage hunger: so if thou heare Christ reuerently preached vnto thee, and dost not beleeue that Christ with all his good gifts is thine, neither the word though reuerently preached, nor yet the board though abundantly stoared, do profite thee any thing.

And it maketh much to the reconciling, renuing, & maintaining of friendship, that we are all partakers of one bread, y we offer bread to our brethren and that we drinke of the cup which we receiue at our brethrens hand. For vpon no other cause the ancient fathers seeme to call the supper Synaxis, *A communion.*

Synaxis, communion.

But of that we will speak somewhat else where. And this much haue I brought for example sake touching the Analogie of the signe and thing signified, and would saye moze, but that I trust to them that be diligent this is sufficient. For I haue ministred occasion to thinke vpon, & to find out moze and greater thinges.

By this short treatise touching the Analogie, I thinke it is plaine, that Sacraments stirre vpp and helpe the faith of the godly. For whiles our minde comprehendeth and considereth the benefites of God, Christ his blessing, our redemption, and other his

How the sacramentes do stirre vpp faith.

god gistes, while it enioyeth them with great pleasure of the spirite. Whiles in them it is glad & reioyeth. Sacraments are now also outwardly giuen, which doe visibly represent those thinges to our eyes, and as it were make them to enter into all our senses, which the minde inwardly comprehendeth, considereth, and meditateth vpon. For because the whole action which consisteth of the wordes, and the rite or ceremonie, is counted with the signe, our eyes see the signes, and all thinges which are done in the whole action of the signes, as if they were speake. Our eares heare the wordes and institutions of Christ. Pea our very touching and tasting, they also doe seele and perceiue howe swæte & god the Lord is: so that now the whole man, as it were both bodie and soule caught vp into heauen, doeth seele and perceiue, that his faith is stirred vp and holpen, and so be short that the fruit of faith in Christ, is passing swæte & comfortable. All these thinges haue place in them that beleeue. In them that beleeue not, the signes remaine as they are without life: therefore these thinges are brought to passe by the vertue or power of faith, and of the spirite working in the lawfull vse of the sacraments: without faith and the holy Ghost they are not felt or perceiued. There is not vnlike efficacy or force also in the preaching of the word of God. For when this word by parabes, by examples & by description is set forth to the hearers, if the spirite and faith shine in their mind, by these they seem not only to heare things expounded, but to see them with their eyes. In consideration whereof I thinke Paul saide, O foolish Galathians, who hath bewitched you, that ye should not beleeue the truth, to whom Iesus Christ

was described before your eyes, & among you crucified? for it is certayne that Christ was no where either described or crucified among the Galathians: he speakeih therefore of his plainnesse of preaching the worde, whereby thinges indeed are shewed, but yet with such force & efficacy, as if they were in a manner laid before their eyes. There is the same reason also in sacraments, which for that cause were called of the of old, visible wordes.

Of these thinges in this manner, intreateth Zuinglius in his booke *Ad principes Germanie contra Eggium*, saying: Doeth not a faithfull man desire, when hee seeleth his faith to fall, to be vpholden and restored to his place? and where in the whole worlde shall hee hope to finde that more conueniently, than in the very actions of the sacraments, so much as belongeth to all sensible thinges? For let it bee that all creatures allure and prouoke vs to the contemplation or beholding of Gods maiesty, yet al that their allure-ment or prouoking is dumb: but in the Sacraments there is a liuely prouoking and speaking allure-ment, For the Lord speaketh, and the elements also speak, and they speake and perswade that to our senses, which the worde & spirite speaketh to our mind. Howbeit, hither to al these visible thinges are nothing, vnlesse the sanctification of the spirite goe before. These things he handleth more at large, first in his annotations vpon the 27. cap. of Jeremy, and afterward *In Expositione fidei ad regem Christianum*.

Furthermoze, wee reade that S. Augustine disputing against the Manichees, *Lib. 19. contra Faustum cap. 11.* sayde: Men can not be gathered together into anye name of Religion, either true or false, vnlesse they

Zuinglius of the Sacraments vpholding faith.

be knit together in some fellowshippe or visible signes or sacramentes, &c. We acknowledge this opinion of S. Augustine fetcht from the scriptures, doth teach touching the Sacraments, that we by them are gathered & knit together into the vnitie of the body of Christ, and are separated from all other religions, fellowshippes, and assemblies: and moze so, we are bound by them as by an oth, to the true worshippe of one God, and vnto one sincere religion, to the which we openly professesse that we agrée and giue our consent with al them that are partakers of the Sacraments. Where this chiefly is to be marked, that the gathering or knitting together into the vnitie of the bodie of Christ, hath a double respect: for either we are ioyned with Christ, that hee is in vs, and we liue in him: or else we are coupled with all the members of Christ, to witte, with Christes faithfull seruantes, I meane with the Catholique Church it selfe. Furthermoze we are knit together with Christ in spirite and faith. But we are ioyned to the Church or to the members of Christ by the vnitie of faith and of the spirite, and by the bonde of charity. All which verily are the inward gistes of the spirite, which freely are bestowed on vs by the Worde onely, not by any creatures, not by any elements.

Sacramentes therefore doe visibly graffe vs into the felowship of Christ, and his Saintes, who were inuisibly grafted by his grace before we were partakers of the sacraments: but by receiuing of the sacraments, we do now open and make manifest, of whose body we should be, and are members, the Worde with his signes or markes by his minister also visibly marking vs for his owne household, and for his

owne people. Which thing by the scriptures, we will moze fully open & make manifest. They who in time past, by the force of the couenaunt, by the grace, mercy, and promise of God were the people of God, were by Circumcision visibly gathered together into one Church, and knit together into one bodie. For the Apostle Saint Paul saith vnto the Ephesians. Wherefore remember that yee beeing in time passed Gentiles in the flesh, called vncircumcision of them which are called circumcision in the fleshe made with hands: that at that time (I say) ye were without Christ, and were aliens from the common wealth of Israel, and strangers from the couenaunt of promise, &c.

Whereby it is also easily vnderstood how the Jewes by circumcision were distinguished fro other religions and fellowshippes, and that circumcision in an other place, for this cause, is put for them that are circumcised, and why the name of vncircumcised was reprochfull. For those that were vncircumcised were counted for vngodly and vncleane persons, that had, no felowship, nor part or inheritance with God and his Saintes. Of Baptisme which was ordeyned in the steade of circumcision, some thing is spoken in my former Sermons.

And also the Apostle setteth out most plainly: As the bodie (saith he) is one and hath many members, & all the members of the bodie, which is one, though they bee manie yet are but one bodie: euen so is Christ. For by one spirite are wee all baptised into one bodie: whether wee bee Jewes or Gentiles, whether we bee bond or free, and haue beene all made to drink into one spirite. We are therefore knitte together by the Sacrament

By sacraments we are visibly gathered together into one religion & distinguished from others.

Eph. 2.

Phil. 3.
Rom. 15.

1. Cor. 12.

A coniunctio
with Christ
& with the
Church.

of baptiſme into the vnitie of the body of Chriſt, ſo that to haue broken this bond, and to yeeld our ſelues into another fellowſhip of religion and brotherhood, may worſhily be called ſacrilege and treaſon.

Hæreunto the Apoſtle ſeemed to haue reſpect when he aſked the Cozinthians: Are ye not baptiſed into the name of Chriſt? Declaring thereby, that they which are baptiſed into the name of Chriſt, haue openly ſwozne, & bound their faith befoze the church of Chriſt, ſo that now they neither can nor ought to reioice in any other name than in the name of Chriſt, into whoſe houſholde they are receiued by baptiſme. So, I ſaie, wee are ſeparated by baptiſme from all other religions, and are onelie conſecrated to Chriſtian religion. He hath the like place in all points touching the Supper of the Lorde, 1. Cozinth. chap. 10. For when the Apoſtle would declare to the Cozinthians, that it is a thing farre from all godlineſſe, unſemelie, yea and ſacrilegious, that Chriſtians ſhoulde eate in the idols temples, things offered to idols, and be partakers of the Gentiles ſacrifices, reaſoning from the manner and nature of the Sacrament of the Lorde Supper, he ſaith: Flee from idolatrie, I ſpeake as vnto them that haue vnderſtanding, iudge ye what I ſay: The cup of bleſſing which wee bleſſe, is it not the communion of the bloud of Chriſt? The bread which we breake, is it not the communion of the bodie of Chriſt? For we that are many are one bread, and one bodie, becauſe we are al partakers of one breade. Behold Iſrael which is after the fleſh: are not they which eat of the ſacrifices, partakers of the altar? What ſay I then? That the idoll is anie thing? or that that

which is ſacrificed vnto idols, is anie thing? Nay but rather this I ſay, that thoſe things which the Gentiles ſacrifice, they ſacrifice to diuels, & not to G O D. And I would not that ye ſhould haue fellowſhip with the diuels. Ye can not drinke the cup of the Lord, and the cup of the diuels. Ye cannot be partakers of the Lords table, and of the table of diuels, &c. For all this is Paules ſaying: which ſince it ſerueth notably to our purpoſe and is verie plaine, I will but briefly run ouer it.

Fiſt he laieth downe the ſtate and ſcope of the matter, whereunto hee immediately directeth his whole diſcourſe. Flee (ſaith he) idolatrie. And he meaneth by the word Idolatrie, what ſocuer pertaineth to idolatrie, eſpecially the eating of meate offered to idols. But if you knowe not what *Idolothytum* is (which worde he there vſeth) vnderſtande that it is a Greeke word which Paule bleth in this caſe, and it ſignifieth a thing ſacrificed to an idoll, or a thing publicly in ſacrifice conſecrated to an idoll. And it was the manner of the Cozinthians to ſacrifice at the altars of their gods in idoll-houſes, that is to ſay, in their idol temples, and to call Chriſtians vnto theſe their ſacrifices: and they when they came, ſate and eate of that which was offered vnto idols, eating without diſference with the idolaters, thinking they might haue done that without anie fault at all: becauſe by the bright ſhining of the goſpell it appeared that neither the idoll, neither that god whom the idoll repreſented, and therefore alſo the things themſelues that were offered to idols were nothing elſe, but vaine names, and things of no price or eſtimation. But Paul diſputing againſt theſe from the 8. chap.

unto the 11. teacheth that it is farre wide from ch^ristianitie, to be partakers of the gentils sacrifices, and saith, I will speake vnto you as vnto them that haue discretion, that after I haue shadowed out vnto you which way to walke, you by the sharpenesse of your wit, may vnderstand what is true, and what is false, and to be short, which way you must incline.

And then hee scattereth certaine groundes of arguments, which they afterwarde discussing, might by their diligence polish and make perfect. They (saith he) that are partakers of the Supper of the Lord (in which the bread of the Lord is broken, and the cup of the Lord is drunken) are of the same communion, fellowship or bo^die with the Lord. For *κοινωνία*, which word Paul bleth here, and which interpreters haue translated Communion or partaking (though fellowship is better than partaking: as in the Dutch translation Gemeind is better than Gemeind chafft) is not taken actiuelly (as I may so saie) for the distributing, giuing or reaching out Ch^rists bodie by the minister: but passiuelly, for the fellowship and societie, for the bodie, I saie, of the church: as when the church is called a communion, that is, an assemblee, a gathering together and societie of saints or godly Ch^ristians.

Furthermore, the church is called *κοινωνία*, or a Communion of the bodie and blood of Ch^rist, because it is redeemed by the bodie and blood of Ch^rist, and being partaker of Ch^rist, liueth by him. For he liueth in the godlie Ch^ristians, communicating vnto them all his god gifts of life. And that the partakers of the Supper of the Lord, are the body and communion of Ch^rist, he declareth by a reason which followeth

saying: Because we that are manie, are one bread and one body. Wher vnto by & by he addeth another moze euident reason, for interpretations sake, saying: For we are all partakers of one bread. In that we are partakers of one bread, saith he, we doe openly testifie that we are partakers of the same bodie with Ch^rist and al his Saints. In which words he hath a notable respect to the Analogie. For as by vniting together of manie graines, (As Cyprian saith) is made one bread or one loafe: as of manie clusters of grapes one wine is pressed out: so out of many members groweth vp, and is made the body of the Church which is the body of Ch^rist. Howe in the wordes of Paule these things offer themselues vnto vs to be marked.

First, for that nowe hee calleth that a multitude or manie, by a word expressing his minde better, which befoze he named a communion. A communion therfoze is nothing else, but a multitude or congregati^on. For he said, The bread is the partaking of the bodie of Ch^rist: but now he saith, We being many are one bread, one body. We being manie, saith he, that is, all we which are a multitude & a congregation or church, redeemed by the body of Ch^rist (which was) giuen, and by his blood (which was) shed for vs. Afterwardes hee saith, We being manie are one body, he doth not saie, are made one bodie. For we are not first grafted into the bodie of Ch^rist (as we haue often repeated already) by partaking of the sacraments: but we which were befoze ingrafted by grace inuisibly, are nowe also visiblie consecrated. Again, by the like reason of Sacraments, or by an example of the scrip^ture

ture taken from the Sacraments of the people of the olde Testament, he sheweth that the partakers of the sacraments are one bodie, both with him to whome they offer, and with them with whome they offer, or with whome they eate of things offered to idols. Behold (saith he) the Israelites which offer sacrifices after the flesh. Are not they that eate the sacrifices, 20110161 that is to saie, Communicants, fellows or partakers of the things of the Temple, or of the Altar? For vnder the word of the things of the temple or of the altar, (SUMASHERU is his worde) he comprehendeth whatsoever doth belong to the worship and religion of the God of the Iewes: so that the sense or meaning may be this. Are not all they one bodie, one communion, one people, both with the God of Israel, and with his people, which eat of the sacrifices offered to the God of Israel, by the Israelitish people? As if he had saide: There is none that is ignorant of it, or that can denie it, since it is confessed and manifest among all men.

By these things he leaueth to the Corinthians, of their owne accorde, thus much to be gathered: Therefore they that are partakers of the Sacraments of the gentils are one body and one fellowship with the Gods of the Gentils, and the Gentiles which do sacrifice. Now by the figure *Occupatio* (which is, when in answering we preuent an obiection that may be made) he placeth these wordes betwene: What saie I then? That the idol is anything? Or, that that which is offered in sacrifice to idols is anie thing? Whereunto by and by he addeth, But this I say, that the things which the Gentiles offer in sacrifice, they offer to diuels and not to God.

Whereupon he might lawfully haue inferred, Therefore if you continue to be partakers of things offered to idols, ye shall verily be one bodie and one fellowship, both with the diuell himselfe and all his members. But because this might haue bene taken of manie, to haue bene bitterly spoken, he addeth another saying somewhat more mild and gentle, and saith: And I would not that yee shoulde be 20110161, that is, Communicants, or partakers, and haue fellowship with diuels.

After which words by comparing the contrarie partes, he bringeth in the summe of the whole matter, to which he directed all his reasons, and saith, Yee can not drinke the cup of the Lord, and the cup of diuels: ye cannot be partakers of the Lords table, and of the table of diuels. And so forth.

The sacraments therefore do separate vs from all other worshippings and religions, and do binde and consecrate, yea, and also as it were make vs of the same bodie with one true God, and sincere Christian religion: because we being partakers of them, do openly professe, that we be the members of Iesus Christ, which no man that is well in his wits, will take, and make them the members of fornication, and of idols.

That which Zuinglius (that learned man) hath; *In expositione fidei Christiana ad Regem Christianum*, is not unpertinent to this purpose. Sacraments (saith he) are in steade of an oth. For *Sacramentum* with the Latines is vsed also for an oth. For, they that vse one and the selfe-same Sacraments, are one peculiar nation, and an holie sworne congregation, they are knit together into one bodie

takers of
lawfull Sa-
craments.

Zuinglius of
binding Sa-
craments &c.

They are the
members of
the diuell
that are par-

and into one people: whom, who so betraieyth shall perish. Therefore the people of Christ, since by eating his bodie sacramentally, they are knit into one bodie: Howe hee that is faithlesse, & yet dare be so bolde as to make himselfe one of this societie or fellowship, betraieyth the bodie of Christ, as well in the head as in the members, &c. Thus far he.

By this it is easie to vnderstande that Sacraments put vs in minde of our dutie: especially if we marke in the writings of the Apostle, how, considering the maner of sacraments, the Apostles frame their exhortations. Where againe the Analogie being considered it hath verie much light & force in it: Trees are pruned, and all that which is drie, barren, and superfluous in them, is cut away. And so by circumcision they that were circumcised were put in minde to cut away with the knife of the spirite, whatsoever grewe by in the flesh against the lawe of God. Hereunto had Moses respect when he said in Deu. Circumcise therefore the foreskin of your hart: and be no more stiffe-necked.

Whome Ieremie following in the 4. chap. saith: Be yee circumcised in the Lord, and cut away the foreskin of your harts, &c. Those thinges which the Apostle hath taught touching the celebration of the passeouer, are more plaine than that they neede here to be rehearsed. And I haue already intreated of them at large in the first sermon of my thirde Decade.

The verie same Apostle in his Epistle to the Romanes saith: Knowe yee not, that all we which haue been baptised into Iesus Christ, haue been baptised into his death? We are buried then with him by baptism into his death, that likewise as Christ was

raised vp from the dead, by the glorie of the father: euen so wee shoulde walke in newnes of life, &c.

So we are put in mind by the mystery of baptism to renounce and forsake sathan and the world, to mortifie and subdue the flesh, and to burie the old Adam, that the new man may rise vp againe in vs through Christ. Furthermoze, the supper of the Lord doth admonish vs of brotherly loue & charity, and of the vnitie that we haue with all the members of Christ: it warneth vs also of puritie and sinceritie in faith, that because we haue openly professed that we are vnitied to Christ, and to all his members, we shoulde haue a speciall care and regarde, that we be not found faithlesse and vntrue to our Lord Christ & his church, that we shoulde not defile our selues with foraine and strange sacrifices. Wee are also admonished of thankfulness, to magnifie the grace of GOD, who hath redeemed vs, according to that saieing: As often as yee shall eate of this bread, and drinke of this cup, ye shall shew foorth his death vntill hee come.

Thus farre haue I intreated of the force, the ende, and the effect of Sacraments, vnto the which I haue (as I thinke) attributed no more nor no lesse than I ought, that is, as much as may be proued out of the scripture to be due vnto them. They are the institutions of Christ, therefore they care not for counterfaite and strange praises. They haue praise sufficient, if they haue those praises, which hee that instituted them, namely GOD and Christ Iesus the high priest of the catholike church, bought to attribute vnto them.

Howe, because there is mention made verie oft of faith, in this whole booke,

1. Cor. II.

That the Sacraments

Sacraments
put the faith-
full in mind
of their duty.

Deut. 10.

Ierc. 4.

Rom. 6.

profite no-
thing with-
out faith.

booke, I will further thewe also that without faith sacraments profite nothing, and againe, that to those which receiue them by faith, they are not superfluous or vaine.

For this seemeth as yet to belong to the full exposition, and consideration of Sacramentes. That Sacramentes without faith profite not, it is easily proued. For it is laide, that Sacramentes are seales of the preaching of the Gospell, and things appertaining to the same. For if the preaching of the Gospell be heard without faith, it doth not onelie profite nothing vnto life, but it turneth rather vnto iudgement, (to him that heareth:) the Lord himselfe bearing witness, and saying: If any man heare my words & beleue not, I iudge him not, for I came not to iudge the world, but to saue the world: the word that I haue spoken, the same shall iudge him in the last daie. To that saying of the Lord agreeth this of the Apostle. For vnto vs was the Gospell preached as well as vnto the fathers: but the word which they heard did not profite them, because it was not coupled with faith to them that heard. Who now is such a doxhead which can not gather, that sacraments without faith are vnprofitable, especially since the same Apostle saith: Whosoever shall eate this bread, and drink this cup of the Lord vnworthily, shall be guiltie of the bodie and blood of the Lord: But all our worthinesse before God doth consist in faith, the same Apostle yet againe witnessing out of the Prophet, The iust shall liue by faith. And, By faith the elders (or fathers) obtained a good report. Wherevnto also belongeth that which is reade in the Gospell, They which were bidden were not worthie. Wherevpon it fol-

loweth, that worthinesse consisteth in faithfull obedience. Hereunto also may be referred (I thinke) those examples whereof mention hath bene made more than once already before: All our fathers were baptised, & did all eate of one spirituall meat: but in many of them God had no delight. And Paul again saith, Without faith it is impossible to please God: therefore without faith sacraments profite nothing. The examples of Simon Magus and Judas the traitor are very well known, of which one was baptised, the other admitted to the Supper, and yet had no fruit of the sacramentes, because they wanted true faith.

To these pithy and diuine testimonies of God, we will now adde some places of Saint Augustine out of his ninetenth booke against Faustus, and twelfth chapter, Peter saith, Baptisine saueth vs: and least they should thinke the visible Sacrament were sufficient, by which they had the form of godlinesse, and through their euill manners, by liuing lewdly and desperately should denie the power thereof, by & by he addeth, Not the putting away of the filth of the flesh, but in that a good conscience maketh request to God. Again, *Lib. 2. contra literas Petilian. cap. 7.* he saith: They are not therefore to be thought to be in the bodie of Christ which is in the Church or congregation, because they are cozpozallie partakers of his Sacramentes. For they in such are also holie, but to them that vse and receiue them vnworthily, they shall be forcible to their greater iudgement. For they are not in that societie of Christs church, which in the members of Christ by being knit togither, and touching one another, doe growe into the fulnesse of God.

1. Cor. 10.

Hebr. 11.

Augustine doth teach that sacraments receiued without faith are vnprofitable to the receiuers.

Iohn 12.

Hebr. 4.

1. Cor. 11.

Rom. 1.

Hebr. 11.

Matth. 22.

God. For that church is builded on a rocke, as saith the Lozde, Vpon this rocke will I builde my Church, but they build on the sande: as the Lozde also saith, He that heareth my words and doth them not, I will liken him to a foolish man. And againe, in his treatise vpon John. 13. The syllables of Chyistes name and his sacraments profite nothing, Where the faith of Chyist is resisted. For saith in Chyist and his Sacramentes is to belæue in him which iustifieth the vngodly, to belæue in the mediatur with out whole intercession we are not reconciled vnto God. Thus farre Augustine.

An obiection is made, If Sacramentes doe nothing profite without our faith, then they depende on our worthinesse or vnworthines, so that they are not perfect. I answer, That among the wicked and vbelæuers, Sacraments verily of themselves are sufficiently ratified and confirmed by the institution of God, neither dependeth their perfectnesse vpon the condition and state of the partakers, that they are either better among the good, or worse among the bad. For that remaineth perfect and sound, which the Lozde hath instituted, and retaineth his institution alwaies good: howsoever men varie and are faithlesse. For the Apostle saith, Shall their vnbeleefe make the faith of God without effect? God forbid. Yea, let God be true, and euerie man a lier. But I haue touched this matter also somewhat before. Yet because it is one thing to offer, and an other thing to receiue, God verily offereth of his godnesse his bountifull giftes vnto men to this end to profite and to saue them, and to make them whole, as the physicion doth by ministring physicke

to his patient: but because that foolish and mad man doth not acknowledge the benefite, as the sick patient which refuseth physicke being ministred, the benefite which is offered doth no more profite the one, than physicke not receiued doth god to the other, not though the defaulte of him that offereth the benefite, or of him which ministring physicke, but though the follie of him which refuseth and will none of it. After this maner disputed Saint Augustine also of this matter. For *Lib. 3. de Baptismo cont. Donat. cap. 14.* he saith: it skilleth not, when the perfectnesse and holinesse of the Sacrament is in handling, what he belæueth, and what maner of faith he hath that receineth the Sacrament. Verily it auaieth very much to the waie of saluation, but for the question of the Sacrament it maketh no matter. Also *contra literas Pétilian. lib. 2. cap. 47.* he saith, Remember that the lewde life and corrupt manners of euill men doe nothing hinder the Sacramentes of God, to make them not holie at all, or lesse holie: but that to the vngodlie they are a testimony of their damnation, and not a furtherance of their saluation. He also Tract. in Ioan. 26. saith: If thou receiue the Sacrament carnally, it ceaseth not to be spiritual, but to thæ it is not so. As easily is that obiection confuted, that baptism profite not infants, if we stil say that sacraments without faith profite not: for infants haue no faith: thus they babble. We answer first that the baptism of infants is grounded vpon the free mercie and grace of God, who saith, I will be thy God, and the God of thy seede. And againe, Suffer children to come vnto me, for of such is the kingdome of God, &c. Infantes therefore are numbred and counted of

Of baptism of infants.

Sacraments depend not on our worthines or vnworthines.

Rom. 3.

the

the Lord himfelfe among the faithfull, fo that baptifme is due vnto them as farre ſoꝛth as it is due vnto the faithfull. For by the imputation of God infants are faithfull: wherunto pertainteth this ſaieng of our Sauioꝛ: He that ſhall offende one of theſe little ones that beleue in me, &c. For he manifeſtly calleth Little ones beleueing: foꝛ imputations ſake doubtleſſe, not foꝛ confeſſion, which by no means as yet is in little ones. To this alſo may be added, that the father of the infant doth therfoꝛe deſire to haue his childe ſigned with the mark of the people of God, to wit, Baptifme, becauſe he beleueeth the promiſes of God, that is, that his infant is of the houſeholde of God: therfoꝛe there is faith in the baptifme of infants. But the father doth not beleue: be it ſo: Yet that is no hinderaunce to the infant. For in the faith of the Church he is brought to be baptifed. The church verily beleueeth that infants ought to be brought to the Lorde: the Church beleueeth, that they are of the houſehold and people of God: therfoꝛe ſhe commaundeth them to be partakers of the myſteries: ſo that againe in the baptifme of infants a man may finde faith.

Herevnto doth S. Aug. adde this ſaieng, *Lib. 1. de peccatorum meritis & remiſſione, ca. 19.* Wherfore infants are rightly called faithfull, becauſe they after a ſorte doe confeſſe their faith by the wordes of them that beare them. He reaſoneth moze touching this matter in his epiſtle to Boniface, which is in order the thꝛe and twentieth, where he that deſireth may finde moze.

But all theſe thinges (ſaie they) pꝛoue not that infants haue faith of their owne. For the faith of their pa-

rents, of their bearers, or the faith of the church is an others faith, and not theirs. Be it ſo. Yet moſt certaine is that ſaieng, that the Lorde counteth infants among his, that is, among the faithfull: ſo that nowe they are not onely baptifed in anothers faith but in their owne, that is to ſaie, which it pleaſeth the Lorde to impute vnto them. Furthermore, that is not an others, which is common to the ſelfe ſame bodie: But infants are in the verie ſame bodie of the church, wherby that which is the churches, is their owne, and not an others.

Neither can any man eaſilie tell, what motions of the holie ſpirite infants haue beſide, &c. For in ſo much as they are of God, they haue the ſpirite of God, And who ſo haue not, they are not of God, Rom. 8.

As they decline to much to the left hande, which are perſwaded that Sacraments, yea, without faith doe profite the receiuers: ſo they goe too farre wide on the right hand, who thinke that the Sacraments are ſuperfluous to them that haue faith, Faith (ſay they) doth fully acquite vs, ſo that after we haue faith, Sacramentes can increaſe nothing in vs, therfoꝛe it muſt needes be that they are vnprofitable.

Such in times paſt are the Heretiques Meſſaliani read to haue bene, who were both called Euchariz, and *ειδωρισται*, that is, Diuine men, foꝛ ſoꝛth, and inſpired of G. D. For they did contend that the faithfull, after they had receiued the holy Gheſt, had neede of no Sacraments. But theſe men are verie iniurious euen to God himſelfe, who inſtituted not his Sacraments foꝛ the faithfull without great cauſe, neither vnprofitably.

And,

Rom. 8.

That Sacraments are not ſuperfluous or vnde to them that haue faith.

And, Verily Abraham beleueed God and it was reckoned vnto him for righteousnes, and he was counted the friend of God, iust and holie, not being boide doubtlesse of the holie Ghost: but hee also Received circumcision the seale of the righteousnes of faith which was before hee was circumcised. It is saide to the same Abraham, Euerie man- childe whose fore-skin shall not be circumcised, shall be cut off from my people, bicause he hath broken my couenant. Truly the angel of the Lord is readie to kill Moses, bicause he delaided circumcision in his children longer than was lawfull, either by his owne negligence, or thorough the fault of his Arabianitish wife. What, shall there be found anie moze righteous and holie than the sonne of God, as he which hauing received the fulnesse of the spirite, powreth plentifully of the same into his members? Hee himselfe being the head, yet hee came to John Baptist and requireth to be baptised of him in Iordan. And when he refused and said, I haue need to be baptised of thee, and comest thou to me? Hee heareth, Suffer it to be so now: For thus it becommeth vs to fulfill all righteousnesse. Certainly righteousnesse giueth to euerie man that which is his owne. Faith therefore which is the righteousnes of Christians, giueth glorie to God, and beleueeth, that he being wonderfull wise doth wil wel vnto men, and therefore that he hath instituted nothing vnprofitably, but all things for the saluation of his faithfull ones: a faithfull man therefore bleth all the institutions of God without anie reasoning or gainsaying.

Neither is there any hee, I think, that will say, that this dede of Christ pertaineth nothing to him, whereby

undoubtedly he laide befoze vs an example to followe. Yea that which he himselfe did, he willed other also to doe, when hee sent his disciples forth and saide: Goe into the whole world and preach the Gospell to all creatures, baptising the in the name of the father, &c. Hee which shall beleue and be baptised shall be saued, where truly hee ioineeth together both faith and baptisme, which to abide vpon he woulde not haue done, if Sacraments were superfluous there where faith is. Whereby it manifestly appereeth, that they are wrong as farre as heauen is wide, which thinke that Sacraments are indifferent, that is to saie, a thing put to our owne will and choice, either to vse, or not to vse. For as we haue heard already a flat commandement concerning baptisme: so the Lord instituting and celebrating the Supper saith: Doe this in the remembrance of me. He therfore that despiseth these commandements of God, I see not howe hee can haue faith, whereby hee should be inuisibly sanctified. Whither to belongeth nowe, that which the faithfull Prince of Ethiopia confesseth that he beleueed with all his hart in the Loyde Iesus, yet neuerthelesse as soone as hee saue water, he saide, Beholde, heere is water, what letteth me to be baptized? He doth not say, I beleue with all my hart, and I feele that I am iustified and cleansed, why then should I be washed with water, hauing no filth remaining: Therfore wheresoeuer true faith is, there Sacraments are not contemned or refused, but moze desired. For Cornelius the Centurian also, after he had received the holie Ghost, doeth not gainsay Peter, who saide: Can anie man forbid water that these should

Sacraments
are indiffe-
rent.

Gen. 17.

Exod. 4.

Matth. 3.

not be baptised which haue receiued the holy Ghost as well as wee? Peter was a faithfull Preacher of the Gospel, a skilfull teacher of the truth, therefore he deceyueth no man, and he teacheth vs by his owne deede, that faith doth then specially prouoke vs to be partakers of the Sacramentes, when it is true in the faithfull. To whom Paul his fellowe minister agreeth saying: Let euerie one proue himselfe and then let him eate of this bread and drinke of this cuppe: but that prouing is made by faith: therefore not sayth, but vnthankfulnesse doth contemptuously reiect the Sacraments.

Cruely I am not ignorant that very many without the vse of visible sacramentes haue bene sanctified, and at this day also are sanctified: but none of these despised or contemned them. They were not partakers of the sacraments being thereunto diuined by necessitie, as there be at this day some, that are helde captiues vnder the tyrannie of Antichrist and the Turke, and so for the time beloued with their whole heart in the Loyde Iesus. Wherefore the examples of these or such like, are no defence for them, which may receiue the sacramentes, if they regarde the ordinaunces of God, and set so much by them as of ductie they shoulde doe. I will note here for the singular benefit of the Readers, S. Augustines disputation, because it maketh notably for our purpose. He, Quæst. lib. in Leuit. 3. cap. 84. saith, It is demaunded not without cause, whether inuisible sanctification do profit nothing without visible sacraments, wherewith a man is visibly sanctified: whiche without doubt is absurd.

For more tollerably it may be said,

that this sanctification is not without them, than that it doth not profite, if it be without them, since in sanctification all their profite consisteth. But we must also weigh this howe it is rightly saide, that without the Sacramentes sanctification cannot be. For visible baptism did nothing profit Simon Magus, to whom inuisible sanctification was waiting: but because this inuisible sanctification profited them that had it, in like maner, they which were baptised receiued also the visible sacraments.

And yet neither is it shewed where Moses him selfe was sanctified with visible sacrifices or oyle, who notwithstanding did visibly sanctifie the priests: but who dare deny that he was inuisibly sanctified, whose grace was so great, surpassing and excellent: This also may be sayde of John Baptist. For he was first a baptiser, before he was seene to be baptised, whereupon we can deny by no meanes that he was sanctified, yet we doe not finde that that was visibly wrought in him before he came to the ministerie of baptising. This also may be verified of the these crucified with Christ, to whom the Loyde sayde as he hong with him on the crosse. To day shalt thou bee with mee in Paradise. For he could not haue bene partaker of so great felicitie, vnlesse he had bene inuisibly sanctified. Whereby we gather, that inuisible sanctification hath bene present with some, and profited them without the visible sacraments: and that visible sanctification which is wrought by visible Sacramentes, may be present without this inuisible sanctification, but yet maye not profite vs. Yet neuerthelesse the visible Sacrament is not therefore to be contemned. For the contemner there

of can by no meanes bee inuisibly sanctified. Hereof it is that Cornelius and they that were with him, when they did now appeare to bee inuisibly sanctified by the holy Ghost powred into them, yet notwithstanding they are baptised: neither is visible sanctification which had inuisible sanctification going before it, counted superfluous. Thus farre hee.

With this disputation an other question also hath some affinitye or likenesse, which is, Whether Sacraments depende vpon the worthinesse of the ministers, and whether they bee hindred in their force by the vnworthinesse of the ministers? Cyprian more than in one place doth contend, That they cannot bee baptised which want the holy Ghost: which error springeth hereupon, for that he attributeth too much to the ministerie of baptism. Hee doth thinke that men are purified or cleansed by baptism: so that therby he doth gather, that an vnclean person cannot purifie or cleanse, & therefore not baptise, and that the baptism of an vnclean person is not baptism: from whence hee deriueth Anabaptisme, or rebaptising.

But if that holye man had rightly & religiously distinguished betwene power and ministerie, betwene the signe and the thing signified betwene the outward and inward sanctification, hee had vndoubtedly vnderstood that we are inuisibly sanctified by the mere grace of God, and that this inward sanctification is outwardly by the ministerie represented and sealed: there hee might haue vnderstood that sealed evidences may bee published as well by an euill minister as by a good. Gods sacraments are to be referred to God the authour of the, who is faithfull and true in all his or-

dinances, howe false and faithlesse soeuer men be. Although Judas were a these, yet hee preached and baptised, whose doctrine and baptism, was as well the doctrine and baptism of Christ, as was Peters & Andrewes, James and Johns. And touching the perfectnesse and purenesse both of the doctrine and baptism done by the ministerie of Judas, no man euer doubted, as though they were neuer taught or baptised, whome hee taught and baptised who in the mean while is called of the Lorde himselfe, not a diuelish man, but a verie Diuel. For hee baptised not in his owne name, but in the name of Christ: he preached not his own, but the doctrine of Christ.

To conclude, the Lorde of his godnesse for his truthe sake, and not for Judas sake, wrought in the faithfull: which working of his an others vngraciousnesse and maliciousnesse coulde not hinder, as at this daye verily it hindereth not a whit. Truly we must doe what we can to haue holy and vnblamable ministers, so farre forth as by our care & diligence we are able to procure and bring to passe, yea, let vs deprime and disgrace them, whom we shall finde to be haue them selues vnworthy of their function: but in the meane time, let vs not doubt at all of the purenesse of the Sacramentes, which they while they were in their office ministred vnto vs, that is to say, after the same manner and forme as the Lorde instituted. And verily as the faithfull doe not fasten their mindes on the Elements: so neither doe they on the ministers. They in all thinges looke onely vnto God the authour of all godnesse, & to the end of those thinges which the Lorde ordeined.

Cyprian's
four
touching
the
Sacrament
of
baptisme.

John. 6.

Saint Augustine hath handled this matter verie diligently, excellentlye well applying to these thinges verie effectuall argumentes, whose wordes I will set downe, *Lib. 3. contra Donatist. de baptismo 3. cap. 10.* The water is not vnholie (saith he) or defiled, ouer which the name of the Lorde is called on, though it be called on of vnholie and vncleane persons: because neither the creature it selfe, nor yet the name is vncleane. And the baptisme of Christ consecrated with the wordes of the Gospell, is holie both by them that are vncleane, and in them that are vncleane, though they bee defiled and vncleane: because his holinesse can not bee polluted, and in his sacraments a diuine power is present, eyther to the saluation of them that vse them well, or to the condemnation of them that vse them ill. Doeth the light of the Sunne or of a candle when it shineth through a filthie sinke, gather no vn-

cleannesse from thence: and can the baptismes of Christ be polluted with anie mans wickednesse? For if wee applie our mindes vnto the verie visible thinges vnder which sacraments are deliuered, who knoweth not that they are corruptible? But if wee ascende vnto that which is figured by them, who seeth not that they be incorruptible? though men by whome it is ministred according to their deseruings are cyther rewarded or punished. And so forth. I coulde alledge manie examles of this kinde, if I thought them necessarie. For I thinke that by them it is largely and plainly enough declared, that the perfectnesse and purenesse of the Sacramentes are not to bee estained by the worthinesse or vnworthynesse of the ministers, but by the truth of God

who did institute them. To

him be glozie, power, &
dominion, for euer

& euer, Amen.

¶ Of holy Baptisme, what it is, by whom, and when it was instituted, and that there is but one Baptisme of water. Of the Baptisme of fire. Of the rite or ceremonie of Baptisme, howe; of whom, and to whom it must be ministred. Of Baptisme by Midwiues, and of Infants dying without baptisme. Of the baptisme of infantes, against Anabaptisme: or rebaptising, and of the power or efficacie of Baptisme.

The eighth Sermon.



IN THE I haue to in- treat particularly of holy baptisme, and of the holy supper of the Lorde, which may be doone so much the more briefly, as wee haue

largely spoken alreadye of sacraments in generall. Christ our Lorde open your minds, and guide my tongue vnto the glozy and praise of his blessed name for euer. Baptisme is a worde fetcht from the Greakes, who vie both these

Baptisme.

wordes

words *Baptismus* and *Baptisma* (both which signifie Baptisme) as the Latines also doe. And baptisme is a dipping, which worde Tertullian willingly bleth. For, *Baptis*, signifieth to dippe, or dip in, and, *isus*, to plunge or put farre in: Whereupon also to Baptise is vled for to plunge in, to washe away, or to cleanse: and baptisings in the Scriptures are put for washings & purifyinges, as it appeareth in Saint Mark the seuenth chapter, and in Paul to the Hebrewes, the 9. chapter. To be baptised with the same baptisme is prouerbially spoken of him that is partaker of the self same daunger or misfortune. And to be baptised with blood, is to be imbued with blood.

They define Baptisme, for the most parte, to bee a token or recognizance of our cleansing, yea, of our inrolling, whereby we are receiued into the Church, to be of the number of Gods childzen.

But we describing the nature of baptisme more at large doe say, That it is an holy action instituted of God, and consisting of the worde of God and the holy rite or ceremonie, wherby the people of God are dipped in the water in the name of the Lorde: to be short, whereby the Lord himselfe doth represent and seale vnto vs our purifying or cleansing, gathereth vs into one bodie, & putteth the baptised in mind of their ductie.

In this description of Baptisme, these things seeme chiefly to be considered. Who did institute Baptisme. Of what things it consisteth. Whether it be simple, but one, and the selfe same, or drawne into many partes. What rite or ceremonie of baptising is deliuered (to the Church.)

What the ende, and force of Bap-

tisme is. It was no man that did institute the Sacrament of Baptisme, but God himselfe, though by man it toke the name, that is to say, by John (it was ministred) who of it was called the Baptist. What we might vnderstand this, the Euangelists in many places haue confirmed that the calling of John was from heauen. For thereby wee may gather, that his ministrie was from heauen. Doth not he say himselfe in expresse words? He which sent me to baptise with water, the same saide vnto me, vpon whom soeuer thou shalt see the holy Ghost, &c. Also our Lord in the Gospell arguing that the Baptisme of John was not from men, but from God, hee demaundeth of the Phariseis, The Baptisme of Iohn, whence was it, from heauen, or of men? Wherefore the godly, yea euen at this day do receiue baptisme, as it were at the handes of God himselfe, though they bee baptised through the ministrie of men.

For the Lord establishing his institutions by his spirite, worketh saluation in the elect. So that it must needes followe, that the vertue or efficacie of Baptisme is not hindered by an euill minister. Whereof hath bene alreadie elsewhere and hereafter shall be spoken. At that time truely baptisme was instituted and beganne at S. John the Apostle, when hee began to preach openly that the time was fulfilled, and that Christ was exhibited and giuen to the worlde. But the signes of thinges to come or of thinges which should be revealed, the thing it selfe being present, do no more remaine, but ought to bee changed into other signes. And Circumcision was a signe of the blessed sate which was to come, I meane, of the Messias himselfe, which by the shedding of his blood

VWho instituted Baptisme.

Iohn. 1.

Math. 23.

VWhat baptisme is.

VWhen baptisme was instituted.

bloud should bestowe his blessing vpon the whole world. Wherefore when hee was come, and should forth-with shed forth his bloud, it was needefull that Circumcision should be changed into baptisme. Whereof shall be spoken hereafter.

Howe baptisme consisteth of the signe and of the thing signified, of the worde or promise of God, and of the holy rite or ceremonie. The signe is the outward action, that is, the sprinkling of water, in the name of the Father, and of the sonne, and of the holy Ghost, with the calling vpon the name of God. The promise or worde of God is Baptising them. Hee that shall beleue and be baptised, shall be saued. And so forth. Whereof we haue spoken abundantly enough in the first Sermon. Many in the olde time haue distinguished betwene the baptisme of John, and the baptisme of Christ and his Apostles. For some of them denie that forgiveness of sinnes was comprehended in the Baptisme of John: but if we diligently view and weigh the doctrine of the holy Scripture, we shall finde that the baptisme of John, and Christ, and his Apostles, is one and the selfe same.

Certainely the doctrine of John, of Christ, and his Apostles, is one and the selfe same every where. For they all with one mouth do preach the gospel, and by it repentance and remission of sinnes, in the name of Christ.

Let him that wil confer those things which John the Euangelist writeth of the doctrine of John Baptist in the first and third chapter: and that which Luke writes in the foure and twentieth chapter of his Gospel, and in the Actes of the Apostles of the doctrine of Christ and his Apostles, and hee will say that all their doctrine is one and

the selfe same. But to their doctrine is Baptisme set too, as a seale to an euident. Who therefore beleueth that there are diuerse seales of their doctrine, or diuerse baptisines? Saint John baptised with water: the Lord commended no other element to his Disciples than water: neither baptised they any other wise than with water. They themselues baptised into Christ, into repentance and remission of sinnes. But Saint Marke writeth of John Baptist, John baptised in the wilderness, preaching the baptisme of repentance for the remission of sinnes. And S. Paul speaking of the doctrine and baptisme of John, saith: John baptised with the baptisme of repentance, saying vnto the people that they should beleue on him which should come after him, that is, on Iesus Christ.

By these testimonies who can not gather that the baptisme of John and of Christ is altogether the verie same: vnlesse this peradventure seeme to any man to bring some difference, that John baptised in him that was to come and should be reuealed: but the Apostles into him that was already reuealed. But I see not howe so little space of time can bring any difference, especially since John spake so much from the beginning of his preaching of him which should be reuealed: for immediately hee did both point him out present with his finger, and hee bare witness that he was present and reuealed, and that hee should come no more or be reuealed. Hereunto is added, that Christ was baptised with no other than with the baptisme of John. For if Johns baptisme were an other baptisme beside the baptisme of the Church of Christ, it would followe that neither Christ was baptised, with

The baptisme of John of Christ, and of the Apostles is one and the selfe same. Actes, 19.

Of what things baptisme consisteth.

One onely baptisme.

our Baptisme, neither we in the Baptisme of Christ.

But Christ did sanctifie with his body the baptisme of John, & did vouchsafe to bee baptised with vs into the same fellowship, so that we at this day are also baptised, not with the baptisme of John, but of Christ. who by John instituted baptisme, and he himself consecrated the same. Wherefore Christ in Matthew 28. cap. and in Marke the 19 cap. doth not abrogate the baptisme which John began, he doth not institute a newe but commaundeth to continue and to minister the same to them that beleue, In the name of the Father, and of the Sonne, and of the holy Ghost.

Nowe where as John saith him selfe, I baptise with water, but hee shall baptise you with the holy Ghost, he maketh not difference betwene his owne baptisme of water, and Christs baptisme, but he attributeth some what more vnto Christ, wherein no man or minister (for they did erre which in tinge past baptised with fire) had part with him, but he alone giueth the baptisme of fire, that is the singular gistes of the holy Ghost, but first of all the vse of tongues vnder the foyme of fire. For so this matter is expounded in the Actes, first by the Loyde Christ him selfe, then by experience in the Church. For the Loyd sayth, Depart not from Hierusalem, but waite for the promise of the father, whereof sayth hee yee haue heard of mee: for John truly baptised with water, but ye shal be baptised with the holy Ghost after these fewe dayes. And consequentely vpon the day of Pentecolfe they were baptised with the baptisme of Christ, not with water againe, but

were all filled with the holy Ghost, clouen tongues, as it were fierie, sitting vpon each one of their heades, and they beganne to speake with other tongues.

In the Actes, the Citizens of Samaria are baptised of Philippe, with the baptisme of Christ in water lawfully and fully: But the verie same afterward are baptised with the peculiar baptisme of Christ, while by laying on of handes by Peter and John, they receiue the holy Ghost. Not that hether to they were altogether void of the giste of the holy Ghost (for howe coulde they beleue without the holy Ghost :) But for that they were baptised with the visibible Baptisme of fire beside, and receued the gift of tongues, and other excellent graces.

Actes 8.

As it is also read of Cornelius, who verily being first baptised with fire, I meane with the peculiar baptisme of Christ, spake with tongues, and afterwarde was baptised with water.

Contrariwise those twelue disciples at Epheus were first fully baptised with the baptisme of John, and with the baptisme of the water of the Christian Church or congregation, and afterward Paul the Apostle laying his handes on them, they are baptised, not with water againe, but with fire, Luke bearing witness and saying: The holy Ghost came vpon them, and they spake with tongues and prophesied.

Actes 10.

Actes 19.

But this baptisme of fire, and the visibible ministration of the gistes ceased together with miracles, neither at this day it is vsuall or common in the Church: but the baptisme of water remaineth, which is one and the selfe same, whether it bee ministered by

by.

Of the baptisme of Christ which is also the baptisme of fire

Actes 1.

by the handes of John, or of the Apostles, or by diuers handes of the ministers of the Church. For diuers hands make not diuers baptisimes.

Wherefore wee rightly beleue that there is but one onely and simple Baptisme of the faithfull in all ages. For Paule in expresse wordes saith, There is one Lord, one faith, one baptisme, and one God and Father of all. Whereunto also tendeth this saying of the same Apostle, I thanke God that I baptised none of you, but Crispus and Gaius, least any shoulde say that I had baptised in mine owne name.

Upon the Apostolique trueth, the reuerend Fathers of the Council of Constantinople are reade to haue made this confession in their Creeds. I beleue one Baptisme for the remission of sinnes. For there is but one Church onely, one bodie, one head, and one king, prince, and high priest of the Catholique Church.

Now I am come to expound the rite or ceremonie of Baptisme. It was simple and but one from the beginning, and not chargeable or burdensome to the Church through inmoderate ceremonies. John baptised in Aenon beside Salem, because much water was there, and hee baptised in the name of Christ. So did the Apostles likewise. Whereby it remaineth for an vndoubted trueth, that the verie best forme of baptising is that which is done by water, in the name of the Father, and of the Sonne, and of the holy Ghost.

For so the Lord commanded in the 28. of Matthewe. Doe you aske how it cometh to passe, that Luke in the Actes maketh mention that Peter and Paule baptised in the name of

the Lord and expresteth not that they baptised in the name of the Father, and of the Sonne, & of the holy Ghost? I answer, that vnder the name of the Lorde, the mysterie of the trinitie is comprehended. For when the Lorde saide, I and the Father are one, he which is baptised in the Lorde, is also baptised into the Father, and so in like manner into the holy Ghost, which is not deuided from them. For verily they haue one and the selfe same spirite. For truly Luke saith, that they were baptised of the Apostles in the name of the Lorde, whome the Apostles baptised according to the Lordes institution.

Some say Christ is the accomplisment or fulfilling, and the proper object of Baptisme; wherefore it is no maruell that the Apostles baptised into the name of the Lorde, who neuertheless were commanded to baptise in the name of the Father, and of the Sonne, and of the holy Ghost. For all the mysteries of baptisme are laide forth vnto vs in the onely Sonne of God. Truly wee say both, To baptise into the name of the Lorde, and to baptise in the name of the Lorde.

The vse of speaking after the first manner, is reade in the 28. of Matthew, and in Luke Actes the 19. For both haue *in nomine*, *In nomen*, into the name. And also Tertullian interpreteth it *contra Praxeam*, saying He commanded that we should be baptised into the Father and the Sonne. &c. The latter manner doth the same Luke vse in the Actes 10. and 2. saying, *in nomine*, and *in nomine*, that is, In the name.

Whereouer, what it is to baptise into the name, or in the name of the Lorde

What it is to baptise in the name of the Lord

Ephes. 4.

1. Cor. 1.

Of the rite or ceremonie of baptisme. ...

John 3.

I told you in the last Sermon next befoze this, that it is to be inrolled in Gods housholde, that hee which is baptised may now receiue the name of God, and bee called the Sonne of God, yea and bee as it were registred into the roll of the childzen of God, Citizens of the kingdome of Heauen.

Whereupon we haue also names giuen vs in baptisme, that as often as we heare our selues named, wee may remember our Baptisme and the mysteries thereof. Neither is it a newe thing or straunge from the scriptures, that names are giue vs in Baptisme. For so it was vled also in Circumcision, which is to bee seene in Luke. 2. Chapter.

Furthermoze the question is asked, Whether wee ought to baptise with these bare wordes, I baptise thee in the name of the Father, and of the Sonne, and of h holy Ghost, D whether it be lawfull to adde or ioyne some thing else: I thinke wee ought to answer, That it is the seruants duetie to adde nothing to his Lordes institution, but diligently to keepe that which he hath deliuered, yea, and aduisedly to marke what in baptisme h Lord him selfe and his Apostles did, and holily to imitate the same, that in the Church of God, (as Paul hath commanded) all thinges may be done decently and in good order.

But after that most holy forme of Baptisme set downe and deliuered, we set two thinges in holy Baptisme and in the vse thereof to bee obserued. For first the Apostles and they that were with the Apostles did teach verie significantly of the promises of God and faith in Christ, which is apparant in the Actes of the Apostles. It is lawfull there-

foze in the action or ministracion of Baptisme, to recite the promises of God, to rehearse the beleefe, and require faith, either of them that are to bee baptised, being of perfect age: or else of them which bring the Infantes to bee baptised. Mozeouer, when the Lorde was baptised of John Baptist in Iordan, hee prayed. Which thing Luke in his Gospel re-

Luke 3.

porteth of him in the historie of the Gospell. It is lawfull therefore in the vse of Baptisme to pray, and solemnly to call vpon the name of the Lorde. At the first the prayers were moderate and short, not of a great length and tedious: In procelle of time there was no measure kept, not ouely in tedious blessings, but also in diuers ceremonies, which they that came after added thereunto. Of the which it shall not seeme altogether vnprofitable to rehearse somewhat out of the old Doctozs.

Tertullian in his booke *De corona militis* saith, When we goe to the font, there, and also a litle before in the Church, the bishop laying his hande on vs, we doe confesse that we forsake the deuil, his pompes, and all his angels. Then are wee thrise dipped in the water, not (some leaue out not :) answering any thing more than the Lord hath set downe in the Gospell. When wee bee taken out of the font we tast of milke and hony mingled together, and from that time we abstaine from dayly washing, by the space of a whole weeke.

Ceremonies added in times past to baptisme.

Wee heare in this an vtter denying or renouncing, a third dipping, a tasting of milke and hony, and after baptisme an abstinence from bathing by a weekes space.

In

In his first booke against Mart. he maketh mention also of oyle. Truly milke is meate for children, vnto whom also they that be of perfect age being baptised are likened. Beside this, in the olde testament there is often mention made of the Land of promise flowing with milke and honie. Those thinges were first offered to bee tasted of them that are baptised, to giue them to vnderstande that Christ Iesus beeing their Captaine, and hauing passed ouer Iordan, they might by an infallible hope haue an inheritaunce in the Lande of promise.

S. Hierome witnesseth that Wine was mingled with milke, & saith *Com. lib. 15. ad Isaiam*: The Lord prouoketh vs not onely to buye wine, but milke also: which signifieth the innocencie of infantes, which type and custome is euen vnto this day kept in the weste Churches, to giue them that are borne a-new in Christ, wine and milk. At this day neither of the both is giue to infantes, no not of them which will seme to be zealous maintainers of the olde ceremonies. They belæue in the meane while that their omitting of these ceremonies is without sinne, and needeth no satisfaction.

Nowe also we may gather out of the first booke of Augustine *de Bap. contra Donat. cap. 24.* that they vsed diuers & what prayers they thought god about Baptisme. The same August. *Contra Pelag. & Celest. lib. 2. cap. 40.* sayeth: In baptising of children, they first coniuere and blowe away all contrarie power. Which also the Infantes by the wordes of them that beere them, doe aunswere that they renounce. This ceremonie hee mentioneth also *Libro primo de nup. & concup. ad Valer. cap. 20. & libro. 2. cap. 18.* It is saide in the ecclesiasticall Decrees, that the holye

Church throughout the whole world vsed that ceremonie. Again Augustine *In Epistola ad Bonifa. 43.* saith, that the God-fathers doe aunswere for the faith of the children, and confesse their faith. We aske them (saith hee) which offer the infantes, and saye: Beleeueth hee in God? (who being of that age, knoweth not whether there be a God or no:) They aunswere, He beleeueth, and so they aunswere vnto euerie question which is asked. The same Augustine in his booke *de Trinitate 15. ca. 26.* maketh mention also of Oyle, where with they that were baptised were anoynted.

Rabanus Maurus Bishop of Mentz, a long time folowing after Augustine reckoneth by many moze ceremonyes of baptisme. For he *Libro de institutione Cleri. 1. cap. 27.* saith. They are marked in the foreheade and heart with the crosse in baptisme, that the deuill seeing that marke, maye knowe that that sheepe is not of his folde. Also consecrated salt is put into the childes mouth, that being seasoned with the salt of wisedome, he may be free from the stinck of wickednesse, and rot no more with the wormies of sinne. His eates and nostrilles are touched with spittle, saying the worde *Ephatha* vsed of our Sauour being thereunto added, that by the vertue of Christ the high Priest, his eares may be opened to receiue the knowledge of God, and to heare the will and commaundementes of God. Then the childe is blessed, and his breast annointed with holy oyle, that no reliques of the enimie may lurke and remayne in him. After this, in the name of the holy Trinity he is baptised, being dipped thrise in the water.

And in his 28. Chapter: And being baptised, hee immediatly is signed

in the forehead with the Chrisme, with a praier together folowing, that hee may be made an inheritor of the kingdom of Christ, and of Christ, may be called a Christian.

And in the 29. Chapter After Baptisme there is deliuered to the Christian a white garment, signifying purenesse and innocencie.

Also for this cause were the baptised cloathed with white garmentes, that they might nowe remember, that they were set free, and of seruantes and Bonde-slaues of the Deuill, made the free-men of CHRIST IESVS.

Moreouer, white colour in times past was consecrated to victories and triumphes. Whereby it may seeme that the white garment was therfore giuen to them that were baptised, that they might be mindfull that whiles they liue heere on earth, they must continually fight and ouercome in Christ. For the life of man is a warfare vpon earth.

And certainly whereas offeringes also began to be giuen to the baptised by the God-fathers, that seemeth to haue beene borrowed from warfare. For by the offering or earnest (which wee Switzers call *Die yn binderen*) he that is baptised, is warned of this faith giuen in baptisine, alwayes to be mindfull what a Captaine hee forsooke, and into what garrison hee was entertained, wherein hee must keepe his faith, giuen to the newe captaine Christ.

Many other thinges of this kinde which I finde among Whitzers of this latter age, I willingly passe ouer: leasse I shoulde seeme to abuse your patience and gentlenesse. And who perceiueh not, yea that at this daye,

other of this kinde Innumerable netwe deuises are added to baptisme. Therefore y^e safest and surest way is to build vpon the first foundations of the blessed Apostles. For if antiquitie seeme to bolster by the last inuented Ceremonies, who dare denie, that the authoritie of the Apostles doth excell it manie wayes? For the Apostles were befoze them all, which haue lastly inuented, and deliuered those manifold Ceremonyes to be vsed in Baptisme.

This also commeth in question, Whether wee ought to baptise with bare faire water, or with consecrated water, and why the Lozde commaunded to baptise with water.

VWhether we ought to baptise with water not consecrated.

S. Cyprian Epist. lib. 1. Epist. 12. sayth, The water ought to bee cleansed and sanctified before of the priest, to wash away the sinnes of the man that is baptised.

But the examples and testimonies of y^e holy Scripture do moze pzeuaile with me, than the authoritie of Cyprian or any other man, whatsoever it be. This good man of God was also deceiued in an other place, about the mysterie of Baptisme, so that wee must reade his writings with iudgement.

The Scripture telleth vs that John Baptist, and the Apostles and faithfull Disciples of Christ baptised with water, not consecrated. For what can be spoken or reade moze plaine, than, that Iohn baptised in Iordane? Yea, that Christ him selfe and his Apostles also baptised in the Riuier Iordane?

Where, or howe did the Apostles consecrate the water of Baptisme in the Actes of the Apostles? Philip when the Eunuche shewed him water
as

as they tourneyed, hee baptised him out of that pure and cleare fountaine.

Beside this, I haue declared in the Sermon next going before, how little purenesse is in common fountaine of baptisme, whereby the font is consecrated.

But if any man thinke that wee ought to baptise with consecrated or holy water, and by consecrated, do neither vnderstand annoynted, or prepared with Crosse, or sanctified with charmes, but chosen to holy vses, I would stand in contention with him neuer a whit.

For the water of Baptisme in verie deede is holy, not in respect of the wordes rehearsed, or by crosses and other signes made: but because God hath instituted it, and in respect of the holy vse and prayers of the godly. Of which matter I spake not long agoe, when I intreated of the sanctification or consecration of the Sacraments.

And Christ commaunded his Disciples to baptise with water, for diuers causes. For types or figures went before Baptisme in water, as the flood, as the redde Sea, through which the people of Israel passed, as diuers cleansings and set washings, mentioned in the Lawe. Neither do the Apostles of Christ dissemble those things. For Peter sayeth, that Ioseph was saued in the water of the flood, but the wicked drowned in the water.

Paule affirmeth, that all our fathers were baptised by Moses in the Cloude and in the Sea. Therefore mortification and vniuersification is prefigured. And truly the principall badge of the new Testament is bap-

tisme, witnessing that full remission of finnes is brought vnto vs by Christ.

And the holy Prophets of God, by the mouth of the Lord foretelling and promising this, haue willingly shadowed out this inestimable benefite by water: Therefore baptisme must be ministred in water.

This also serued notably to represent the mysterie. Of which matter I haue spoken in my last Sermon, when I intreated of the Analogie or likenesse of signes. And so, these causes chiefly, baptisme ought to be ministred in this, and not in any other Element.

There is contention also about this, Whether once or thrise hee that is baptised, ought to bee dipped or sprinkled with water. Truly the Apostles haue not curiously commaunded any thing in this behalfe. So that it is free either to sprinkle or to dip.

Sprinkling seemeth to haue bene vled of the olde Fathers: for honestie and shamefastnesse forbiddeth to vncouer the bodie. And also the (weake) state of Infants for the most part, can not away with dipping: since sprinkling also doeth as much as dipping. And it standeth in the choyce of him that ministreth baptisme, to sprinkle him either once or thrise, after the custom of the Church, whereof hee is minister.

Tertullian contra Praxeam sayeth, The Lorde commaunded to baptise into the Father, and into the Sonne, and into the holy Ghost. Not into one; For wee are baptised not once, but thrise, at each name into each person.

And Gregorie aunswering Leonard

Whether once or thrise hee that is baptised ought to be dipped in the water.

Why the Lord commaunded to baptise with water.

1. Pet. 3.

1. Cor. 10.

narde the Bishop saith: A diuerse custome hinderech nothing the holy church so that it be done in one faith. Wee by thrise dipping doe signifie the mysterie of Christes lying in the graue three dayes. Againe, the reuerende Fathers in the fourth Councell helde at Toledo, doe allow but one dipping in Baptisme, & then adde immediately this reason. And lest any should doubt of the mysterie of this Sacrament why wee allowe but one dipping, he may see therein our death & resurrection. For the dipping into the water, is as it were the going downe into the graue: and the comming vp againe out of the water, is the rising againe out of the graue. Also hee maye perceiue that therein is shewed the vnitie of the God-head, and the Trinitie of the persons. The vnitie is figured, when wee dip once, the trinitie, when wee baptise in the name of the father, and of the sonne and of the holy Ghost. This I do not alledge to say my selfe vpon mans testimonie but by mans testimonie to shewe, that it is free to followe that which serueth most to the edifying of the Church.

Also there is a question moued touching the place of baptisme: Whether it bee not lawfull to baptise in any other place than in the Church? I say that the Church is consecrated to ministeries, and the worship of God, and therefore that comelynesse it selfe requirerh to baptise openly in the Church.

But if necessitie wil not permit this, the baptisme of Christ is tyed to no place. For wee heare that Philip baptised out of the fountaine in the broad field. Yet let vs take heede that wee make not necessitie a pretence for our lewde affections: But let all

thinges in the Church be cleane which pertaine vnto Baptisme: let all superstitie be laid aside, let al filth and uncleannesse be banished, let all thinges (as saith the Apostle) be done honestly and in order.

Touching the time there is no law prescribed of the Lorde: that is, left free to the iudgement of the godly.

They that beleued by preaching of S. Peter at Hierusalem in the day of Pentecoste, the Eunuche also whome Philip baptised, & Cornelius, the Centurion likewise: finally Paul the Apostle at Damascus, yea and Lidia the purple-seller, a religious or deuoute woman, and the keeper of the prison, they of Philippos also and other faithful men or women, as soone as they had tasted of the gistes and graces of Christ, and beleued his worde, sought with they desired to be baptised: they did not soade it off till an other next time, wherefore they doe very well, which neither in themselues nor in their families doe linger in receiuing baptisme.

The delaying of Circumcision in his children fell not out wel vnto Moses. As therefore we graunt that the time of the baptisme is free, so it ought to be our ductie, to take heede that we abuse not our libertie: being alwayes mindefull of these wordes spoken by God: The vncircumcised man-childe in whose flesh the fore-skinne is not circumcised, that soule shall be cut off from his people, because hee hath broken my couenaunt. But we are not ignozant that baptisme came into the place of circumcision. Therefore the omitting of Baptisme is not free.

There were some in the time of Cyprian, which helde opinion, that Baptisme ought to bee receiued on the eighth day, after the manner of Cir-

The time of baptisme.

Of the place of baptisme.

Gene 17.

cumis

circumcision. But Cyprian, and the 66. Bishoppes and Elders that were with him in the Councell, ordained the contrary, to wit, that euery one without any delaye, shoulde receiue baptisme, and procure the same speedily in their family. That place is extant Epist. li. 3. Epist. 8.

Furthermoze, Socrates the hystorographer. lib. 5. Cap. 22. saith, I knowe also an other custome in Thessalie, according to the which they baptise onely on the dayes of Easter. Whereby it commeth to passe, that sauing a verie small number, they dye vnbaptised. But after a certaine time, there was a lawe made, that the infants of the faithfull shoulde not be baptised, but at the feasts of Easter and Whitsuntide. They excepted the time of necessitie. We may read this in Decret. Syriaci. Pont. in Iudoe, and in the Epistles of Pope Leo vnto the Bishop of Campania and Sicilia, which in order are reckoned to be 57. and 62. But the things that moued them hereunto, are such as may bee easilie disprooued and ouerthrowen. Truely from the beginning the time of Baptisme was not so limited. Neuerthelesse, that Lawe of baptising the faithfull at the feast of Easter and Pentecost, was renewed by Pipine, Charles, Lodouicke, and Lothar, French Kinges, and was spread farre as their dominions reacht farre.

Many things are sung in the seruice of the Papists, at the time of Easter and Whitsuntide, which are not vnderstood but by this lawe and custome. At the length it grew out of vse, and the faithfull were baptised as occasion and oportunitie first serued. This is also in controuersie, who ought to baptise, and what the baptiser worketh: Of the last I will speake first.

The baptiser giueth visibly the Sacrament of regeneration, and a testimonie of the remission of sinnes: but the Lorde by his spirite doth inuisibly regenerate, and forgiveth sinnes, and sealeth the regeneration. John and the Apostles baptise with water: Christ baptiseth with the holy Ghost: not onely with the visibly signe of fire, and the gift of tongues, but euen hee onely giueth all spirituall giffes. Which thing the auncient Fathers that they might expresse declare, did diligently distinguish betwene power and ministerie. For August. Tract. in Iohn 5. sayeth, it is one thing to baptise in way of ministerie: an other thing to baptise by power. Our Lorde Iesus Christ coulde if hee had woulde haue giuen power to anye one seruauant, to giue his Baptisme, as in his steede, and could translate or remooue from him selfe power to baptise and place it in one of his seruantes, and giue as greate force to Baptisme being translated or remooued into his seruant, as it shoulde haue being giuen by the Lord. He would not doe so for this purpose, that the hope of them which were baptised shoulde hang on him of whome they acknowledge them selues to bee baptised, He would not therefore that a seruant should settle his hope in a seruant. And therefore cryed the Apostle when hee sawe men willing to putte their hope and trust in him: Was Paule crucified for you? Or were yee baptised in the name of Paul? Paul therefore baptised as a minister, not as the power it selfe, but the Lorde baptised as the power. And againe Iohn Baptist learned by the Doue, Iohn 1. Vpon whome soeuer thou shalt see the spirite descending like vnto a Doue, and tarie still vpon him, the same

VVhat the baptiser worketh.

is hee which baptiseth with the holy Ghost. Therefore, O doue, let not deceiuers seduce thee, which say, Wee baptise. O doue, acknowledge what the doue taught. The same is hee which baptiseth with the holy Ghost. By the doue it is knowne that it is he, and doest thou thinke that thou art baptised by his power, by whose ministerie thou art baptised? If thou bee of that minde, thou art not yet in the bodie of the doue: and if thou be not in the bodie of the doue, it is no maruel, because thou hast not simplicitie. For simplicitie especially is figured by the doue. Iohn learned by the simplicitie of the doue, that this is he which baptiseth with the holy Ghost. Thus farre hee.

Furthermoze, the minister of the church, being lawfully ordeined ought to baptise. The Donatistes contend that none can baptise, but he which is pure and holy. They boldly auouched, that that baptisme was fruitlesse and voyde of effect, which a lewde liuing minister or defiled with wicked vices did administer. Against these Augustine grauely disputed and conuincd them by the trueth of the Scripture. Hee in his 166. Epistle saith: See how peruersely and wickedly that is spoken, which ye are wont to say. Because if he be a good man, he sanctifieth him whom he baptiseth: but if he be an euill man, and hee not knowe so much which is baptised, then God sanctifieth him. If this bee true, then men ought rather to wish to bee baptised of ministers vnknowne to bee euill, than of them which are knowne to bee good, that they may rather bee sanctified of God than of man. But farre from vs be this madnesse. Why then do we not speake trueth, and are rightly wise? Because that grace be-

longeth alway to God, and the Sacrament is his, and the ministerie only committed vnto man, who if hee bee good, he cleaueth to God, and worketh with God: but if hee bee euil, God worketh by him the visible fourme of the Sacrament, but he himselte giueth the inuisible grace. Herein let vs all be wise, and let there bee no schismes or diuisions among vs.

The same Augustine in his third booke Contra literas Petilian, ca. 49, doeth plentifully set forth the same matter. And because wee haue also handled the same thing in the end of our former Sermon next before this, it is needelesse to speake one thinge twise.

Here is a question objected vnto vs, touching the baptisme of Mid-wiues: Whether women, Mid-wiues vpon the point of necessitie, that is, when the Infant is in ieopardie to die, before he come to be baptised at the hands of the Ecclesiasticall minister, ought & may baptise? Wee aunswere that Baptisme is a Sacrament of the Church, and that women are forbidden to minister in the Church: therefore that they neither can nor ought to baptise, as they are by no means permitted to teach.

The Lawes of the Apostle are wel knowne, But I suffer not a woman, saith Paule, to teache, neither to vsurpe authoritie ouer the man, but to be in silence. The same lawe is repeated of the same Apostle the first to the Cozinthians, and fourteenth chap. and is confirmed, by Gods lawe. Mans testimonies agræ with Gods. For Tertullian in his booke De uelendis Virginibus, saith: It is not permitted vnto a woman to speake in the Church, much lesse to teache, or to baptise, nor to offer, neither to take to her selfe the execution of any mans office, much

VWhether
midwiues
may bap-
tise.

1. Tim. 2.

much lesse the Priestes. This also is read repeated in the fourth Council of Carthage, where also Aurelius Augustine is said to haue bene present. Epiphanius Bishop of Salome in Cypres disputing against diuers heresies, and confuting Marcion saith, Hee also giueth women leaue and license to baptise. He saith as much of the Quintilian and Peputian heretiques. He also reasoning against the Heretiques Collyridiani saith: If women were commaunded to sacrifice vnto God, or to execute anye regular thing in the Church, then Marie ought rather to doe sacrifice in the new Testament, which was made worthie to carie in her owne armes, the king of all kinges, the heavenly God, the sonne of God, whose wombe was made a temple and dwelling for the dispensation of the Lorde in the flesh, being prepared for that purpose, through the bountifullnesse and maruelous mysterie of God. But it did not so please God. But neyther was it committed, or graunted vnto her to baptise. Otherwise her sonne might haue bene rather baptised of her than of Iohn. The same Authour addeth, And truely there is in the Church an order of women ministers called women-deacons, but not permitted to sacrifice, neither to attempt any thing, but for reuerence sake of women-kind, or for the houre of bathing, or visiting, or for affection and traueil.

Whereas they obiect the example of Sephora the Madianite, wife of Moses, which circumcised her sonne in the time of necessitie: that doth establish no common lawe: as the particular example of Delbora, maketh not all Women Judges. For there are many peculiar thinges done in the scripture, out of which, if any man shal go about

to drawe general things and common lawes, he shal bring in absurdities innumerable. What if Moses in y same place doth only describe the deed of his wife moued thereunto by anger and displeasure, and not for religions sake, to perforce the ministerie vnto God? For she grudging against her husband yea, & against God, took the foreskinne of her sonne which was cut away, and cast it at his father her husbandes feete, not without repproache, saying: A bloodie husbände art thou vnto me. As if you should say, *Ich habb woll ein blutigman an dirr.* And though the Angell was appeased with Moses, because he seemed to allow the deed of the woman as well pleasing God, yet y is moze to bee imputed to the mercy of God, rather than to the righteousnesse of the womans daede.

It did grieuouly displease God, that David had slaine Arias, and mozeouer had taken Beerseba to himselfe to wife: yet of his goodnesse and singular mercie, he bought safed to sal Salomon who was bozne of Beerseba, by this name, Jedidia, because the Lord loued him: so the gracious Lord is also recõdiled with Moses, who either by his owne negligence, or through the fault of his Madianitish wife, lingered Circumcisen in the bodie of her sonne, against the law, longer than was meet, and is content with, and taketh in god part, the circumcision which the woman perforce performed rather of indignation than for religion: yet he will not that after her, as a perfect example, other women should circũcise. But (you say) by baptismine ministred by a woman, the peril of death or eternal damnation was to be preuented, into which the infant falleth, if he depart this woꝛlde without baptismine. My aunswere is: When the infant beeing newly deliuered out of

Exod. 425.

2. Sam. 12.

Sephora cir.
circumcisech.Of saluation
of infants
departing
without
baptisme.

his

his mothers wombe, departeth with
to to speedie death, so that the parents
cannot, though they would neuer so
faine, bying him to bee baptised of the
minister of the Church: this pinch of
necessitie truely is not to the damna-
tion or death of the Infant: because
he being receiued into the covenant by
the grace of God, is deliuered from
death through the blood of the sonne
of God.

We are not destitute of testimonies
of Scripture duely seruing in this be-
halfe. In the lawe it was not lawfull
to circumcise an Infant befoze the
eight day: but it is certaine that ve-
rie many departed out of this worlde,
befoze the eight day: yet in the meane
while, if any man childe had departed
the third or fourth day after his birth,
no condemnation was imputed vnto
him. For otherwise Dauid a verie
sound man in religion, and one that lo-
ued his children deere, and one verie
desirous of the saluation of his house-
holde, when his childe was dead, which
was begotten and bozne vnto him of
Beerabe, could not haue shewed him
selfe so cheerefull to his Courtiers,
to whom among other things, he said
that hee should goe vnto the deade
childe, to wit, into the lande of the
liuing.

If it were no daunger vnto women
children to die vncircumcised, (for they
without circumcision were saued) nei-
ther verily shall it bee damnable for
men children being not baptised to die
at the point of necessitie. For we haue
oftentimes sayde, that holy Baptisine
entered and toke the place of Circum-
cision. Hetherto pertaine the testimo-
nies out of the lawe and the Prophets.
In the lawe the Lord protesteth moze
than once, that he hath a most certaine
care and regarde of infants. In Jonas

he exprestly professeth, that he hath a
consideration, and a respect of those
that are not yet come to the yeeres of
discretion. For the Lord spared the
most famous Citie of Ninue, partely
for their sakes.

Thou sayest, These testimonies of
the olde Testament pertaine nothing
to vs, which liue vnder the newe Te-
stament. I aunswere, That God after
the comming of Christ in the fleshe, is
not moze rigorous vnto vs, than hee
was befoze Christes comming. For if
it were so, what should we say else, but
that Christ came not to fulfill, but to
weaken and abolish the promises of
God: since that in times past among
the of old, the grace and the promise
were effectuall in necessitie without
the signe: but now among vs being
without the signe, they begin to bee
voyde and of no force,

Wherefoze I trusting to Gods mer-
cie and his trueth and vndoubted pro-
mise beleue that infants departing out
of this worlde, by to to timelie death,
befoze they can bee baptised, are saued
by the meere mercie of God in the po-
wer of his trueth and promise through
Christ, who saith in the Gospell, Suf-
fer little ones to come vnto mee, for
of such is the kingdome of God.

Again, It is not the will of my fa-
ther which is in Heauen, that one of

these little ones should perish. For ve-
rily God, who cannot lye hath saide I
am thy God, and the God of thy seede
after thee.

Whereupon Saint Paul also affir-
meth, that they are bozne holy which
are begotten of holy parents: not that
of fleshe and blood any holy thing is
bozne. For that which is borne of the
flesh is flesh, but because that holines,
and separation from the common seed
of men, is of promise and by the right
of the

Mark. 10.

Math. 18.

Gen. 17.

1. Cor. 7.

of the couenant. For wee are all by nature and naturall birth, bozne the sonnes of wrath, death and damnation. But Paul attributeth a speciall priuiledge to the children of the faithfull, wherewith by the grace of God, they which by nature were vncleane, are purified. So the same Apostle in an other place doth gather holy branches of an holy roote.

And againe elsewhere he sayeth. If by the sinne of one many bee deade, much more the grace of God, and the gifte of grace which is by one man Iesus Christ, hath abounded vnto many. And therefore Augustine doubted not to say. As all which dye, dye no other wise but in Adam: euen so all that are made aliuie, are not made aliuie but in Christ. And vpon this, whosoever shall say vnto vs, y any in the resurrection of y dead, can be made aline other wise than in Christ he is to be abhorred and detested as a common plague of Christian faith. *Ad Hiero. epi. 28.* They obiect, By this meanes the vse of baptism is made void and quite taken away. *Pea Pelagianisme is sprung vp againe,* which with so great trauel, S. Aug. with many other learned and holy men beate do wne and kept vnder. He falsly spake that said, The soule whose fore skinne is not circumcised, shalbe cut off from his people, because hee hath broken my couenant: hee falsly spake that said, Verily, verily, I say vnto you, Except a man be borne of water, and of the spirite hee cannot enter into the kingdome of God. For if these sayings be true, and children not baptized, truly the sequel is, that they dying without baptism are not saued. I answer, that I weaken holy baptism by no meanes, much lesse take it quite away: when I defend that Infantes

upon the pinch of necessity not being guiltie of the contempt of God, or wicked negligence, are not damned, though they dye vnbaptised. For so saluation shoulde be tyed to the signe, and y promise of God shoulde bee made voide as though that they alone without the signe vpon the point of necessity were vaine & could worke nothing: as if the hand of God were shortned, and bounde as it were to the signe. For other wise I teach by all meanes that infantes are to be baptised, and that baptism is not to be delayed, negligently, or to bee put off maliciously: but in the meane time, if by too too speedy death they depart vnbaptised, I exhort and charge that a good hope & confidence be had in the truth and mercy of the Lord, who promiseth in the law and the Gospel, that hee is the God of young infantes, and that his will is that not so much as one of his little ones shoulde perish. With Pelagius and Pelagians we haue nothing to do: neither are we ignorant, what S. Augustine hath writen vnto Hieron. *Epist. 28.* in this behalfe: Who soeuer shall say (saith he) that infantes which leaue this life, not hauing beene partakers of Christ his sacrament of baptism, are quickened and made aliuie in him, this man doubtlesse doth set himselfe both against the preaching of the Apostles, and condemneth the whole Church: where for this cause they make halt, and runne with their children to haue them baptised, for that without doubt they beleue, that by no meanes otherwise they coulde be made aliuie in Christ. And against the Pelagians, *epist. 106.* The Apostolicall seate dealing against Pelagius, accurseth them which sayde, that Infantes vnbaptised haue life euerlasting.

The Pelagians deny the baptism of Infantes, and why.

The same Aug. *Lib. 1. de ani. &c. ca. 9.* to Renatus, disputeth against Vincentius Victor, who granteth that infants are inthralled to original sin, & yet neuer thelesse are saued though they be not baptised: against whom hee byingeth forth this saying of our sauour, Except a man be borne of water & of the spirit, he cannot enter into y^e kingdome of God. But we which condemne both Pelagius & Pelagians, doe affirme both those things which they deny, to wit, y^e infants are bozne in original sinne, & therfoze that y^e sanctification of Christ is necessary vnto the, without which they are not saued. Again we defend & mainteine, that y^e same infats ought to be baptised if it be possible, though by y^e right of y^e couenant they belong to the body of Christ, & are sanctified by the bloud of Christ. Pelagius taught, y^e infants ought not to be baptised, soz that he held opinion they are without all fault, oz any sin, blame & offence. That wicked & vngodly mā therfoze, did not acknowledge either our own corruptions, oz y^e benefit which God hath perfozmed by, in, & through Christ. Yet canst thou find neither of these in our assertion & doctrine, wherefoze wee take no part with y^e Pelagians. S. Aug. in that selfe same epistle vnto S. Hieron, expressly saith, Thou art none of the which say y^e there is no guilt drawn frō Adā, frō which the infant should be washed by baptisme. And againe Iulian also *Lib. 1. cap* hee proueth by the sentences of the holy fathers, that infants haue original sinne, & thereupon gathereth that therfoze infants ought to be baptised, because they haue sinne. For the Pelagians gathered cleane contrarie. They haue no sinne, therfoze they are not to be baptised. For y^e counel of Carthage writeth thus to Innocent. The Pelagians denie that infants are to be bap-

tised, For these, say they, perished not, neither is there any thing to be saued: because there is nothing in the that is corrupt or wicked, &c. But wee, in so much as we belieue y^e infats are borne in sinne, yea and that they are both borne the children of wrath and are corrupt and wicked: moreouer, because wee beleue that the sonne of God was borne without sinne of a pure virgine, to fulfill, and confirme Gods promises, which doe not shutte out infantes from saluation, but let them in as ioncte-parteners in the league: therefore wee holde and defende that they are to bee baptised. And therfoze this reason gathered of Augustine, we can not simply allow, Out of the fellowshipe of Christ, no man commeth vnto life: But by baptisme wee are ioyned as members into the bodie of Christ, and haue fellowshipe with him: therefore infantes which are not to bee baptised are without the fellowshipe of Christ, and therefore are condemned. For as we deny not that wee are grafted into the bodie of Christ, by partaking of the Sacramentes, (as we declared in our last Sermon of Sacramentes, nexse and immediatly going befoze this) so wee haue elsewhere shewed, and that too often times already verie largely, that the first beginning of our vnitng oz fellowshipe with Christ, is not wrought by the sacramentes: but that the same vnitng oz fellowshipe which was founded and grounded vpon the promise, and by the grace of God through the holy Ghost was communicated vnto vs and ours, yea befoze the vse of the Sacramentes, is continued and sealed vnto vs by the participation, oz receyuing of the Sacramentes. Although therfoze an infant

Lib. 3. De
pec. mer.
remiss. ca.

die without Baptisme, and being shut out by necessitie from hauing fellowship with Christ so that he be neither partaker, nor yet sealed by the visible signe of the couenant, yet hee is not altogether an aliant or stranger from Christ, to whom hee is fastened with the spirituall knot of the couenant, by the vertue whereof hee is saued. The place of Gen. 17. alledged of cutting off the vncircumcised from the people of God, in consideration of the time, it fitly agreeth to those that are of perfect age & wel grown in yeeres, and not to babes or infantes, which thing is seene in Moses, whō the angel of the Lord for neglecting circumcision, or for delaying it longer than was lawfull, would haue slaine, as he testifieth of himselfe: neither am I ignozant that certaine olde interpreters referre that not to Moses, but to Eleazar the sonne of Moses. But the verie course of the historie, and the circumstances of the same doe sufficiently proue that danger lay on the fathers, and not on the sonnes necke. What if a reason be added in the words of the law, which by no meanes agreeth to infants? Therefore shall the vncircumcised perish (sayth he) because he hath broken my couenant. So that if we consider that circumcision in the very same place was commanded, not onely to infants, but to such as were of perfect age, as to Abzaham, Ismael, and others desiring kindly to be ioyned into the fellowship of God, we are not to maruell, that destruction is threatened to the disobedient. For if any man at this day vnderstand and know the Lords ordinance comprehended in his words, He which shall beleue and bee baptised shall be saued, will yet neuertheles not bee baptised, but boasteth his faith is sufficient for him vnto saluation, that bap-

tisme is superfluous, hee hath despised the ordinance of God, and is condemned for a rebel and an enemy to God.

Furthermoze that place of John 3. is not to be vnderstood of the outward signe of the holy Baptisme, but simply of the inward and most spiritual regeneration of the holy spirite, which when Nicodemus vnderstoode not perfectly, the Lord figured and made the same manifest vnto him, by parables of water and of the spirite, which is to say, of the wind or the aire, by elementes verie base and familiar. For by and by he addeth, That which is borne of the flesh is flesh, &c. Againe, The winde bloweth where it listeth, &c. which must needs be meant of the aire. For the other part of the comparison followeth, So is euerie one that is borne of the spirite. Furthermoze, he addeth, If I tel you of earthly things and yee beleue not, howe will you beleue if I tel you of heauenly thinges? But the argument which he put forth was not altogether earthly. For this is the argument of his whole disputation; Except a man be borne from aboue, hee cannot see the kindome of God: That is to say, vnesse a man be renewed, and as it were borne again by the spirite of God, which is giuen from aboue, that is to say, poluered into him from heaue, he cannot be saued.

The doctrine is altogether heauenly; but the meanes whereby hee deliuered, declared and set forth this heauenly doctrine, is earthly. For by thinges taken from the earth, he shadowed out to man, being grosse of vnderstanding and earthly, a spiritual and heauenly thing, and laid it open as it were enen to the view of his eyes. As by water and aire oftentimes the qualities of bodies are changed, and as the effect and working of water and

The exposition of the place. Except a man be borne of water, &c. John 3.

e exposition of the place. The title of the circumcised shall cut off.

and the aire in bodie is mercuri-
ous: in like manner is the working of the
holie Ghost in the soule of man, which
it chaungeth, purifieth, and quickneth,
&c. For so the Lorde himselte after-
ward (which I tolde you euen now) ex-
poundeth an other parable of the spi-
rite. And because all olde wryters, for
the most part, by water haue vnder-
stood sacramental water, that is to say,
holy baptisme, we also receiue this in-
terpretation.

For we willingly graunt that bap-
tisme is necessarie to saluation, as wel
in such as are of perfect age, as also in
babes or infants: so that necessitie
constraine not the contrarie.

For otherwise, if we goe so warde
stubburnely, with Sainct Augustine
to condemne infants by this place,
truly we shalbe compelled also to con-
demne euen those that are baptised, if
they depart this life without parta-
king of the bodie and blood of Christ.

For Sainct Augustine being infected
with the like errour, defendeth that the
sacrament of the Lords Supper ought
to be put into the infants mouth, or
else they are in danger of death & dam-
nation, because it is wrytten: Except
ye eate the flesh of the sonne of man,
and drinke his blood, ye haue no life in
you. Wherefoze after this same order
he placeth these two sentences: Ex-
cept a man bee borne of water and of
the spirit, he cannot see the kingdome
of God. And, Except ye eate the flesh
of the sonne of man, &c.

So that if thou persist obstinately
in S. Augustines sentence, verily thou
wilt condemne the whole Church at
this day, which denieth the partaking
of the Lords supper vnto infants.

But if in this thing there be admit-
ted a conuenient interpretation, why
are ye so rigorous and obstinate in an-

other, and the like place and cause not
disagreeable? What will you say, if in
this opinion Augustine doeth not sa-
tisfie no not himselte in all and euerie
point? To a Lay man he thinketh it
veniall sinne, if he baptise in time of
necessitie. He cannot tell whether it
be godlily spoken, that baptisme mini-
stered by a Lay-man ought to be itera-
ted, or done againe. But howe much
better and safer had it bene, letting
the necessitie of baptisme passe, which
hath no lawfull causes, to holde opini-
on that infants if they be not preuen-
ted by death ought to bee baptised of
the minister of the Church, in y^e church
their parents p^{ro}curing it as oppor-
tunitie first serueth: & that too too speedy &
sodaine death (which we cal the pinche
of necessitie) is no let or hinderance to
saluation, to them which are not yet
brought to be baptised. The same Au-
gustine trembleth and is afraide to de-
termine of the punishment of damned
infants, for not being baptised: neither
knoweth truly what he might certain-
ly say. In his first booke *De anim. &c.*
cap. 9. he saith, Let no man promise to
infants vn^obaptised, as it were a middle
place of rest or felicitie whatsoever it
be, or whersoever it be, betweene hell
and the kingdome of heauen.

But that sentence is for the most
part receiued of all men: whereupon
also the infants are buried in y^e church-
yarde in a certaine middle place, be-
twene the p^{ro}phane and holy ground.
And againe the same *Aug. contra Iulian-
um Pelagianum, lib. 5. cap. 8.* wryteth,
That those infanties of all other shall
come in the easiest damnation. And
immediatly he addeth: Which of what
manner, and how great it shalbe, al-
though I cannot describe, yet I dare
not say, that it were better for them to
be as no bodie, than to be there.

And

De peaca,
torum me-
ritis & re-
missione lib.
1. cap. 20.

Iohn 6.

And againe in his Epistle to Sanct Hierome 28. he sayth: When I come to determine of the punishmentes of litle infantcs, beleue me, I am driuen into narrowe straites, neyther finde I any thing at all to answer.

Here also may that be added which hee disputeth vpon, Lib. 4. contra Donatist. cap. 22. & 23. touching the thaf which was crucified with Christ, among other thinges saying, That then baptisme is fulfilled inuisibly, when not the contempt of religion, but the point of necessitie excludeth and shutteth out from visible baptisme. Why then should wee not beleue also that in infantcs departing by too too timely death, baptisme is inuisibly performed, since that not contempt of religion, but the extremitie of necessitie which can not bee auoyded, excludeth and debarreth them from visible baptisme. And since very many at this day doe graunt that any man of perfect age without baptisme in the point of necessity may bee saued, so that hee haue a desire of baptisme: why then may not the godly desires of the parentes, acquite the infants now newly borne from guiltines. But this much hitherto.

Touching this also who are to bee baptised, both in time past and our age there hath beene better iarring. Pelagius in time past denyed that infantcs ought to be baptised which wee heard euen now. Befoze Pelagius time, Auxentius Arianus with his sectaries denyed that they are to bee baptised. Some in the time of S. Barnard denyed the same, as wee may gather out of his writings. The Anabaptistes at this day, a kinde of men raysed vp of Sathan to destroy the Gospel, deny it likewise. But the Catholique trueth

which is deliuered vnto vs in the holie scriptures, doth simply pronouice, that all they are to be baptised, whom God acknowledgeth for his people; and giueth sentence that they are partakers of purification or sanctification or remission of sinnes. For in al this treatise concerning the sacraments, I haue already, & do now shew, that baptisme is a badge or cognizance of y^e people of God, and an assured token of our purification by Christ. Therefore since the yong babes and infants of the faithful are in the number or reckoning of gods people, and partakers of the promise touching the purification thzough Christ: it followeth of necessitie that they are as well to be baptised, as they that be of perfect age which professe y^e Christian faith. But there is a busie disputation begon. Who be the people of God, and partakers of remission of sinnes by Christ? So that the disputation is touching the secret election of god, & other hard questions depending on this thing. But briezely and simply we can rid our hands of this. Wee say that the people of God are acknowledged, either by mens confession of the Christian faith or else by the bountifull promise of God. By mens confession: for wee acknowledge them to be the children of G D D, who being now growne to perfect age, doe openly confesse the true God, that G D D is their God, and that Iesus Christ is their sauour. But that confession is eyther vnfeignedly, or hypocritically made. Unfeignedly, as when S. Peter saith, Thou art Christ the sonne of the liuing God: when the Church saith, I beleue that Iesus Christ is the sonne of God: but hypocritically, as when Simon Magus in the Actes of the Apostles sayth, That he

VWho be
the people
of God.

VWho are to
be baptised.

beleueeth in Iesus Christ. But whether a man beleue vnfeignedly or hypocritically, when hee maketh open confession of his faith in Christ, (the secretes of the heart God onely seeth, for he only is rightly beleued to be the searcher of mens heartes) it belongeth not to vs if he make a right confession to separate, or cast him away from the people of God. For Phillip did not cast off or put backe Simon Magus: but vpon his confession receyued him for a faithfull man, and baptized him as a faithfull man: though he in very daide, and before God, were an hypocrite. In the first Sermon of this Decade wee declared that hypocrites also are reckoned in the Church, till time they be reuealed. But concerning remission of sinnes, those onely among them that be of perfect age, doe obtaine it, which vnfeignedly beleue. Which in an other place is often shewed. S. Peter said to Simon Magus, though hee were baptized, Thou hast neyther part nor fellowship in this businesse, because thy heart is not right in the sight of God. Furthermore, by the free and bountifull promise of God, not onely by the confession of men, wee effecme, and acknowledge the people of God. For to whom soeuer the Lord promiseth that he wil be their God, and whom soeuer hee receineth, and acknowledgeth for his, those no man without an horrible offence may exclude from the number of the faithfull. And God promiseth that he will not onely be the god of the that confesse him, but of infantes also: he promiseth to them his grace and remission of sinnes. Who therfore gain saying the Lord of all thinges, wil yet deny that infantes belong to God, are his, and that they are made partakers of purification through Christ:

And that God acknowledgeth infantes for his, and sanctifieth them, by the verie summe of the couenant it is manifest. I will make my couenant betwecne me and thee sayth the Lord vnto Abraham, and thy seede after thee in their generations, by an euerlasting coueuaunt, that I may be God vnto thee and to thy seede after thee. There is added circumcision, a signe of sanctification, wherof I spake abundantly, when according to order I intreated of circumcision. Neyther is there any cause why any man should feare, that with circumcision and the ceremonies of the lawe, the promise is abrogated, and that by the coming of Christ the couenant is broken and annihilated. For we said euē now that Christ came to fulfill the promises of God, & not to bzeake them. And therefore the Lord in the Gospell speaketh of infantes, that is to say, which haue not as yet confessed the faith, and sayth. Suffer litle children to come vnto mee, & forbid them not, for of such is the kingdome of God. And though it bee said Of such, and not Of those, yet no man is so ignozant, but vnderstandeth there is a likenes betwene those thinges which are comparcd betwene the selues. Therefore if the kingdome of God belongeth vnto them that are of perfect age, because they are become like litle children, surely it followeth of necessity, that the inheritance of the kingdome of heauen belongeth also to infantes or litle children. For it followeth in the Gospel. Whosoever shal not receiue the kingdome of God, as a litle childe, he shall in no wise enter therein. Therefore it becometh his heirs of the kingdome of God to bee first infantes or litle children. And who knoweth not, that no man, vnlesse hee bee sanctified and purified, shal enter into the

the kingdome of heauen? Childzen enter into the kingdome of **G D D**: therefore they are purified, to wit, by the grace of God. For by their nature and birth they are vncleane, and sinners, but for Christs sake they are purified: who saide, That hee came to seeke and saue that which was lost.

Paul also expressely testifieth, That by the sinne of one Adam, sinne came on all men vnto condemnation: and that by the righteousnesse of one Christ good came vpon all men to the righteousness of life. Therefore it is certaine that infants are partakers of purification & remission of sins through Christ, albeit they doe not confesse remission of sinnes. What, doth not the Lord say in the Gospell? It is not the will of your father which is in heauen that one of these litle ones should perish: Againe, He that shall receiue such a young childe in my name, receiue me: but hee that shall offende one of these litle ones, that beleeue in me, it were better that a millstone were hanged about his necke, &c. See therefore and take heede, that ye dispise not one of these litle ones. For I say vnto you, that their Angels in heauen doe alwayes beholde the face of my father which is in heauen. Beholde what coulde be more manifestly spoken? It is not the will of my heauenly father that infantes should perish. Therefore he receiuech them freely into grace & fauour, though they haue not yet confessed. Moreover, he that requesth such a litle one, to wit, as hee himselfe set in the middelt of them, for Christs sake, hee is saide to receiue Christ himselfe. Lo, hee attributeth to the receiuers of infants that which hee promised to the receiuers of the Prophets.

He addeth, But hee which shall offende one of these litle ones, that beleeue in me. He manifestly calleth the litle ones, not yet able to confesse, beljurers, because hee reputeth them of his grace, for beleeuers. Neither is this any wonder or straunge thing, since God, yea, to them that are of perfect age, imputeth faith for righteousness. For in all thinges righteousness, acceptation, or sanctification is free, and imputatiue, that the glorie of his grace might be praised. Furthermore, his will is, that litle ones should not be despised, much lesse to be cast out among the number of the Saints. Yea he doth affirme that Angels are giuen vnto them to be their keepers, who though they be ministers of Gods maiestie, yet the selfe same are giuen and graunted to litle childzen to be their garde, so that hereby wee may iudge what great woze the Lord setteth by Infantes, and learne not to wype them out of the skoze of Gods people, to whome the inheritance of life is due.

We attribute nothing here to the byzth, which is after the fleshe, but all thinges to the grace and promise of God. Howe it is euident by all the testimonies, that as well the Infantes of the faithfull are to be baptised, as also those that are of perfect age, confessing faith.

Howe on the contrarie part the Anabaptistes doe contende, that none is to be baptised, but hee alone, which both is able to be taught, and to beleeue, yea, and to make confession of his faith also. And for confirmation of this thing, they bring these sayings of our Saviour. Out of Saint Mathew, Goe yee therefore and teach all nations, baptising them in the name of the Father, &c. Out

Infants confessing or beleeuing.

By what arguments the Anabaptists teach that infants ought not to be baptised.

of Marke, Goe yee into the whole world, and preach the Gospel to all creatures, hee which shall beleue & be baptised, shall be sau'd, &c. *Bez* holde, say they, teaching goeth befoze baptisme. Wherefoze, they that are not able to bee taught, ought not to be baptised. Furthermoze to beleue goeth befoze, and to baptise followeth after. Infantes doe not beleue, therefoze they are not to be baptised. Upon all these, they heape vp out of the Actes of the Apostles, examples which proue that the faithfull, that is to say, they that confesse the faith, were baptised of the Apostles. They reckon vpon also the newly instructed Christi- ans of the olde time, to whome say they, there had beene no place giuen, if they had baptised infantes. I an- swere, If the order of the wordes make any thing in this matter, we al- so haue in a readinesse to serue our turne. For in Marke thus we read, Iohn baptised in the desert pre- a¹atching the baptisme of repentance, in which place we see, that to baptise go- eth befoze, to preach followeth after. *Pea*, I will shewe also that that place which they alleadge out of Matthew for themselues, maketh also for vs. For Matthews wordes be these, All power is giuen vnto mee both in hea- uen and in earth, saith the Lord, Goe therefore and *ma¹th¹ 28* *discipulate*, that is to say, discipulate (that I may so speake) that is, make ye me disciples or gather to- gether all nations: yea, hee teacheth them also the way and meanes how to gather disciples vnto him out of all nations, or all nations, by baptising and teaching them. By baptising and preaching yee shall gather mee toge- ther a Church. And he setteth out both of them severally one after another, sweetely and shortly, saying: bapti-

sing them in the name of the father, and of the sonne, & of the holy Ghost: Teaching them to obserue all thinges which I haue commaunded you. *Now* therefore baptisme goeth befoze tea- ching. But we do not thereby gather, that those nations which neuer heard any thing befoze of God, and y^e Sonne of God, and the holy Ghost, are to be baptised, neither would the Apostles haue bozne that: but we alleadge these thinges to declare vpon how sicke a foundation the Anabaptistes do build. And we simply say, that it is not true, which these men imagine, that the Lord commanded his Apostles to bap- tise them onely whome they taught.

Neither doeth hee here point out who are to be baptised in the whole worlde, but hee speaketh of them that are of perfite age, and of laying the first foundations of faith & of the Church among the Gentiles; being rude as yet, and ignorant altogether in reli- gion.

They that are of perfect age, are able to heare preaching or teaching: Infantes are not so. They that are of perfect age, are able to beleue and confesse: Infantes are not so. Therefoze hee speaketh nothing here of In- fantes. Yet therefore they are not debarred from baptisme. It is a ge- neral law, Hee which doeth not la- bour, let him not eate: but whais so cruell and vnnaturall, to thinke that therefore infantes are to be famished to death? The Lord when true religion beganne to bee spread abroad, sent his Apostles into all nations, vnto them which both were ignorant of GOD, and strangers from the Testaments of God: Truly it behooued them not first to baptise, and after warde to teach, but first to teach, and then to baptise.

If at this day we should go to convert or turne the Turkes to the faith of Christ, first truely wee should teach them, afterwarde baptise the seruants of Christ, and those that would yeeld themselves into his subiection. So the Lord himselfe in times past also first renued his couenaunt with Abraham him selfe, and instituted Circumcision for a seale of the Couenaunt, and after that Abraham was circumcised.

But he himselfe, when he vnderstood, that infants also were partakers in y^e couenant, and that Circumcision was the seale of the Couenaunt: hee afterward did not onely circumcise Ismael being thirtene yeeres of age, and all that were bozne in his own house, but infants also, among whom we reckon Isaac also. Euen so the faithfull which were tourned by the preaching of the Gospell from Gentilisme, and confessing were baptised: when they vnderstood that their infants were counted among the people of God, and that baptism was the badge of Gods people, they caused also their infants to be baptised. As therefore it is wrytten of Abraham, He circumcised all the men childzen in his house: so we oftentimes read in the Actes and wrytings of the Apostles, that after the master of the house is tourned the whole familie is baptised.

But as concerning the newly instructed Christians, they came in the olde time from the Gentiles dayly vnto the Church, whom these did instruct in the principles of faith, beeing ignorant therein, and afterward baptised them. But the auncient fathers themselves, neuertheless baptised also the infantes of the faithfull: which anon we will declare.

Neither doe they lawfully gather, when they conclude in this sozte, Hee

which shall beleue and be baptised shall be saued: Infantes doe not beleue: therefore they are not to be baptised. For againe it is certaine that it is spokē of them that be of perfect age, as in Matth. And because he requireth faith, and confession of faith, of those that are of perfect age: it doth not followe thereupon, that he requireth the same of infantes. For he accounteth these as his owne, of his mere grace and free promise without their confession. So that of the contrary part wee doe thus reason. They that beleue are to be baptised: (which the verie aduersaries also doe confesse:) Infantes doe beleue. For God reckoneth them in the number of the faithfull, which I haue afoze manifestlye prooued: Therefore Infantes are to be baptised.

They object that infants vnderstand not the mysterie of baptism: & therefore that it is not onely repugnant to religion, but to common sense and reason to baptise infants. For to baptise an infant is to baptise a logge, since neither of them hath the vse of reason: but these filthie knaues let their tongues run at random, against the very Maies tie of God.

God commaunded to circumcise the infants: and circumcision conteineeth high mysteries, which infants vnderstand not. But hath God ordained any thing against reason & common sense? Or ye false knaues, goe with your blasphemies to the place which you deserue. It is a most filthy deede, yea, and more than barbarous, in that ye compare infants to logges. For what great store God setteth by infants, we taught you alreadye befoze out of the Gospell.

But men which nowe beginne to haue the vse of sounde reason, are diligently and earnestly to be taught and

Infants vnderstand not the mysterie of Baptisme

admonished, to remember they are baptised, and to inducure by calling on the name of the Lord, in all pointes to be aunswerable in life and conuersation to their promise and profession.

For Abraham instructed his sonne Isaac, and all the holy Fathers their childre. But letting passe these brain-sicke, frantick, and soule-mouthed rai- lers, who (as wee haue hearde) neuer want words to wzangle, though wee haue had neuer so much, neuer so oftē, and neuer so earnest conference with them. Let vs proceede to declare in a fewe but yet manifest arguments, that infants are to be baptised, and that the Apostles of Christ our Lord haue baptised Infantes. The Lord commaunded to baptise all Nations, and therefore infants. For they are comprehended vnder the worde of All nations.

Againe, whome soeuer God reckoneth among the faithfull, are faithfull. For Peter in a vision heareth, That which GOD hath cleaused call not thou common or vncleane. God reckoneth Infantes among the faithfull: therefore they are faithfull: except we had rather resist God, and seeme to bee stronger than he. And now we count it out of all controuersie, that the Apostles of Christ baptised them, whome Christ commaunded to baptise: but hee commaunded to baptise the faithfull: therefore the Apostles baptised Infantes.

The Gospell is greater than Baptisme: for Paul sayeth, The Lorde sent me to preache the Gospell, and not to baptise, not that hee did absolutely denie, that he was not sent to baptise: but because hee preferred doctrine. For the Lord commaunded them both to his Apostles.

Furthermore in the Gospell Chil-

dren are receiued of God, and not refused: who then vnlesse he be willingly obstinate, can debarre them from the lesse: In sacraments the thing signified and the signe are considered. The thing signified is the excellenter: from that Infantes are not debarred. Who then will denie them the signe? Truly the holy sacraments of God are moze esteemed by the word, than the signe. By the word we gather that women are not excluded from the supper of the Lorde. Although therefore wee reade not, that they were in the first institution, and set at the first Table of the Lorde, neyther that there is any expresse lawe, which commaundeth vs to admit them to the Supper, yet neuerthelesse with-out feare or doubt by a perfect argument wee admit them.

S. Peter coulde not denie them the baptisme of water, to whome he saue the holy Ghost to be giuen, which is an assured token of Gods people: for hee saith in the Actes of the Apostles: Can anye man forbid water that these shoulde not be baptised, which haue receiued the holie Ghost as well as wee? Wherefore the holy Apostle Peter denied not baptisme to infants. For he knew assuredly, euen by the doctrine of his Lord and maister (that I may speak nothing now of the euerglasting covenent of God) that the kingdome of heauen is of infants. No man is receiued into the kingdome of heauen, vnlesse he be the friend of God. And these are not destitute of the spirite of God. For he which hath not the spirite of Christ, the same is none of his: children are Gods, therefore they haue the spirit of God.

Therefore if they haue receiued the holy Ghost, as well as we: if they be accounted among the people

Rom. 8.

That the baptisme of Infantes is of God, and that the Apostles baptised infants

Actes 10.

1. Cor. 1.

of God, as well as wee that be growen in age: who (I pray you) can forbid these to be baptised with water, in the name of the Lord: At the first the Apostles murmured, being then not sufficiently instructed, against them that brought infants vnto the Lord. But the Lord rebuked them and said, Suffer little children to come vnto mee. Why then do not the rebellious Ana-baptistes obey the commandement of the Lord?

For what other thing doe they at this day, which bring children vnto Baptisme, than that which they in times past did, which brought infants vnto the Lord? And the Lord receiued them, layde his handes on them, and blessed them: and to bee shott, by words & gestures, he notably signified, that children are the people of God, and most acceptable to God. But why then by the same meanes, say they, did not he baptise them? Because it is written that Iesus himselfe did not baptise, but his disciples. Now since of the thing it selfe, it is so plainly determined, why as yet do we contend about the signe? Hitherto god men are satisfied: but contentions persons goe on to buse them selues with questions.

Beside this circumcision among the olde people of God was giuen to Infantes: therefore baptisme ought to be giuen to infantes, among the new people. For baptisme succeeded in the place of circumcision. For S. Paule sayth: By Christ yee are circumcised, with Circumcision made without handes, by putting off the bodie of the flesh subiect to sinne, by the circumcision of Christ: buried with him in baptisme. Now, Paule calleth Baptisme the Circumcision of Christians, made without handes, not that water

is not ministred by handes, but in that no man henceforth is circumcised with handes, the mystery of circumcision remaining neuertheless in the faithful. Neither shalt thou read any of the old interpreters of the church which haue not confessed, y baptisme came in stead of circumcision. Ye, the likenesse and similitude of both of them doe shewe a manifest succession.

To that which I haue sayd, I ioyne this. The seruantes of God haue alwayes bene careful, to giue the signes to them, for whome they were ordained. For that I may passe ouer all other, did not Iosua diligently prouide that the people should be circumcised, Iosua. 5. afoze they entred into the Lande of promise? And since the Apostles, the Preachers to the whole worlde, haue bene the faithfull seruantes of Iesus Christ, who hereafter maye doubt, that they baptised infants, since baptisme came into the place of circumcision?

Undoubtedly the Apostles of Christ framed all their doings vnto the types and figures of the olde Testament, therefore it is certaine that they framed baptisme also, and therefore that they baptised Infantes, because they were in the figure of baptisme. For the people of Israell, went thorough both the red sea, and the riuer Jordan with their children. And although they be not allwayes expessed, as neither women are in the holy scriptures: yet they are comprehended and understood by them. To this appertaineth that which is clearely set downe in y Scriptures, that the Apostles baptised whole houses or families. In houses first of all children are comprehended, as the greatest and most beautifull part of the house.

Iohn 4.

Col. 2.

So then the Apostles baptised childzen of litle ones, and not onely them that are of perfect age. And that a house especially cōprehendeth infants of litle ones, it may be declared verie easilie. And first out of the place of Genesis 17 which euen verie nowe I alleaged. Next, in that Ioseph sent for Iacob his father with his whole house, out of the land of Canaan into the land of Egypt, least his house shoulde haue perished with hunger. There are many places of this kinde in the lawe, and the Prophetes, and in the whole Scripture. But be it that there were no infats in those houses, (which thing these ian-glers object) which the Apostles baptised, yet neuertheless they doe pertaine vnto the house, and are counted of it, so that if they had ben in the house without doubt they had baptised them. Whereas therefore they contend, that they were not baptised, in those families or houses, truelie, I saie, that the fault was neither in the childzen, as though they had beene vnworthie of baptisme, neither in the Apostles, as though they were not wont to baptise infants, but in that, because they were not present. For if they had bene present, they had bene baptised. For why? the Apostles baptised whole houses, vnto which childzen belong.

Now, I can shewe by the writings of the old Doctours, that baptisme of infants hath continued from the Apostles time euen vnto vs, neyther was it ordeined by any counsels, or by the decrees of any Pope, or other men: but instituted and deliuered of the Apostles out of the Scriptures. Origen lib. Enarrat. in epist. Pauli, ad Roma. 5. expounding the 6. chap. saith, That the Church of Christ, receiued of the Apostles themselues, baptising of In-

fants. Saint Hierom maketh mention of the baptising of infants Lib. 3. contra Pelagianos, and in his Epistle to Lata. Saint Augustine citeth 5 place of Chrysostome, nay being cited of Iulian, chap. 2. He also vnto Saint Hierom Epist. 28. saith, S. Cyprian making no new decree, but most stedfastly keeping the faith of the Church, was of this opinion with certaine of his fellowe-bishoppes, that the newe borne childe might rightly be baptised.

The place of Cyprian is to be seene in Epi. ad Fidum, as also I declared before, when I spake of the time of baptisme. The same Aug. against the Donatists. Lib. 4. ca. 23. & 24. boldly affirmeth, That baptising of children was not fetcht from the authoritie of men, or of counselles, but from the tradition or doctrine of the Apostles. Cyrill Lib. in Leuit. 8. both approueth the baptising of childzen, and condemneth the iterating of Baptisme.

Which thing I do not alleage to this end, to builde the baptising of childzen vpon mans witnesse, but to teach that mans testimonies agree with the testimonies of God, and that the truth of antiquities is on our parties & newe forgeries is on the shamelesse Anabaptistes side, who saigne that baptising of childzen was commaunded by the Pope. Now I thinke it not labour lost to speake somewhat of Anabaptisme. In the time that Decius and Gallus Cæsar were Emperors, there arose a question in the partes of Africa of rebaptising Heretiques. And Saint Cyprian and the rest of the bishoppes being assembled together in the councill of Carthage, liked well of Anabaptisme. But Cornelius bishoppe of Rome, in verie deepe an holy and learned man, and a Martyr also, together with the

The baptisme of infants hath lasted from the time of the Apostles.

The history of Anabaptisme.

the other Bishoppes of Italie misliked the same. For they woulde that heretiques, after they had renounced their wicked opinions, and made their confession touching the right opinion, should be cleansed by the onely laying on of hands. *Ye may read this in Eusebius Ecclesiasticall hystorie, Lib. 7. There is also extant a treatise of that matter in the Ecclesiasticall Decrees Cap. 52. But wee must vnderstande, that S. Cyprian affirmed nothing obstinately in this cause. For in the ende of his epistle to Iubaianus he writteth. These things haue I briefly sent vnto you in writing, after our meane capacite (most deare brother,) commanding no man to followe them, neither preuenting any mans opinion, but that euerie Bishoppe hauing liberty of his owne iudgement, may doe what he thinketh best.*

After that time both the Arians and Donatistes did rebaptise. Touching the Arians, hystoriographers write, and specially Sozomenus Lib. 6. Ecclesiasticall writers do touch the same thing also else where in their works. Against the Donatistes S. Augustine with other learned men disputed. There is also an Imperiall law made by Honorius and Theodosius, that holy Baptisme should not be iterated. Iustin. C. s. hath published the same In Cod. Lib. 1. tit. 6. in these wordes.

If any Minister of the Catholique Church be detected to haue rebaptised, any, let both him which committed the vnappeaseable offence (if at least by age hee bee punishable) and he also that is wonne and perswaded therunto suffer punishment of death.

Moreouer, Valentin, Valens, and Gratianus giue in charge to Florianus superintendent of Asia in these wordes.

That same Minister which by

vulawfull vsage, shall iterate holye baptisme, wee account him vnworthe of an Ecclesiasticall function. For wee condemne their errour, which treade vnder foote the preceptes of the Apostles, and hauing obtained the sacramentes in Christes name, they purifie not againe by a second baptisme, but defile and defloure them vnder the name of cleansing. Thus sarre they.

And verily they which rebaptise, and are rebaptised, they boty defile the name of God, which was called on ouer the baptised in the former Baptisme, and cast from them the institution of God, as vaine and vicious. Christ is read to be baptised but once. The apostles were not baptised twice. All the Saintes of God are baptised onely but once. Yea those which Judas baptised once, are not read to be baptised againe of a worthier minister. For in my last Sermon I shewed that the purenesse of the Sacraments depedeth not vpon the worthinesse or vnworthinesse of the Minister. Neither can you reade that any in the olde time were twice circumcised no not they which were manifestly knowen to be circicised of idolatrous Priests, befoze the reigne of Cezchias and Iosias: but they were not baptised into idolatrie, but into the couenaunt of the Lord God. Whereof I haue admonished you else-where.

Therefore it is an horrible offence to iterate the ceremonie of baptisme, and it is without crample. Neither in this matter is there any necessity: for to what ende is it to baptise againe, when as Baptisme once giue is sufficient for the whole course of a mans life: Beside this, since Anabaptisme is nothing else but a confederacie, conspiracie, and a certaine linking together by one marke into a newe and sedicious, or at the leaste superstitious

ous companie, into a newe and schismaticall Church, and into a newe and straunge kind of doctrine, and as contrarie as can bee to the doctrine of Christ and his Apostles: truely it is no maruel that the obstinate Anabaptistes are kept vnder and punished by common lawes. For otherwise these thinges are damnable and not to bee dissembled or suffered of a Christian magistrate. But the Anabaptistes presently objecte vnto vs these two places. The first out of the fifth Chapter of Iosua, where we read in these wordes: Make thee sharpe kniues (of stone) and goe to againe and circumcise the children of Israel the seconde time.

Beholde, the seconde time they could not be circumcised, say they, vntlesse they had bene also circumcised befoze. I answer, To circumcise the seconde time, or to do a thing once againe, doth not signifie to do that which was done befoze. For when the foze-skinne was once cut off, how could it bee cutte off againe. Therefore that which was left vndone for a certaine space, is now againe renewed, and is saide to bee done the second time. So that the second time is not applyed to them that would be circumcised, but vnto the very time wherein they that were vncircumcised should be circumcised. For they were first solemnely circumcised in Aegypt, befoze they did eate the pascheouer.

As we entering into the lande of Chanaan, they are the seconde time solemnely circumcised, which hitherto by reason of the wildernesse and iourneying were not circumcised. And so it followeth immediately in the same Chapter, that all the males that came out of Aegypt dyed in the wildernesse, & that their sons were vncircumcised,

so that now it was expedient that they should be circumcised, as their fathers were befoze them. Therefore the Anabaptistes in this testimony of the lawe, haue no defence at all.

The latter testimonie to maintaine Anabaptisme or rebaptising, they bring out of § 19. cap. of the Actes, where they say that those twelue men of Ephesus were once baptised by Apollos, with the baptisme of water, and with that of Johns likewise: but the very same after warde are rebaptised of Paule in the name of Christ. I answer, That those twelue men were not baptised againe of Paule with water. They were once baptised with water which was sufficient for them. But neither coulde Paul minister another baptisme of water, than that of Johns. For I taught and evidently proued anone after the beginning of this sermon, that the baptisme of water ministered by John, Christe, and his Apostles, is one and the selfe same. Where I declared that the baptisme of fire, or of the spirit, is peculiar and proper to Christ.

Those men therefore of Ephesus, were baptised with § baptisme of water, as § Samaritanes were by Whilip: but they were not as yet fully instructed of the baptisme of fire, neither were they baptised with fire: yea, they confesse they know not whether there be any such baptisme, that is, whether there be an holy Ghost, which in the visible forme of fire should come down vppon men. For they coulde not be altogether ignoraunt, that there was a holy Ghost, without whome vndoubtedly they had not beleueed, yea, in whome they had beleueed, if they had rightly beleueed. Therefore they were onely ignoraunt of that baptisme of fire. As therefore Peter and John layde

The twelue men of Ephesus not rebaptised

Actes 8.

Iosua 5.

The places alledged to proue anabaptism are confuted.

layd their hands on the Samaritans, and they forthwith receiued the holy Ghost: So Paul layeth handes on the men of Ephesus, and they receiue the holy Ghost.

¶ *Act 19.* For Luke saith, When they heard these thinges, they were baptised in the name of the Lorde Iesus. And least any man should vnderstand this of the baptisme of water, by & by hee addeth the manner thereof, and a plaine exposition saying: And when Paule had layed his handes on them, the holy Ghost came vpon them. This I say, he called baptising in the name of y^e Lorde Iesus. For it followeth, And they spake with tongues and prophesied. And this alwayes hath bene the fruit and effect of the baptisme of fire in the Primitive church, as I declared anon after the beginning of this Sermon. Wherefoze the Anabaptistes haue no testimonie out of the scriptures, for their Anabaptisme or rebaptising. So that all that will gather their wits about them, doe plainely see, that they are to be forsaken and shunned of all god men.

But wee haue sufficiently disputed against them as it seemeth. Now we go forward to exposid those things that remaine to be opened touching baptisme, which are not the last and of least account.

¶ Powe that we are come to entreat of the vertue and efficacy of baptisme, we will followe that order, which we haue shadowed out in y^e description of baptisme, knitting by at least the particulars, because in the general consideration of Sacraments we haue spoken largely of them. Yet neuertheless it is good first of all to knowe, what the aduersaries of the Church haue sometime thought, touching the force of Baptisme.

The Manichees baptised none of their sect. For they taught that Baptisme did auaille the receiuers nothing to saluation. The Seleucians who are called also Hermiani, did likewise set baptisme at naught. The Messalians which be called Euchetes, or prayer makers, (as I haue shewed in the end of my former sermon,) and the Enthusiastes, inspired (I say) by some heauenly power, nay rather by some hellish furie, are perswaded y^e baptisme neither profiteth nor hindereth any man. For so they did attribute al meanes of saluation to the inward working of the spirite, yea, to mans prayers, insomuch that they loathed & abhorred all outward helpes, yea, and doctrine also, as vnprofitable and without force. Which Theodoret in his Ecclesiastick call hissozie, Libr. 4. cap. 11. rehearseth of them:

But the holy Scripture teacheth that wee are washed cleane from our sinnes by Baptisme. For Baptisme is a signe, a testimony, and sealing of our cleansing. For God verily hath promised sanctification to his Church, and he for his truths sake purifieth his church from all unities by his grace, thzough the blood of his sonne, and regenerateth and cleanseth it by his spirite, which cleansing is sealed in vs by baptisme which we receiue, and thereof is it called in the scriptures, cleansing, and remission of sinnes, purifying, newe birth, regeneration, and the Lauer or fountaine of regeneration: as circumcision is called the conuauant: and sacrifices, sinnes and sanctifications.

For we reade in the Gospell according to Saint Marke: John baptised in the desert, preaching the baptisme of repentance, for the remission of unities.

¶ We are baptised into the remission of sinnes. Marke 1.

Luke. 3. The same also is mentioned in Luke.
 Iohn 2. In the Gospell of Iohn the thirde chap-
 ter baptisme is called Purifying. In
 Actes 2. the Actes of the Apostles, Peter saith
 to the people which demaunded what
 they should doe. Repent ye, and let eue-
 ry one of you bee baptised in the
 name of Iesus Christ for the remissi-
 on of sinnes. Ananias also saith to
 Paul, Arise and be baptised, and wash
 awaye thy sinnes, in calling on the
 name of the Lorde. And nowe Paul
 Epheſ. 5. himſelfe saith, Christ loued the church,
 and gaue himſelfe for it, to sanctifie it,
 when he had cleansed it, in the foun-
 taine of water in the worde.

Wherefore the promise, yea, the
 truth of sanctification, and free remissi-
 on of sinnes, is writtten and ingra-
 uen in our bodies when we are bap-
 tised. For God by his spirite through the
 blood of his sonne hath newly regene-
 rated and purged againe our soules,
 and euen nowe dooth regenerate and
 purge them.

Baptisme is
 effectuall for
 mans whole
 life.

And baptisme is sufficient and effec-
 tuall for the whole life of man, yea, and
 reacheth and is referred to al the sinns
 of all them that are baptised. For the
 promise of God is true. The seale of
 the promise is true, & not deceivable.
 The power of Christ is euer effectuall
 throughly to cleanse, and wash away
 all the sinnes of them that be his.

Howe often therefore soeuer wee
 haue sinned in our life time, let vs call
 into our remembraunce the myſterie
 of holy baptisme; wherewith for the
 whole course of our life we are wash-
 ed: that we might know, & not doubt
 that our sinnes are forgiven vs of the
 same God and our Lorde, yea, and by
 the blood of Christ, into whome by
 baptisme once we are grafted, that wee
 might alwaies worke saluation in vs,
 euen till wee bee receiued out of my-

serie into glozie. Neither is there any
 doubt that Abraham in his whole life
 had continually in his minde the my-
 ſterie of Circumciſion, and rested in
 God and the ſeede promiſed vnto him:
 Yet I thinke that that ought diligent-
 ly to be marked which S. Auguſtine
 pitheily & plainly hath ofte cited: That
 our sinnes are forgien, or purged in
 baptisme: not that they are no more
 in vs, (for as long as wee liue concupi-
 ſcence beareth ſway, and alwaies bree-
 deth and bringeth foorth in vs, some-
 what like it ſelfe:) but that they ſhould
 not be imputed vnto vs: neither that
 wee may not ſinne, but that it ſhoulde
 not hee hurtfull for vs to haue or had
 ſinned, that our sinnes may bee remit-
 ted when they are committed, and not
 ſuffered to be continued. *De fide & o-
 perib. ca. 20.* And also many moze of
 this kinde, Gracian reciteth Diſtinct. 4.
 de Conſecrat.

Beside that, by baptisme wee are
 gathered together into the fellowſhip
 of the people of God. Whereuppon of
 ſome it is called the firſt ſigne or en-
 trie into Chriſtianitie, by the which
 an entraunce into the Church lyeth o-
 pen vnto vs. But that befoze wee did
 not belong to the Church: For whoſe
 euer is of Christ, partaker of the pro-
 miſes of God, and of his eternall coue-
 nant belongeth vnto the Church.
 Baptisme therefore is a viſible ſigne,
 and teſtimonie of our ingraſſing into
 the bodie of Christ.

And it is rightly called a planting,
 incorporating, or ingraſſing into the
 body of Christ. For I ſaid in the gene-
 rall diſcourſe of Sacraments, that we
 firſt by baptisme were ioined wth Christ,
 and after ward with all the members of
 Christ, our brethren. For Paul ſayth:
 All yee that are baptiſed, haue put on
 Christ. But to put on Christ, is to bee
 made

By baptiſm
 we are ga-
 thered to-
 gether to
 be the peo-
 ple of God.

Gal. 3.

made one with him, and as it were to be ioyned and incoꝛpoꝛated in him, that he may liue in vs, and we in him. For hee onely by his spirite regenerateth and reneweth vs and most liberally enricheth vs with all manner good giftes, which the same Apostle in another place expꝛesseth in these woꝛdes, God saued vs, by the fountaine of regeneration, and renewing of the holy Ghost, which hee shed on vs richly through Iesus Christ our Sauiour.

¶ *it. 3.* ¶ *uke 3.* ¶ *Cor. 12.* ¶ *baptisme*
ruech for
ur confes-
sa.
 ¶ *Hea,* and therefore Christ our Loyde is baptised in our baptisme, to declare that he is our brother, and wee ioyntheires with him. Very well therefore said S. Augustine, That baptisme is thus farre forceable, that wee being baptised, are incorporated into Christ and counted his members. The same Augustine calleth Baptisme the sacrament of christian fellowshippe. For wee are gathered againe visibly by baptisme, to the vnitie of one bodie with all the faithfull, as many as haue beene, are and shalbe. For Paul also saith, By one spirite we are all baptised into one bodie. And it followeth hereby that baptisme serueth for our confession, and is rightly called the token of Christian religion. For it is a badge or cognizance, whereby we witnesse and professe that we consent and are linked into Christian religion. We confesse that we by nature are sinners and vncleane, but sanctified by y^e grace of God through Christ. For if we were cleane by nature, what needed wee then any cleansing? But now since we are cleanned, who doubteth of the trueth of God? Therefore when we receiue baptisme, we truly & freely confesse, both our sinne wherein we were boꝛne, & also free forgiveness of sinnes.

¶ *Lastly,* the remembrance and consideration of the mysterie of baptisme putteth vs in minde of the dueties of Christianitie and godlinesse, that is to say, all our life long to weigh diligently with our selues, of whose bodie wee be made members, to denie our selues and this woꝛlde, to mortifie our flesh with the concupiscences of the same, and to be buried with Christ into his death, that wee may rise againe in newnesse of life, and liue innocently, to loue our brethren as our members, with whom by baptisme wee are knit together into one bodie, to remaine in the bond of concoꝛde, and in the vnitie of the Church, not to followe strange religions, being mindfull that we are baptised into Christ, to whome alone we are consecrated, and farre separated and diuided from all other Gods, woꝛships, or religions, and to be shott from all heresies. Let vs thinke also that we must constantly and valiantly fight against Satã. As often therefore as we remember we are baptised with Christs baptisme, so often are these things put into our mindes, and we admonished of our duetic. But the Apostle handleth this matter moze at large, in the sixt chapter of his Epistle to the Romanes, where hee expꝛessly maketh mention, that we by baptisme are made the graffes of Christ, that is to say, that we might grow out of him, as branches out of the vine, and soe in our mindes and bodies, both the death and resurrection of Christ. For since we are indued with the spirite of Christ, which woꝛketh in vs, our bodie verily dieth daily, but our spirite liueth, and reioyceth in Christ. To whom be gloꝛy for euer and euer Amen.

¶ Of the Lordes holy Supper, what it is, by whome, when, and for whome it was instituted, after what sorte, when, and howe oft it is to bee celebrated, and of the endes thereof. Of the true meaning of the words of the Supper: *This is my bodie.* Of the presence of Christ in the Supper. Of the true eating of Christs bodie. Of the worthie and vnworthie eaters thereof: and how e uery man ought to prepare himselfe vnto the Lordes Supper.

The ninth Sermon.



¶ To the holy banquet of our Lord Christ, is coupled the Sacrament of the bodie and blood of our Lord, which we call the Lordes Supper. For those whom the Lord hath regenerated with the lauer of regeneration, those doth hee also feede with his spirituall foode, and nourisheth them vnto eternall life: wherefoze it followeth necessarily, that wee intreate next of the holy Supper of the Lord.

This hath many names, euen as hath the feast of pascheouer, and is instituted in the place thereof, in olde time it was called, *The passing ouer*, or *the Lordes pascheouer*, which was in deede a memoriall of the pascheouer, also a Remembrance, Signe, Solemnitie, a festiuall or holy day, a meeting together, or an holy assemblie, an obseruation or worshiping, a ceremonie and sacrifice of pascheouer, a sacrifice or offering, of which wee haue spoken in place conuenient. This is called by S. Paul the Apostle, *The Lords supper*, because the Ceremony was instituted by the Lord in his last supper, and because therein is offered vn-

to vs the spirituall banquet. The same Paul termeth it *The Lordes table*, and that doubtlesse for none other causes. By the same Paul it is also called *the communion*, not so much for that wee haue communion or fellowship with Christ, and hee with vs, as that wee being many are one bread and one bodie, which do partake of the same breade. Luke calleth it *Breaking of bread*, naming the whole by a part. And it is euident, that our forefathers of old gaue not vnto receivers of the Lords supper a morsel, but that they brake the bread amongst them selues. In time past firme leagues were performed by breaking of breade. It is called also a memoriall and remembrance of the Lordes passion, for the Lord saide, *Do this in the remembrance of me.* It is named a *thankesgiuing*, because when we celebrate the Lordes supper, wee thanke him for all his benefits, and especially for his death, by the which we are redeemed. It is called also a *Table* of the bodie & blood of the Lord. Our forefathers did terme it by this worde *Synaxis*. *Synaxis* is a ioyning together, a knitting, a closing, or an agreement. For the Church is ioyned and vnited vnto

The Lordes table.

Communion.

Breaking of bread.

A memoriall of the Lordes passion.

A thankesgiuing.

A Sacrament.

Synaxis.

Sundrie names of the Lordes supper.

unto Christ in the holy Supper by a most strait league: and to conclude, the members themselves are there with ioyned very fast together.

Furthermoze, it is called an assembly of Saints, an holy company, and a gathering together. For in the old time it was neuer customably celebrated, but in y^e cōmon assēbly of the Church. Which is plainly to be p^{ro}oued by the words of the Apostle 1. Corinth. 2. To conclude, we shall offende nothing at all, if we call the supper of our Lorde, The Testament and will of God, and of our Lord. For herein shalt thou find all things belonging to a full and perfect Testament. For Christ is the Testatour, All faithfull Christians are appointed heires, The Legacie is the forgiveness of sinnes, and life everlasting, obtained by the bodie of Christ (which was) giuen, and his blood (which was) shed.

The letters or table of this testament or will, be the words of the Lords supper, witnessing as it were by a publike writing, that Christ is the food and life of the faithfull, The order and doing thereof, is as it were the seale.

Wherefoze, euen as we do cal that a testament which hath letters sealed, containing a testament both by writing & sealing, so the Lord himselfe did cal his supper a testamēt. For This cup said hee, is the newe testament in my blood. For otherwise the new Testament is not the remission of sinnes. Which thing Ieremie y^e Prophet doth plainly testifie in the 31. Chapter, and Paul to the Hebrewes, in the eyght Chapter. This holy mysterie hath diuerse other names, but these for the most part are chāfests and most commonly used, Of the other names wee will speake elsewhere.

They do define (for the most parte)

the Lordes supper to be a spirituall banquet, wherwith the Lord doth both keepe his death in remembrance, and also feedeth his people vnto life (euerlasting.) But let me set downe a moze large description therof vnto you. The supper of the Lord is an holy actiō instituted vnto the Church from God, wherin the Lord by y^e setting of bread and wine befoze vs at the bāquet, doth certifie vnto vs his p^{ro}mise and communiō, and sheweth vnto vs his gifts and layeth them befoze our senses, gathereth them together into one body visibly, and to be short, will haue his death kept of the faithfull in remembrance, and admonisheth vs of our duetie, and especially of praise and thanksgiuing.

First we say, that the supper of the Lord is an action or deed. For the Lord when hee made his supper did giue thanks vnto God, he brake bread and gaue the cuppe, and saide, Doe this in the remembrance of me. Againe, it cannot be euery action. For at the table where we eate meate, we also giue thanks vnto God we breake bread, and giue the cuppe: but it is an holy action, because it is from God and instituted vnto the Church. Wherefoze, it far differeth from our ordinarie meate suppers, as wel for that it is specially instituted by the sonne of God vnto the Church, as also because it hath y^e word of God, and the peculiar example of Christ. Wherefoze S. Paul making a difference betweene this and common eating, sayth: If any man hunger let him eate at home, least that yee come together to your condemnation. And againe, Haue ye not houses to eate & drinke in? As though he might saye, This supper is mysticall, Againe, what maner of action it is, it doth forthwith appeare by that which followeth: where

The supper of the Lord is an holy action.

An assembly

A testamēt.

What the Lordes supper is.

where the Lord by the setting of bread and wine befoze vs at the baquet, doth assure vs of his promise and communion, &c. This supper therefore hath his peculiar limittes, of the which although I spake when I entreated generally of the vertue of the sacraments, yet wil I repeat certaine of them that make most for this purpose, when I shall drawe toward an end of this sermon.

But concerning the description of this Supper, these things are chiefly to bee considered and declared: First who did institute it, and who is y true author and maker of the Lords supper, not any man, but the herie sonne of GOD himselte, the wisdom of the father, verie God and man. So that wee come not to the table of men, although a man being the minister bee the chiefest there, neither do we receiue holy signes at the handes of the minister onely, but also at the hand of our Lorde himselte, whose guesstes we are if wee be faithfull. He hath consecrated the Supper for vs, and doeth yet consecrate it by his holy word, his wil, and his power: of which matter we spake befoze. And because the faithfull vnderstand and knowe these things, they sitte downe to the holy and heavenly banquet with Christ, being wholly occupied in heavenly thinges both in mind and soule.

He instituted the supper the same night that he was betrayed, & the next night by his death and bloodshedding he confirmed the newe testament.

For so soone as he had eaten the figuratiue Lambe with his disciples, & had plainely tolde them that from that time forwards that ceremonie should not be used, the Supper was established in the place of that which was abolished. That like as the bloudie

Lambe did signifie that Christ should suffer, eue so the bread which is without blood, witnesseth that Christ who is the bread of life, is alreadie baked vpon the Crosse and hath suffered, & made the fod of all beleeuers. Wherefoze that night was woorthy to bee obserued and celebrated, and that last supper is full of mysteries. For wee commonly most of all account of the words & deedes of our dearest friendes which they vse a little befoze their death. Wherefoze as all Christs doings are beloued and precious vnto vs, so ought this his last supper to bee most deerey beloued and precious in our sight.

The supper consisteth of the word and manner, promise and ceremonie. The word is this, that Christ is preached to haue bene giuen vp to death for our sinnes, and that hee shedde his blood for the remission of our sinnes. Promise is made vnto all that beleue, that their offences shalbe forgiven.

The same thing is also exprest by the manner. The manner is diligently set downe in writing by Saint Matthew, Marke, and Luke, whome Saint Paul following, hath nothing at all varied from them. The wordes therefore (deerey beloued) as they bee gathered out of these foure into one text, I will recite vnto you. The same night in the evening wherein hee was betrayed, the Lorde came with the twelue, and when it was time hee satte downe, and the twelue with him. And while they were eating, Iesus tooke bread and when he had giuen thanks, he brake it, and gaue it vnto his disciples, saying: Take and eate, this is my bodie which is giuen for you (or broken.) Doe this in the remembrance of mee. Likewise taking the cup (after he had supped) hee gaue thanks

and

VWho is the
author of
the supper.

VWhereof
consisteth

VWhen the
supper was
instituted.

The word
of the sup-
per.

and deliuered it vnto them, saying : Take ye this, and diuide it among you, drinke ye all thereof. And they dranke all thereof. And he said vnto them, this is my blood, which is of the new testament, which is shed for manie, for the remission of their sins. This cup is the new testament in my blood (which is shed for you.) This do as oft as you shall drinke it, in the remembrance of me. Verily I say vnto you, that I will not drinke hencefoorth of the fruit of the vine, vntill that day come that I drinke it new with you in my fathers kingdome. These are word for word the solempne and most holie words of the Lord spoken at his last supper.

The high bishop of the catholike church Christ our Lord, celebrated his supper with his disciples in like sort, as we haue now seen and heard, without al pompe, simply, plainly, and sparingly. He tooke away the ouer-busie ceremonie of the lawe, appointing another verie easie to be gotten, and nothing sumptuous. Most things appertaining to the lawe were troublesome, and all belonging to the Gospell easie and nothing sumptuous. The Lord sitteth downe with his twelue disciples. Whereby we learne, that first of all there must a companie be gathered together, which must celebrate the Supper. In his assemblie these things doth the Lord. First of all he preacheth most diligently vnto his disciples, of those things especially which concerne the mysterie of his passion, and of our redemption. But wheresoeuer is the preaching and hearing of the word of God or of the Gospell of Christ, there are also groanings and bowes or prayers of the faithfull: wherfore they that intend to celebrate the supper of the Lord befoze al thing,

according to the example and institution of the high bishop Christ our Lord, they do most diligently hear the preaching of the Gospell, and also pray most earnestly. Afterward he tooke bread, and the Lord blessed it, & brake it, mozeouer, he gaue vnto his disciples and bad them eat. Anon he parted the Cup among them, commanding them al to drinke therof. And therupon he plainly and exprestly commanded saying : Do this : to wit, as you haue seene me do. Wherfore the disciples did eate the bread, and drank al of the cup. Wherfore they that celebrate the Lords supper lawfully, do one vnto another breake, distribute, and eate the Lords bread which they receiue at the hands of Christs ministers: and likewise distribute and drinke all of the Lords cup, which they receiue at the hands of Christs ministers. And like as the high bishop Christ bad the doe it in remembrance of him, so they that celebrate the Lordes supper, remember the death of Christ, and al his benefits. Mozeouer as the Lord hath gone befoze vs in his example in giuing thanks to God the Father : so likewise doe the faithfull make an end with this holie mysterie with giuing of thanks, praising his godnesse and mercie, because he is god, and his mercie indureth for euer. This is the most simple and best manner of the Lords supper, which the Apostles receiuing of Christ, deliuered to be obserued of al nations. Wherfore, when this question is asked, Whether it be lawfull to say after another rite or manner, Whether it be lawfull to adde or diminish any thing from the maner left and deliuered, or to change any thing therein, Whether the supper of the Lord ought onely to be celebrated, after the maner already deliuered, and

Whether it be lawfull to adde any thing to the rite, &c.

not after any other: There is no small follie and rashnesse, yea rather great vngodlinesse, therein betwraied. For to what end serueth the most simple, most plaine, best, and perfectest forme of the Supper deliuered of the Lord himselfe, and receiued of his Apostles, if we deuise another? Who I pray you shall deliuer a better than the Sonne of God himselfe, the high Priest of the catholike Church hath already deliuered? Or who (I beseech you) that is well in his wits shall either adde or diminish any thing to the ordinance of God? Who dare be so bold as to change that which is deliuered by the euerlasting wisdom of God? All the sayings and doings of Christ are most perfect: Therefore the forme also of the Lords Supper, is a most perfect forme of a right singular and excellent ordinance or institution. The rites or ceremonies of celebrating the Sacraments of the olde Testament were most perfect, so deliuered from the first institution of them, that nothing was added to them nor taken from them, by such as were religious, no not many yeres after.

For Ezechias the king celebrated the passeouer, so likewise did Josias celebrate the same, but not after anie other rite or maner than was deliuered from Moses. The fathers circumcised their infants, but not after anie other maner, nor anie other rite than was first instituted. In times past who so had not sacrificed in the same place and according to the same maner which God commanded by Moses, was by the law accused of murder. Nadab and Abihu are smitten with lightning from heauen, for bringing strange fire into the Tabernacle. Oza is smitten with sudden death, for that the arke of the Lord of hosts was not handled in

such sort as was by the law commanded. And therefore that maner of celebrating the Lords Supper, as it was by the Lord instituted & deliuered to the Church by the Apostles, is to be obserued with great religion: vnlesse we will belæue that the institutions and maners of celebrating our sacraments are moze vnperfect than theirs of olde time: & that God the father doth now aduaies lesse regard the prophanation, or the religious obseruation of his sons institutions, than these of Moses & the fathers in old time. But Paul the vessel of election, knowing Christs institution to be most perfect, and that the same ought to be kept still in the Church simply and without any addition, saith to the Corinthians. I receiued that of the Lord, which I haue also deliuered vnto you. For he thought it an heinous offence to deliuer any other thing to the Church than that which he had receiued of the Lord. Let vs therefore with great religion hold that fast which is deliuered vnto vs by the Lord and the Apostles. But the Apostle deliuered none other thing to the Corinthians, yea manie yeres after the Lords ascension into heauen than that which was faithfully set downe vnto vs in writing by the holy Apostles and Euangelists, S. Mattheu, Marke, and Luke. Certainly it is well knowen, how that certaine hundred yeres after the death of the Apostles, this simple maner of celebrating the Lords supper was held in the Church.

For the pastor or minister of the Church, after that he had preached the Gospell, and giuen publike thanks vnto God in open prayer, then came hee forth into the midst of the holy assemblie. Before the face of the people stood a table furnished with bread & wine, behinde the which the minister stand-

1. Cor. II.

How in old time it hath been celebrated in the Church.

Leuit. 17.
Leuit. 10.
2. Sam. 9.
Num. 5.

ding blessed the people saying. The Lord be with you. The people answered: And with thy spirit. Then replied the minister, Lift vp your hartes, admonishing the congregation, that the holie mysteries shal be celebrated, & therefore that they must lift vp their minds from visible things vnto inuisible. The people answered: We lift the vp vnto the Lord. Afterwards exhorting the whole companie to giue thanks, he cried aloud: Let vs giue thanks vnto the Lord our God. The Congregation answered: It is meete and right so to doe. Then proceeded the minister saying: It is verie meete and right our bounden dutie, & behoueful for vs (turning himselfe then to the Lord) That we giue thanks alwaies, and in all places vnto thee, Lord holy father almighty & euerlasting God, through Christ our lord: who the day before that he suffered his passion, toke bread, gaue thanks, brake it, and gaue it to his disciples, with the residue as followeth in the gospel. These things being repeated out of the gospel, the minister proceeded further, saying: Let vs pray, being admonished by wholsome precepts, and instructed by diuine institution, we are imboldened to say: Our father which art in heauen, &c. After the rehearfall of the holie mysteries, the people receiued the holy mysteries and did communicate togither, and after they had giuen thanks and praised God they were dismissed. And of this forme there remaine certain footsteps in the writings of the ancient fathers to be seene, to wit, in S. Cyprian, S. Augustine, and others.

But consequently in latter times the praier, blessings, and the ceremonies grew to be very great. Moreover, Christs institution was changed,

and turned into a strange vse, and in fine the masse was patcht togither, in which appereth but small antiquitie. But touching these matters I haue intreated very largely in another place, & you your selues are very well seene in this point: we which defend & hold that the institution of our Lord Christ which is deliuered vnto vs by the Apostles is most pure and perfect, do nothing regard, neither what any man, nor at what time anie bishop hath added this or that to the holy rite, or else hath taken awaie or changed: but rather what he, who is before & aboue al, did first himself, and commanded to be done. If the authoritie of him that did institute, if learning & holines, if antiquitie may be of force, then the victorie is ours, who haue Christ on our side with the best chosen companie of the Apostles, for fro these we haue what we celebrate, and that which we hold, that all godlie men ought to celebrate. But why the Lord instituted this mystery vnder the form of bread and wine, it is euident. For bread comforteth, & wine maketh glad the hart of man, which I also touched where I intreated of the proposition & agrément of the sacraments. Moreover our fathers in the figure of Hanna, did eat bread which rained downe from heauen. Also in their sacrifices gratulatory & of thanks giuing, and in their drinke offerings they vsed bread and wine. But there hath sprung a great contentio concerning the substance of the Lords supper, some holding opinion that it ought to be celebrated with vnleuened bread, & others with such as is leuened. But among our forefathers of olde, there was about these no such cōtention: for the Church vsed both indifferently as them pleased. It may seeme that at the first supper the Lord vsed vnleuened

Why it was instituted in the forme of bread and wine.

Whether the bread ought to be leuened or vnleuened.

bread at the table, according to the ancient manner of celebrating the pascheuer. Whereupon many churches vsed unleuened bread, who notwithstanding condemned not them of heresse which vsed leuened bread. The Pope and his adherents, conceiuing no small displeasure hereat, hath deeply accursed the Graeke church for so trifling a matter. But the Artotyrites were vpon some iustt cause condemned by the ancient fathers, of whom Epiphanius maketh mention betwæne the Pepuzianes, and the Priscillianes, setting bread and chæse vpon the table in their celebrating contrarie to Christs institution.

It is furthermoze disputed vpon, whether vnmingled wine or delayed with water, is by the faithfull to be vsed at the supper. Cyprian the martyr holdeth opinion, that in this misterie the wine ought not to be vnmingled but delayed with water, and so to be offered, that is to say, dronken by the faithful. For thus he hath witten, Because Christ hath borne vs all, who also bare our sins, we may perceiue that in the water the people is to be vnderstood: in the wine the blood of Christ is to be vnderstood. For when water is mingled with the wine in the cup, the people is vnited vnto Christ, & the multitude of the beleeuers is coupled and ioined vnto him in whom they beleueed. And thus in blessing the Lords cup, onelic water may not be offered, neither in like sort may wine onely. For if any man offer onely wine, the blood of Christ beginneth to be without vs: but if it be water onely, then doth the multitude begin to be without Christ. But when they are both mingled together, and are ioined with a confused mixture betwixt them, then is there

an heauenly and spiritual sacrament wrought. By these wordes truely doth S. Cyprian shewe vnto vs a good misterie: but why do we seeke to be wiser then Christ, and to mingle together moze misteries then we haue receiued of him? The holie Scripture maketh mention of no water, but rather repositeth that the Lorde vsed naught else but mere wine. For the Lorde saith: Verilie I saie vnto you, that hencefoorth I will drinke no more of the fruit of the vine. For he plainly saide not the wine but the fruite of the vine, that herein we shoulde make no manner of mingling. But what if that holie martyr of GAD himselfe Saint Cyprian, hath laboured by all the meanes he might, to shewe that that onelic is to be followed of the faithfull in celebrating of the Lodes Supper, which they haue receiued of our Lorde Christ himselfe? And forasmuch as that testimonie doth make much to all this our treatise, concerning Christs supper to be celebrated according to the wordes of the Gospell, I will recite it worde for worde out of the second epistle of the third booke of his epistles. We must not (saith he) depart in any respecte from the doctrine of the Gospel, and those things that our master taught & did him selfe, the scholers also ought to obserue and do. The blessed Apostle in another place speaketh moze constantly and stoutly, saying, I maruell that you are so soone changed from him that called you to grace, vnto another gospel: which is nothing els, but there be some that trouble you & go about to overthrow the gospel of Christ. Howbeit if we our selues or an angel from heauen, do preach vnto you any other thing then that we haue taught, let him be accursed.

In celebrating the supper nothing to be followed but that which we haue receiued of Christ.

As I haue said before so saie I now againe, if anie man preach anie other thing vnto you than that which you haue receiued, let him be accursed.

Since therfore, neither the Apostle himselte, neither an Angell from heauen can preach or teach otherwise thā Christ himselte once hath taught, and his Apostles haue preached, I much maruel frō whence this custome hath growne, that contrarie to the doctrine of the Gospel and the Apostles, in som places water is offered in the Lords Cup, which being taken alone cannot expresse the Lords blood.

And againe, there is no cause, dear lye beloued brother, that anie man should thinke that the custome of certaine men is to be followed, if there be anie that heretofore haue supposed that water alone is to be offered in the Lords Cup. For it must be demanded of them whome they haue followed herein.

For if in the sacrifice which is Christ none is to be followed but Christ, doubtles then ought we to harken vnto, and to doe after that which Christ hath done and commanded to be done, since he himselte saith in his Gospel: If you do that which I command you to doe, I will call you no longer seruants but friends. And that Christ alone should be heard, the Father himselte also witnesseth from heauen, saying: This is my welbeloued sonne in whome I haue delight: heare him. Wherefore, if onely Christ is to be heard, we ought not to regard what anie other before vs haue thought meet for vs to doe, but what Christ did first who is before al other. Neither ought we in anie case to follow the custome of men, but the truth of God, considering what the Lord speaketh by the prophet Esaię, saying: They worship

me in vaine, teaching the commandements and doctrine of men. And againe the Lord repeating the selfe same words in the Gospell, saith: Ye set Gods commandements aside to establish your owne traditions. And in another place he saith: Hee that shall breake anie one of the least of these commandements, and shall on this sort teach men shall be accounted least in the kingdome of heauen. But if it be not lawfull to breake the least of the conuandements of God, how much moze heinous is it, to breake things so great, so weightie, & so much belonging to the Lords passion, and the Sacrament of our redemption, or else to change it into anie other order by mans traditions, than is instituted by God: And so forth as followeth. There is no man can denie, but that these things are of authoritie euen against the author himselte. For neither by the scriptures, nor by the example of Christ can it be proued, that water was mingled with the wine at the supper.

As for the authorities and testimonies which the author alledgeth, euerie man may perceiue how little they make to the purpose, yea that they be wrested from their natural meaning. The gospell plainly pronounceth, that the Lord drank of the fruit of the wine vnto his disciples. And as often as Paul maketh mention of the cup, yet teacheth he in no place that water was mingled with the wine, or that it ought to be mingled with it. Wherefore, these watermen, that is to saie, they that vse water onely, in celebrating the Lords supper, are iustly condemned: such as the Martionites and Tatians were. Howbeit it is an indifferent matter, whether you vse red wine or white in the supper.

of both
kinds to be
giuen and
receiued in
the supper.

Againe, why did not the Lord delineer the Sacrament of the Supper vnto vs vnder one forme of bread, or wine onely, but rather vnder both kindes? The doctozs of the Church by one cōsent suppose this to be the cause, for that he would signifie or rather testify vnto vs that he toke both soule and flesh vpon him, and gaue the same for vs, & also hath deliuered our souls and flesh from euerlasting destruction. For although there be twokinds, yet doe they make but one sacrament, and they may not be separated. Neither is their opinion of iudgement to be allowed of, who of their owne priuase, or rather sacrilegious authoritie, do corrupt the institution of Christs offering to the lay people which doe communicate, the one kinde onely of bread, and granting to Priests both kindes, and so challenging both kinds to themselues onely. But Paule the Apostle receiued the authoritie from the Lord himselfe, to admit all the faithfull people of Christ vnto the Lords cup: and therefore let these bold fellows consider from whome they haue receiued conuauement to put backe the Laitie, and to forbid them the cuppe, which by the Lord our God is granted vnto them. For Christ in plaine wordes, and as it were by the spirite of prophesie, foreseeing what shoulde come to passe in the church, said not of the bread, Eate ye all of this: But when he toke the cup he added, Drinke yee all of this. Saint Marke also adioineth hereunto not without deepe iudgement, And they dranke all thereof. Hereunto also appertaineth that which the Lord speaketh in Saint Luke: Take this and diuide it among you. S. Paule the Apostle hauing a speciall regarde vnto this excellent and plaine insti-

tution of Christ, thre or fouer times ioineth the cup to the bread, saying: As often as you shall eate of this bread, and drinke of this cup, you shal expresse the Lords death. Again, Whosoeuer eateth of this bread, or drinketh of the Lords cup vnwoorthily, he shall be guiltie of the bodie and blood of the Lord. And againe he saith: Let a man examine himself, and then let him eate of the bread, and drinke of the cup. Againe, Who so eateth and drinketh vnwoorthily, &c. These testimonies are manifold, and woorthie absolutely to be believed, and vnto which all traditions of all men whatsoeuer, shoulde giue place. The Lord hath instituted the cup of the supper vnto all the faithfull: wherefore the Apostles exhibited the same vnto all the faithfull. For if the sacrament of the blood of Christ were giuen to the Apostles only, surely then the thing it selfe, to wit, the remission of sinnes which is obtained through Christs blood, belongeth onelie to the Apostles. Howbeit the Lord saith plainly, This is the blood of the new Testament, which is shed for manie, for the remission of sinnes.

It is also in other places of the scripture manifestly set down, that Christs blood was shed for the remission of the sinnes of all the faithfull. Wherefore, if the Laitie be capable of the thing, how much moze of the signe? Now if our aduersaries proceed further & saie, that the Apostles only sate at the supper (who represented the figure of the priests) and that the vse of the cup was granted vnto them onelie, and not to be granted vnto other, but to such onely as were present at the first supper: then do we demand of them by what authoritie they giue the Lords bread to the Laitie, or by what right they doe

doe admit simple Women vnto the Lords Supper : Since it is manifest that neither the one nor the other (according vnto their speaking in this matter) late at the Lords table. And in this point they being taken tardie, can go no further. But they obiekt the danger of the cup, which if it be given vnto all without exception, it would come to passe through the follie and negligence of men, there might some great offence be committed in letting it fall, or polving it on the floze. As who should saie, the eternall pꝛouidence hath not foꝛeſeene ſo great an offence, which these wise men doe well perceiue now at length in the end of the world, and do amend that, wherein the Sonne of God did amisse.

For they crie out, that one kinde is ynough for the laic people, soasmuch as by a necessarie coherence it followeth, that where the bodie of Christ is, there is his blood also : and thus must it then follow, that the one kind is instituted in vaine. But the Lorde distinctly first offered the bread, and afterward the cup : and the Lorde instituted nothing in vaine : therefore both kinds, since the Lord hath so commanded, ought to be parted among all the faithfull : which as many as haue read the writings of the ancient fathers, will reposit was obserued euer before euen almost vnto the time of the councill of Constance. Of whom manie haue not bene afraide to saie, that the diuiding of this sacrament after this manner, coulde not be done without sacrilege.

The matter & substance of the supper being declared, there is lightly some question moued concerning the forme or of the consecration of the bread and wine. But soasmuch as I haue in-

treated herof in the generall consideration of the sacraments, there is no cause why I should with lothsomnes to the hearers, repeate the selfe-same thing again. We do not acknowledge anie transubstantiation to be made by force of words or characters : but wee affirme that the bread and wine remaine as they are in their owne substances, but that there is added vnto them the institution, will, and word of Christ, and so become a sacrament, and so differ much from common breade and wine, as we haue saide in place conuenient.

Consequently insueth the question touching this point. Who should administer the Supper : that is to say, Whether any one of the congregation ought to be chiefe in the celebrating of the Supper : then, Who the same should be : Surelie the thing it selfe requireth, and nature also commandeth, that euerie thing be done decently and in god order : and religion requireth that all things appertaining to the Supper be done according to Christs example. But hee was the chiefe dealer in the Supper : And he likewise hath appointed ministers of the Church, by whome hee will haue the Sacraments to be administered.

Wherefore, like as euerie man doth not baptise, but the lawfull minister of the Church : so appertaineth it not vnto euerie man to prepare and minister the holie Supper, but to the minister which is ordained by GOD. Heer in now we dispꝛoue the papistical doctrine which alloweth of private Masses, and teacheth that the Vicke offereth by the bodie and blood of our Lord for the standers by, and that by the Masse he applicth the merit of redemption vnto them that with deuo-

Whether there must be one chief dealer in the action of the supper.

Of the consecration of the bread and wine.

tion come to that Sacrifice. For as there is no one worde of the Lorde extant that commaundeth the priests to sacrifice, or priuately to apply the supper for others, or that promisseth any thing vnto them that stande by and loke on it, for he saith, Doe this, eate yee and drinke yee all in the remembrance of me: he saith not, Loke vpon the Priestes onelie while they be eating and drinke for you: so Christ is not bodilie present in the bread and wine: he is ioyned vnto our harts, and mindes by his spirit, for it were of none effect that he remained in the breade. And if he were present there in dede, yet coulde hee not be sacrificed, both for that he hath offered by himselfe once vpon the crosse, neither can the most worthy and onelie begotten Sonne of God be offered by againe to God the Father by a sinfull man: as also for that there is no neede for him to offer againe. For Saint Paule saith, Christ being one onely sacrifice offered vp for sinne sitteth for euer at the right hande of God, looking for that which is yet to come, vntill his enimies bee made his foote-stoole. For by one oblation hee hath made them for euer perfect, that are sanctified. And againe hee saith: Whereas is full remission of sinnes, there is no more oblation for sinne. But we haue full remission of sinne by the death which Christ once suffered. Therefore there is no sacrifice in the church for sinne. And in dede the church doth celebrate the memoriall of the sacrifice which was once perfectly finished vpon the crosse, but the church doth not offer by sacrifice any more, either with bloude or without bloud.

Praise and thanksgiuing are a most acceptable sacrifice to the Lord:

the same the minister offereth not for others, but with others. Here note therefore we ascribe none other thing to the minister, but the ministerie, that hee be the president or chiefe dealer to recite the prayers in the celebration of the Supper, and after the holie prelection, and the pronouncing of the solemne wordes, let him, after the example of Christ, begin to breake the Lorders breade, and distribute his cup, and let him receiue also the Sacrament for himselfe, as the other faithfull people doe, as companion of the faith, and when the communion is done, let him ende the holie action with thancksgiuing, and some holie exhortation. Concerning the place where the Supper is to be celebrated, I finde no contention hath bene amongst the most ancient ministers of the Church. It is read how that our Lorde Iesus vsed the hall of a certain priuate mans house. And also the Apostle Paule both preached and brake breade at Troas, in a certaine dining place. The auncient Church which insued immediatelic after the death of the Apostles, almost vnto the time of Constantine the great, had none or verie fewe large and publique Churches. For it was scarce lawfull or safe in so troublesome a time, for the Christians to creepe abroad. In the meane time they vsed verie honest places, in the which they met togither in holie assemblies, hauing places of prayer. At this present there seemeth no place to be more worthy or more commodious to celebrate the holie Supper in, than that which is appoynted for doctrine and prayer.

For so haue we learned of Saint Paule 1. Cor. chap. 11. Howbeit, if tyrannicall power will not suffer vs to

Of the place where the supper is to be celebrated.

Acts. 20.

to haue a Church, what shall let vs, but that we may reuerently celebratē the Supper in honett p̄uate houses?

Touching the holie instrumentes belonging to the Supper, the matter also requireth to speake some thing in this place. In the time that the Apostles liued, they supped at tables set forth and furnished for the purpose: they knewe no fixed altars builded of stone, which are moze fit to make fire vpon, and to burne beastes on for a Sacrifice. A remouing table agreeth better with the example of Christ. Notwithstanding we condemne notwithstanding altars: so that they serue onely to the lawfull vse of the Supper. Saint Paul in the 1. to the Corinthians calleth the altars of Ethnicks, tables, so that we neede not to meruaile, the ancient fathers termed our tables, altars. For it is an easie matter to fall from the one to the other: and it shoulde seeme that they alluded vnto the onely altar of the Tabernacle of God.

In olde time the tables were covered with some faire cloath, with some linnen table-cloath, or towell. From whence perhaps were borrowed those things which are called cozpouals. As for that outwarde brauerie and woꝛldlie trimming, it was not then vsed on the altars of Christians. We reade how it is forbidden by the lawe, that there must no altar be builded of heluen stone: by which promise, all rest and brauerie in religion is forbidden.

Thus it is manifest, that in the ancient times there were no precious nor costlie vessels vsed at the supper. For like as Christ and the Apostles taught that frugalitie shoulde be vsed in all places, condemning superfluity, and beating into vs the contēpt of

gold and siluer: so in those holy miseries they haue not ouerthrowne that doctrine of theirs, or giuen occasion of excess. After long persecution, when peace was restozed to the church, then began the custome to celebratē in the church with vessels of golde and siluer. But then also there were some that brought the same againe to his olde frugality and simplicitie. Chrysostom cried out (as I haue also declared in another place) that in receiuing the lords Supper, we ought to haue golden mindes, and not golden vessels. And Saint Ambrose saith, The Sacraments requireth not gold, neither are those things pleasant in golde, which are not bought with gold. The ornaments of the Sacraments is the redemption of captiues. Saint Hierome commendes Saint Exuperius bishop of Toledo, who carried the Lords bodie in a basket of wicker, and the blood in a glasse, and had expelled couetousnes out of the Church. And truely that canon of the Triburean Councell which is yet ertant in the popes decrees, forbidding that no priest shoulde minister this holie miserie in wooden vessels: doth pꝛoue sufficiently that certein churches moze than eight hundred yeres since Christs passion, vsed to drinke the blood of Christ in wooden vessels: wherfore wooden cups in the Supper be of all most ancient. Bonifacius the archbishop (which example although I haue alleadged elsewhere, yet am I enforced to repeat it here againe, for that it agreeth so fitlie with this present matter) being asked long since, whether it were lawfull to minister the sacraments in vessels of wood: answered: In olde times (saith he) golden priests vsed wooddē cups: but now cōtrariwise, wooden priests vse golden cups. But if any man bying

Of the Lords
altar or table

Of vessels
belonging to
the Lords
supper.

bing vessels made of any other stuffe without excesse and superstition, I would not greatly strive with him, so that he will also acknowledge, that they do not offend which use the wooden. For as touching the forme and matter of the cups, are free and lawfull for the faithfull church to use.

Moreover, it is evident that the Lord in the first Supper, yea and the Apostles also in celebrating the same Supper, used their owne usuall and decent apparell. And therefore it is not disagreeable from the first institution if the minister come vnto the Lordes table covered with his owne garment, so that it be comelie and honest. Surely the communicantes do weare on them their owne usuall apparell. We must take heed then that there creepe in no superstition. Our forefathers as it seemed, did weare a cloake cast ouer their common garments: which they did not after the example of Christ or the Apostles, but according to mans tradition. At the length that stuffe which is used at this day was taken vp according to the imitation of the priests garment of the olde law, & appointed to be wozone by the ministers that would celebrate the Supper. Neither doth Innocencius the 3. of that name, dissemble this matter in the 4. Chap. and 4. booke of his work, *De Sac. altar. mysterio*. As for vs we haue learned of late, that all Leuiticall matters are not onely put aside, but not to be brought againe into the Church by anie. For as much therefore as we remaine in the light of the Gospell, and not in the shadow of the lawe, we doe vpon god cause reiect that Leuiticall Passing apparell.

I haue also declared in an other place, that it hath bene the maner in

olde time, that euery nation hath used their owne natiue, and bulgar tongue in ministring the sacraments. Of the gestures which the ministers do use in celebrating the Lords Supper, we can say none other thing out of the gospel, than what we haue learned, The Lord tooke the breade, blessed it, brake it, distributed it, &c. If the minister do follow these things he needs not to be carefull of other gestures.

Those which at this day are by the inuention of men receiued into the celebration of the masse, are so far off from giuing any maiestie to the mysteries, that they bring them rather the more into contempt. I wil say nothing else that may seeme more gracious.

The matter is indifferent whether the Church take the Supper sitting downe or going to the table: whether a man take the holie mysteries in his owne hande, or receiue it into his mouth at the hands of him that ministrereth. It is most agreeable with the first simplicitie and institution of the Supper, to sit and to receiue the sacraments in a mans owne hands of him that ministrereth, & after wards to break it, eate it, and to diuide it vnto others. For as the Lord sat at table with his disciples; so he reached forth the mysteries, saing: Take and diuide it among you. Moreover, as there is more quietnes and lesse stir in sitting at the Supper, whiles the ministers carie the holy mysteries about the congregation: so it is well knowne by histories of antiquitie, that the Sacrament hath bene deliuered into the hands of the communicants.

It is mere superstition and repugnant to the doctrine of the Apostles, to scrape the hands of the lay people that haue touched the holie Sacrament of the

Of taking it
in the hands.

What garment is to be worn at the supper.

Looke more of this matter in epist. added at the end of this booke.

What tongue is to be used.

the Supper. Why do they not also by the same law scrape the lips, tongue, and iawes of the communicants? Of these things before handled springeth another question, What is to be thought of the remnantes and leavings of the Lordes Supper, and whether there ought any part of it to be reserved, and whether that which is reserved ought to be adored: This question seemeth to haue no godlines at all in it, but to be altogether superstitious and verie hurtfull. For who knoweth not that bread and wine out of the holie and lawfull vse appointed, are not a sacrament? Shall we procede to demaund with these Sophisters, what that is which the mouse gnaweth, when he gnaweth the Lordes bread?

These questions are most unworthy to be demanded and to be raked by in holy obliuion. Touching the shutting vp of the Sacrament, the Lord teacheth vs not one worde in the Gospell, much lesse of worshipping it. Take (saith he) eat, & diuide it among you. He saith not, Lay it by and worship it. For the true worshippers worship the father in spirit & truth. Moreover we read how the Lord hath plainly saide in the Gospell: If they say vnto you behold where he is in the desert, go not forth: behold where he is in the innermost parts of the house, do not beleue.

He setteth downe the cause of this his commandement, For like as the lightning goeth soorth of the East, & appeereth in the West, so shall the comming of the Sonne of man be.

The comming againe of the sonne of man saith he, shall be glorious and not obscure, neither shall he com againe but to iudge both the quicke and the dead. And therefore Saint Paule the Apostle teaching vs true religion, wil-

leth vs to worship Christ, not vpon the earth, but with our munde lifted vnto heauen, where he sitteth at the right hand of his father. And who will be so frantique, I beseech you to worship the holie signe for the holie thing it self: it appeereth by the decrees made of late, that these things were inuented by mans deuise. For it is certaine, that the feast of Christs bodie, commonly called *Corpus Christi*, was instituted but of late yéars vnder pope Urbane, in the yéare of our Lord 1264. as it may appere in Clement the 3. book, title 16. the Chapter beginning, *Si Dominum*.

It remaineth, that we discusse the question concerning the time of celebrating the Lordes Supper, and what season is meetest for the same, the morning or euening: whether we ought to Sup together, whether we must receiue it fasting or when we haue dined: also how often we must celebrate the Supper, once, or often, or seldome: It is euidentlie enough knowne, that Christ sate downe at the table with his Disciples in the euening, but it followeth not herof, that the Supper cannot be rightly celebrated at any other time but at euening.

The Lord vpon occasion of the feast of the Pascheouer, and because he shoulde be betrayed that night, did both eate the Supper that euening with his Disciples, and instituted also the supper for vs. Notwithstanding he lef the libertie to remoue this mysterie vnto the morning: for that when we be sober, then are we most meete to deale in all matters, specially in religion, for which we be then fitter, than when our bellies be full of god chere. Wherefore this banquet requireth fasting and emptie guests: but

What time to be celebrated.

The remnantes of the Supper.

Whether to be shut vp and adored.

but yet not so fasting, that a man may not take of somewhat afore-hand for his healthes sake. For Saint Paule saith: If any man be hungrie let him eate at home. The same Apostle also will not haue anie other feast to be receiued together with the Lords my-
sticall Supper. And therefore we saie, that we ought not to receiue that with other meate.

Tertullian writeth that Ch�istians haue vsed oftentimes to eat other meat with it: which kind of Supper, as he writeth, was called *agapm*, that is to saie, mutual loue or charitie, bo-
rowing the name from loue: for that there the poore were refreshed with the feasting of the richer sort. Howbe-
it prouision of meat, drinke, and other necessaries, might well ynough be made for them without the church. Paul wil not permit that in one place both publike feasts should be made, & also the mysticall supper of the Lorde celebrated.

Furthermoze, how many times in a yere the faithfull ought to receiue this Sacrament of the Lords supper, the Apostles haue giuen forth no com-
mandement, but haue left it indiffe-
rent vnto euerie churches discretion.

For what is moze plaine than that which Saint Paule hath said? As of-
ten as you shall eat of this bread and drinke of this cup, you shall declare the Lords death vntill he come. For the Lord (as the same Apostle setteth it downe) first commanding, said: Do this as oft as you shal drinke it in remembrance of me. Howbeit, let no man thinke that the celebration of the Lords supper is left so freely vnto him, that he neede neuer to receiue it. For that were no lawfull libertie, but most vnlawfull licentiousnes. They that ce-
lebrate the supper of the Lord vpon

certaine and ordinarie times of the yere would not haue it brought into contempt or loathed by reason of the daily frequenting. For they haue som consideration of their owne people, and they would haue the supper to be celebrated worthily, and that the peo-
ple may haue a desire vnto it. But they that celebrate it verie oft, they suppose it an vnnecete thing, that god things by often frequenting them, should be despised: for the better the thing is, the offener, saie they, it is to be vsed. Both these sorts desire to serue the Lord, and would haue that to be done to great and good effect, which the Lord hath left free. Betwē these if S. Augustine be made vmpier and Iudge, doubtles he would pronounce none other iudgment than that which he hath already pronounced of the same cause writing vnto Ianuarius, and saying: He shall best decide this strife betweene them, who so adu-
sed them especially to abide in the peace of Christ, and that euerie man do that which according to his faith hee is perswaded to be good and godlie. For neither of them disho-
noreth the bodie and blood of our Lord. Onely that meate must not be contemned.

Now for whom this holie supper is instituted, and to whom it is to be ministrēd, we haue also to consider. It seemeth that it is instituted and to be giuen vnto all faithfull Ch�istian people, of what sexe soeuer, men & wo-
men, high and low. Wherefoze so great a mysterie is not to be cast vnto swine and dogs to be contemned and troden vnder foote.

Before it be ministrēd all men are earnestly & effectually to be admonish-
ed, vnto whom this meate appertai-
neth, namely to the that acknowledge
their

For whom
the supper
is instituted.

How often
to be cele-
brated.

their sins that are soꝛy foꝛ their faults, and beleue in Chꝛist : All are to bee admonished, that euerie man discending into himselfe, doe pꝛoue himselfe, and afterwarde so eate of this holie bꝛeade, and dꝛinke of this holie dꝛinke, that he eate not and dꝛink not thereof vnworthily vnto his condemnation. But after this seuerer admonition, if any appꝛoch vnto the table and sit downe, and by their sitting downe do as it were openly pꝛofesse, both that they are, and also desire to remaine true worshippers of Chꝛist, by whom they trust to haue remission of their sinnes, surerlie such are not to be put backe by the ministers, neither are the holie mysteries to be denied them. Foꝛ the Loꝛd himself who is the searcher of hartes, seuererlie, diligently, plainly, and in many words in his last supper, befoꝛe he distributed the mysteries, admonished Judas being an hypocrite, a thèse, a traitoꝛ, a murderer, yea a parricide, a blasphemer, and a foꝛsaker of his maister, but being admonished, when notwithstanding he departed not from the table but taried among the saints, the Loꝛde did not violently put him away, noꝛ bad him openly to depart, neither withheld he the Loꝛdes bꝛeade frõ him, but gaue it vnto him as he did vnto others, although he knewe assuredly what he was. Which thing the ministers of the church do not alwaies so certaineley knowe of them that sit downe at the table. Neither did the Loꝛd offend any whit at al in so doing, neither did he call that which was holie to the dogs. Foꝛ the Loꝛde warned him diligently of al matters, whereof he was to be warned, and he hearing & vnderstanding them all remaineth notwithstanding among the saintes, vnto himselfe foꝛ one of the faithfull

not foꝛ an hog, and as one of the faithfull taketh part of the bꝛeade and of the cup. By which hypocritie notwithstanding he pꝛouoked the heuy iudgement of God against him, euen as also at this daie this holie meate and this holie dꝛinke turneth to the destruction both of the bodie and soule, of all hypocrites. Neither did the pꝛesence of the hypocrite at the Loꝛds supper defile the other faithfull disciples of Chꝛist which sat at the table : like as neither at this day are the faithfull polluted, although they see many hypocrites sit down at the table with them. Foꝛ they sup not with them as with hypocrites, but as it were with the faithfull. In the mean while the hypocrite hurteth himselfe & not others, he falleth and perissheth to his owne destruction, he eateth & dꝛinketh his owne damnation, but the faithfull liueth by his owne faith : of which thing we haue intreated in other sermons. And although that infantes are reputed to be of the Church, and in the number of the faithfull, yet are they not capable of the supper. In this point the ancient fathers shamefullie erred : which I haue also noted in the sermon of Baptisme. Infantes are not deprived of euerlasting life, although they depart out of this woꝛlde without receiuing this mysticall meate. This was instituted foꝛ them that are of lawfull yeres and not foꝛ Infantes. Let a man examine himselfe (saith the Apostle) and let him so eate of the bꝛeade and drinke of the cup. And the Loꝛde saith, Doe this in the remembraunce of mee. And againe, Shewe foorth the Lords death vntill he come.

All which sayengs take place in people of lawfull yeres, not in Infantes. Our childzen must be diligentlie instructed

The Supper was not instituted for Infantes.

Aructed from their infancie, that they may rightly vnderstande those mysteries, and frequent them, which things the Lozde commanded the children of Israell, saieing: If your children shal saie vnto you, What maner of worshipping is this? you shall answer: It is the sacrifice of the Lords Passeouer, who passed ouer the houses of the children of Israell when he strooke the Ægyptians, and deliuered our houses. Surelie we must not shew our selues to be moze slacke in inforiming our children, than they were, since we haue receiued a moze noble benefite than they haue.

Of like nature vnto this question are these other: Whether the Supper be to be celebrated priuately for euerie cause or necessitie? Whether it be to be carried vnto the Sicke, and those that keepe their beddes? Whether it be to be applied to the deade, that is to saie, to be offered for the deade, to obtaine rest for them? Touching these matters, I knowe what is commonly saide and done. Where happeneth some pestilence, famine, warre or tempest, and by and by the Supper is commaunded to be celebrated, that as it were by this sacrifice the present calamitie may be taken away. Again, there is one sicke, another perissheth with hunger, and afflicted for want of all manner necessities the same requireth of the priest to haue the Lordes Supper ministred vnto him, that therby the disease may be cured as by a most present and aproued remedie, and his hunger and pouertie released.

But this is not the due celebration of the Supper, but a filthy prophana-tion thereof. For the Lord hath not instituted it to be a cleansing sacrifice against all calamities, whereby

he woulde be pleased, but to be a memoriall of his death, and a dutifull thankesgiuing. For when we be at the Supper we offer nothing vnto him, for which he should be fauourable vnto vs, and turne awaie such an euill from vs, and giue vs such a good thing as we desire of him, but we giue thankes for the benefites which we haue receiued. It is lawfull other wise for them that are oppressed with troubles, to offer vnto their volues (that is to saie) their prayers to the Lozde: but it is not lawfull to conuert his holie mysteries to any other purpose than he hath appointed.

Neither haue we anie eramples to proue that any holie man did euer vse the Lordes Supper to any such ende, as these men doe. The children of Israell receiued the feast of the Paschall lambe in remembraunce of their deliuerance out of Egypt, and that they shoulde continue thankesfull vnto so beneficiall a Lozde: howe great an offence had they committed, if they had so oftentimes eaten their banquet as being oppressed with calamities, they desired to be deliuered, and desired it by doing that deede? They receiued the Arke of the couenant from the Lozde in token of his diuine presence and assured helpe: but when contrarie to the end wherunto it was appointed they bare it into the campe, to the intent they might obtaine the victorie therby, they themselues were put to flight and slaine, and the Arke carried away by the Philistines into captiuitie.

Again, if the Lordes Supper be a publike holie feast of the whole Church gathered together in one, in the which there ought to be breacking, distributing, eating, and drinking,

Whether it be to be celebrated against imminent danger.

king, and thereby the communion of the bodie and bloude of Christ be declared and sealed: it followeth that the Lords Supper ought not to be ordained neither for any in helth or sickness, neither for any lieng sicke in his bed, or at the point of death, be it either priuately at home or openly at church: neither can the godlie require the Lords Supper vnto anie such priuate vses.

For the institution of Christ our Lord must not be altered by anie humane authoritie or custome. Verilie S. Paule requireth a publique assembly of the church, and a generall meeting for the due celebrating of the supper. When you meete together therefore in one place, this is not to take the supper of the Lord, that is to saie, Ye do not eat the Lords supper. The reason is, For euery one when they should eate, taketh his owne supper &c.

Wherefoze he will not that anie thing be done therein priuately.

Likewise in the same place he saith, that they meete together and eate the Lords Supper to their owne damnation, which make halfe to the Supper not tarrieng for the congregation vntil they do all meete, and they eate and drinke together. For he saith, Wherefore my brethren, when you meete to eate and drinke, carrie one for another (if any man be hungrie let him eate at home, to wit, that he be not constrained to eate befoze the residue) that yee meete not together to your condemnation. Wherefoze the Lords supper is not a priuate, but a publique supper to be giuen to no man priuately. And forasmuch as that assembly is not publique or generall when foure or five do communicate with the sicke, their saieng is nothing which say that

the Supper may be ordained for the sicke, if so be that others do sup with them.

Howeouer who will denie that the example of Christ and the Apostles is perpetually to be followed? But it is euident enough that Christ celebrated his supper in a common dining place, hauing gathered the church vnto him, as well as it might at that time be gathered.

S. Paul saith, that in that point he followed the example of the Lord, and that he hath deliuered no other thing to the church than that which he received of the Lord.

Neither read we in any place of the Scriptures, that the other Apostles of Christ carried the Sacrament to the sicke, and that they ordained the holie supper priuately for euery one to appease his tentation.

But all the Apostles commaund vs in euery place, to confirme and strengthen the sicke and afflicted conscience with the Lords worde: they teach vs also to succour the distressed with diligent prayer. S. James hath diligently set down in writing, how the faithfull shall behaue themselues towards the sicke, and them that are departing out of this world: but as touching the celebrating or carrieng the sacrament vnto them, he speaketh not one worde. Neither is it likely that the Apostles, the most faithful doctors of the church, would dissemble the matter, if so be they had thought that it had appertained chiefly to our saluation. They haue warned vs often of things of far lesse importance. And certaine it is, that they haue taught the church all things that belong to true godlinesse and saluation: but as for this matter they haue not mentioned one worde of it.

James. 5.

They

They obiect out of the Actes of the Apostles this authoritie, And breaking breade from house to house, they eate meate together with gladnesse & singlenesse of heart, praising God. But that place is to be vnderstood of the bodilie and nourishing meate, not of the mysticall soue. For it followeth, They receiued meat or sustenaunce together, And therefore as it is read in the 58. Chapter of Colosse, to breake breade is as much to saie as to soue, and so it signifieth heer also. For the richer sort gaue soue to the poorer, which they did with a cherefull not with a sorrowfull hart: and they that receiued the benefite, praised God. But if any man do stubbornely contend that the Apostles did sup in priuate houses, We answere, that it maketh nothing to the present matter of the sicke, and of priuate communion.

For as I haue saide befoze, at that time they vsed priuate houses in stead of Churches. And therefore they supped in priuate houses, not to soue the sicke with the bread of the sacrament, but because the vniuersall Church of that place was gathered together in them: as it appeareth in the 20 chapter of the Actes, as the maner is in persecutions. They obiect mozeouer, that the ancient fathers sent the sacrament vnto them that were bound in prison, & to them that were departing, to soue on vpon the way. But I haue declared in place else where, wherefoze the ancient fathers did so. Heer vnto also we adde, that mans custome cannot preiudice the word of God.

The blessed martyze Irenæus writeth, that the bishops of Rome were wont to sende the Sacrament to other Bishops which came to Rome from other places, in token of con-

cord and agræment. But that custome was not vsed by all Bishops, neither is it vsed in the Church at this present. Hereof it followeth that manie things were vsed by the ancient fathers (as that whereof we spake befoze, which was in giuing the Sacraments to infants:) which notwithstanding are no lawe vnto vs. God men also at this day may suffer a priuate supper, for a time, for them that do not yet vnderstande the full vse of the supper.

But who will gather heereof, that euerie man ought of dutie to do that, which is permitted vnto some vpon sufferance? But if we continue contentiously to affirme it to be a relæse for vs in our trauell, it wil growe to this (which we haue sene receiued alreadie certain hundred yeers ago) that there shall be hope and confidence put in the receiuing of the Sacrament, as though that in respect thereof we were acceptable vnto God, and when we depart out of this life, we shoulde straiht waies vp into heauen, but without receiuing the Sacrament beeth throwne directly downe to hell.

There must also nedes arise sundry other errors. Neither is there any necessitie to constrain vs to minister the Sacrament to the sicke.

For as prisoners are absent from receiuing the Lordes Supper without danger of saluation, so likewise are the sicke and those that are readie to die. For being neuert helesse by perfect faith gathered to the body of Christ, and although they be absent in bodie, yet being in minde present with the congregation, they be also made partakers of all spirituall god thinges. And is sufficient for them that as long they haue bene in health, they haue bene alwaies present at the holie

Deut. 16. holy mysteries. The feast of Pasche-
uer was not celebrated euerie where,
but at Hierusalem only, in one place.

But howe manie were there, thinke
we, y by reason of their bodily health,
unpaired with sicknes, and for old age,
could not trauaile to Hierusalem from
so large and wide a kingdome? And
although no man brought them home
a peece of the Pascall Lambe in their
pockets, notwithstanding they did com-
municate with y whole Church of Is-
rael. And who doubteth but that by the
comming of Christ, the condition of the
Christians is not impaired.

Our Lozde Christ did not institute
his mysticall supper for the dead, but
for the liuing onely, wherefore it is not
to be celebrated for the dead, and to be
applied to their redemptiō. They that
die without faith, immediately fall vn-
der the iudgement of damnation. But
they that are dead in Christ, are alrea-
die ioyned vnto the companie of the
elders, and stand befoze the Lamb, sin-
ging Halleluiah for euermore. For I
haue declared in my Sermon of the
soule, that the saluation of the faithful
soules which are departed by corporall
death, is most vndoubted. And where
some obiect, that the ancient fathers
haue made mention of offering for the
dead, we suppose that it appertaineth
not vnto vs. For we beleue the Cano-
nicall scriptures without contradi-
on: we beleue not the fathers further
than they can proue thir owne sayings
by the Canonickall scriptures. Neither
would they haue thēselues otherwise
beloued. And therefore if the fathers
think that the supper is a sacrifice, and
that it is to be offered to procure rest to
the soules departed, we do not receiue
that opinion, as not agrāing with the
Canonickall scriptures, which teach
that the Lozde instituted not his sup-

per for that purpose, and therefore by
such abuse of the supper God is rather
displeased than pleased: yea that there
is no woꝛke of man be it neuer so good,
much lesse if it be against Gods woꝛd,
that can sanctifie, since that preroga-
tiue belongeth onely to the merite of
the sonne of God: and moꝛeouer that
the soules departed are not in any such
state in that other woꝛld, that they can
or ought to be holpen by any woꝛkes
in this woꝛlde. But if the auncient
fathers by oblation or offering, do vn-
derstand y sacrifice of praise or thank-
giuing, we will not strīue against
them, but that there may be made ob-
lations for the dead, that is to say, that
thankes be giuen to God, and his good-
nes praised, who hath called out of this
miserable woꝛlde such as were indued
with true faith, and hath ioyned them
vnto the companies of Angels, and al
the blessed Saints in that euerlasting
kingdome of all ioye and felicitie.

But surely there is no truely nor
godlines that willety vs to celebrate
the supper for the dead. And we make a
distinction in sacrifice or oblation. For
there is a sacrifice of expiation, and
there is a sacrifice of confession or
praise. The sacrifice of expiation is
offered to cleanse or purge sinnes, and
also for satisfaction for sinnes. This
cannot be accomplished without death
and blood: as Saint Paul the Apostle
sheweth plainly in the 9. Chap. to the
Hebrews. The sacrifice of Christ was
such a one (the figures of which were
all the sacrifices of all the holy fathers
of the olde testament) who being both
Priest and sacrifice, offered by himselfe
once to God y father, while he suffered
vpon the crosse, and shedding his most
innocent blood, there gaue vpp the
Ghost. The Supper at this day is no
such sacrifice, but a commemoration

Sacrifices of
2. sorts of ex-
piation and
confession.

of the death, or of y^e sacrifice once offered vpon the crosse. For neither ought or can Christ be sacrificed againe, who being once offered, is sufficient to cleanse al the sins of all ages. Why the should he be sacrificed againe? Neither can the sonne of God be sacrificed by any man, since that for the same cause, he offered by him selfe once to God, as beeing a Priest for euer after the order of Melchisedech. Therefore, the minister of y^e Church doth not in the church sacrifice the body and bloud of Christ in the supper, for the liuing: but together with the whole Church doth celebrate the remembraunce of the sacrifice which was once offered vpon the Crosse. Of which as I haue saide else where, the supper may also be called a sacrifice, because it is a Sacrament or signe of the sacrifice which was once offered by Christ, as Augustine also hath lesse written. The sacrifice of confession, is of praise and thanksgiuing, which we offer to god for the redemption and benefites of god freely bestowed vpon his Church. And since we offer the same alwaies vnto God in prayer, but chiefly when we are ioyned in the sacrament of y^e Eucharist, or celebrating the supper, therefore the auncient fathers called it a sacrifice, because in the same we giue thanks vnto god for our deliuerance from death, & for the inheritance of euerlasting life which is giuen vnto vs. And that this sacrifice is generally offered by the vniuersall Church in celebrating the supper, and not by the minister of y^e Church alone, for those that liue in the Church, wee tolde you before. Nowe for as much as wee haue hetherto discussed certaine circumstances, or questions which are wont to be moued about the Lords supper, so far forth as the necessitie of the matter seemed to require, and as much

as our small abilitie was able to performe, it remaineth that we descende further to declare, for what cause the Lords Supper was by the Lord instituted, which place truely is not rashly reckoned among the chiefest. For we made mention of the same immediately vpon the beginning of this sermon. For the Lorde by setting bread & wine before vs in the holy banquet, woulde haue his promise and communion testified vnto vs, and his gifts represented vnto vs, and made manifest to our senses, and would also gather vs disubly into one body, and retaine the memorie of his death in y^e hearts of the faithful, and finally, put vs in minde of our dutie, chiefly of praise and thanksgiuing. All these thinges haue we severally expounded, hauing discoursed vpon them at large in the general consideration & treatise of the sacraments: & therefore at this present we wil do no more but touch them briefly for memories sake, meaning to handle those thinges somewhat more largely, which shall by occasion arise as they are intreated vpon. But this word Communion, I meane the society, coniunction, or partaking of the Lord Christ, by the which through his spirit he doth wholly knit and ioyne himselfe to vs, and wee are made partakers of him by faith, & are coupled vnto him: so that being by him deliuered from sinne and death, we may liue in him being made heires of euerlasting life, and that hee may liue in vs and bee wholly ours, as we be wholie his. Neither doe we say, that the communion of the Lords body & bloud is any thing else. For by his body which was deliuered ouer to death for vs, and by his bloud which was shed for the remission of our sins, it is come to passe, that we being purged from our sinnes, are made his

The Lorde witnesseth vnto vs his promise & communion

memo

members and hee now quickeneth vs, and susteineth vs as food which giueth life: whereupon we are also sayde to eate and drinke him as the meate and drinke of life. The promise therefore wherof we made mention euen now, is none other than the worde of God, which declareth vnto vs that life is in Christ onely: For Christ deliuered his bodye to the death, and shed his blood for the remission of sinnes, that we be- leauing in him, may haue life euerla- sting. But this promise and commu- nion of Christ is not now first of al gi- uen in the supper or by the supper. For the Lord our God immediatly after his creation of the world, promised life and remission of sinnes vnto Adam and his seede through Christ: and afterwarde reneweth the same promise with Noe, A- braham, Moses, & David, and the other fathers. And that the fathers did com- municate with Christ, & were parta- kers of his godnesse, Paul the Apostle, with the whole scripture is a witness. But this so great godnesse happened not to the fathers onely. For the pro- mise was made vnto vs also, & the co- munion of Christ was conueyed vnto vs, & is conueied particularly vnto eue- ry one of vs in holy baptisme, & also in the manifest preaching of the Gospel: mozeouer we receiue the same by faith, by which we are ioyned to Christ, and are made his members. Therefore, as we are not boide & without Christ be- fore the supper, but are quickened by him & made his members or partners: so in the very action or celebation of supper, the promise is renewed vnto vs, and we renew & continue that fellow- ship which we haue in Christ, by the body and blood of Christ spiritually, truly participating his life and al his good giftes through faith. And by this means we eate the Lodes body, and

drinke his blood. Mozeouer the Lorde doth visibly declare and seale vnto vs that spiritual communion & promise of life made through Christ by visible signes, to wit, the banquet of bread & wine, ioyned to this word or promise, namely that it is a quickening breads and drinke: and that we (hauing recei- ued the signes by faith and obedience) being there to sealed, doe take vpon vs the promise & communion of Christ, by impyinting or transferring into our bodies the seale or sacramēt of the bo- die & blood of Christ. Of which thing the Apostle hath also intreated in the first Corinth. cap. 10. And also to the Rom. cap. 4. and we are also haue sayde moze thereof in the general treatise of the sacraments. But before I intreat further of the other ends of the supper consisting in the description thereof, I wil recite what other some alleadge of the promise and communion of Christ. They condemne our doctrin as hereti- call. For they contend that the Lorde promised that he would giue vnto the faithful his very body & blood, to be ea- ten & drunke vnder the forme of bread & wine, therfore it must by al means & without all contradiction be beleued, that the bread is the Lodes natural bo- dy, and the wine his blood, & that these ought to be eaten and drunken not on- ly spiritually, but also corporally, vnto life euerlasting. And that Christ is bo- dily present in the supper, and that the bread is his body, & the wine his blood, thus they proue: That which the Lord speaketh cannot be false, for hee is the truth it self. But he saith the bread is his body, and the wine his blood, ther- fore the bread and wine of the Sacra- ment, are verily really, and essentially the body and blood of Christ. Which truth, they say, must simply be bele- ued, although reason it selfe, the whole

Opinion of
bodily pre-
sence con-
futed.

woꝛlde, all senses, and nature it selfe
 be against it. We answer, that in
 daede all things are very true which
 the Lord hath spoken, who is truth it selfe,
 but in that sense which he himselfe said
 and vnderstande, not in that meaning
 which we wil inforce vpon his woꝛds.
 Wherefoꝛe, befoꝛe al things we must
 search out the true sense of the Lordes
 woꝛds in the supper, This is my bodie,
 This is my bloude, &c. These men cry
 out saying, that the Lordes woꝛdes
 ought to be expounded simply, & accord-
 ing to the letter. For they are the
 woꝛdes of a Testament: and that per-
 mitteth not his woꝛds to be expounded
 by a trope or figure. But we say that al
 the Euangelical & Apostolical booke
 are numbꝛed vnder the title of the tes-
 tament, & therfoꝛe thꝛoughout al and
 euery place of the scripture, nothing
 must be corrupted, nothing added, no-
 thing diminished, vnlesse we will be
 subiect to the curse of God. And yet we
 are also constrained to confesse, y^e there
 be infinite sentences in the holy scrip-
 tures, which if we wil, pꝛocēde to ex-
 pound simply according to the letter,
 we shal ouerthrow the whole scripture
 and the true faith, or we shal seeme to
 charge the scriptures with lies & con-
 tradiction. I will bring foꝛth one or
 two examples of this sort. The Euan-
 gelist S. John writeth, The woꝛd be-
 came fleche. Now if we wil cleaue to
 the very woꝛds, then must we say that
 God was changed into man. But foꝛe
 asmuch as this sense is contrary to the
 faith & the scriptures: For God is im-
 mutable, & Christ is true God & man,
 & therfoꝛe without al mixture or con-
 uersion of natures, but remayning stil
 in their owne properties, and so do we
 admit that exposition, which declareth
 that the woꝛd took flech, and that God
 was made man. And this sence is not

against scripture. For Paul saith that
 the Sonne of God in no sort took vpon
 him the nature of Angels, but the
 seede of Abraham. Moreover the catho-
 like fathers, together with y^e Apostle,
 doe expounde this woꝛd Est, by this
 woꝛd Assumpti, took vpon him. Where-
 of Theodoret hath intreated at large
 in his Polymorphus, Dialog. 1. Againe
 the Lord saith in the same John, The
 father is greater than I: we should in-
 force an inequality vpon the holy Tri-
 nity, if we should contend that y^e Lordes
 woꝛds are simply to be vnderstood with-
 out interpretation. But by conference
 of other places, and taking aduise of
 faith we say that the sonne is equall
 with his father touching his diuinity,
 but inferiour vnto him in respect of his
 humanity, according to that saying of
 the Prophet, which is alleadged by y^e
 Apostle to y^e purpose, Thou hast made
 him litle inferiour to the Angels. We
 read in y^e Gospel, that Christ our Lord
 had brethren, and that S. John the as-
 pottle was called the sonne of Mary, &
 Mary called the Mother of John. But
 who, vnlesse he were infected with the
 heresie of Heluidius wil stand here in,
 that these places are to be expounded
 according to the letter: specially since
 other places of the scripture doe mani-
 festly pꝛoue that they were called bre-
 thꝛen, which in deed were byothers &
 sisters children, consen germans, kins-
 men, or neare of blood: also the circum-
 stances of the place in the 19. Cap. of
 S. John, pꝛoue that Mary was com-
 mitted to John as a mother to her son.
 Wherefoꝛe if they haue a desire still to
 wrangle, as hitherto at their owne
 pleasures we haue by pꝛouise founde
 them to doe, crying out, & reiterating
 in their cries, This is my bodie, This
 is my bloude, This is, This is, This
 is, This is, Is, Is, Is, Wee will
 also

Of the true
 vnderstand-
 ing of the
 Lordes
 woꝛds: This
 is my body.

also repeate, The worde was made was made, was made flesh. The father is, is, is greater than I. Christ hath brethren, I say he hath brethren, hee hath brethren. The scripture hath so. The trueth sayth so. But tell me now, what commoditie shall there redound to the Church by these troublesome & odious outcries, and most frowarde contentions? How shall the hearers be edified? How shall the glorie of God be enlarged? How shall the truth be set forth? Necessitie therfoze constraineth vs to confesse that in some places wee must forsake the letter, but not y sense, and that sense is to be allowed which faith it selfe, with other places of scripture conferred with it, and finally the circumstances of the place, the first being compared with the last, do yeld as it were of their owne accord.

Howbeit we also cry out, and repeat againe and againe, that we ought not without great cause to goe from the simplicitie of the worde. But when as the absurditie, not of reason but of pietie, and the repugnancie of the Scriptures, and contrarietie to the articles of our faith, do inforce vs, then we say, affirme, and contende, that it is godly, yea necessarie to depart from the letter, and from the simplicitie of the wordes. And that these places which wee alledged euen now, doe constreine vs to depart from the letter in these wordes of the Lorde, This is my bodie, This is my bloude, wee will proue by most sounde arguments taken out of the scriptures, when I haue first byelie declared the true and ancient sense and meaning of those vsuall and solemne wordes.

The Lord sitting at the selfe same table with his disciples, reached the bread vnto them with his owne hand. And he hauing only one true, humane

and naturall bodie, with the very same body of his deliuered breade vnto his disciples, and not a bodie either of any other mans, or that of his owne.

the supper:
this is my
bodie.

Neither doth that trouble vs which S. Augustine reciteth of Dauid, in expounding the 33. Psalm: And he was borne in his owne handes: whereunto he addeth immediately: Who is borne in his owne handes? A man may be borne in the handes of other men, but none can be borne in his owne. This is therefore meant of Dauid, not of Christ. For Christ was borne in his owne handes, when as commending his verie bodie vnto them he said: This is my bodie. For that bodie was borne in his owne handes. For by these wordes S. Augustine doth not feigne that Christ hath two humane bodies, but he meaneth that the humane body bare in his handes the Sacramentall bodie, that is to say, the bread, which is the sacrament of the true bodie. For he speaketh plainely, saying: He comending his bodie, bare that bodie in his owne hands. For in the second sermon almost in the same words being but a little chaunged, he saith: How was he borne in his owne hands? For when he had commended his bodie, & bloud, he tooke that in his handes which the faithfull knowe: & after a sort he bare himselfe when he saide, This is my bodie. By which words he manifestly declared, that he ment not that Christ in his naturall body deliuered his naturall body to his disciples: but that which the faithful do knowe, to wit, the sacrament or mysterie. For it followeth, And he bare himselfe after a sort, (I pray you marke this saying, After a sort) when he saide this is my bodie.

Wherefoze those solemne wordes, This is my bodie which is broken for you: And likewise, this is my bloud which

When to
depart from
the letter.

The ancient
exposition
of the
wordes of

ished for you, can haue none other sense than this, This is a comemozation, memoriall or remembrance, signe or Sacrament of my bodie which is giuen for you. This cup, or rather the wine in the cup, signifieth or representeth vnto you my blood, which was once shed for you. For there followeth in þe Lordes soleinne words that which notably confirmeth this meaning, Doe this in the remembrance of me. As if he should say, For what I present with you before your eyes: I shall dye & ascend vp into heauen, and then shall this holy bread and wine be a memoriall or token of my bodie and blood giuen & shed for you. When breake the bread & eate it; distribute the cup and drinke it, and do this in the remembrance of me, praying my benefites bestowed on you in redcerning you, and giuing you life. Although this interpretation bee most flaundersously reuiled and become abhominable in the sight of manie, yet is it manifest to be the true, proper and most auncient interpretation of all other. Tertul. lib. 4. contra Mart. sayth, Christ taking the bread and distributing it to his disciples, made it his bodie, in saying: This is my bodie, that is to say, the figure of my bodie. Hierome vpon S. Mat. Gospell saith, What like as in the prefiguring of Christ. Melchisedech the priest of almightie God had done in bringing forth bread and wine, so he might represent the trueneth of his bodie. Chrysostome also in his 83. homily vpon Mat. If Iesus be not dead (saith he) whose token and signe is this sacrifice. Ambrose vpon the first to the Corinthians, cap. 11. Because we be deliuered by the Lordes death (saith he) being mindfull thereof in eating & drinking, we doe signifie the flesh and the blood which were offered for vs. Au. Aug. also in many places heapeth

vp many speeches like to this same kind of speech. The blood is the soule; The rocke was Christ, And This is my body. Let vs heare then what he saith of these speeches, that we may vnderstand what he thinketh of the true interpretation of this text, This is my bodie. In the 3. booke of questions in the 57. question vpon Leuiticus hee saith, It remaineth that that be called the soule which signifieth the soule. For the thing that signifieth is wont to be called by the name of that thing which it signifieth: as it is written, The seauen eares of wheate are seauen yeares. He saide not, do signifie seuen yeares. And seuen oxen are seuen yeares and manie such like. In like sort it is saide, The rocke was Christ. He saide not, The rocke signifieth Christ, but as though it were so in deede, which is not the same in substance, but by signification. So likewise the blood, because through a certain vital substance in it, signifieth the soule, in the sacraments is called the soule. Thus far he. The same Augustine also against Adimantus, ca. 12. sayth, So is blood the soule, like as the rock was Christ. And again in the same place he saith, I may also expounde that that precept of the blood and soule of the beast, &c. consisteth in the signe. For the Lorde doubted not to say, This is my bodie, when he gaue the signe of his bodie. Thus much Augustine. There is no solesse doubtfull that wil say, that these words of Augustine are darke or doubtfull. Who so list may adde hereunto that which the same authour hath plainly written concerning figuratiue speech, Libro. 2. Contra Aduers. Legis. Cap. 2.

But let vs leaue off to cite mens testimonies concerning the proper and most auncient exposition of Christs

wordes,

A demonstration of the figurative

the words
of the sup-
per: This is
my bodie.

wordes, This is my bodie. Let vs rather proceede to alledge sounde arguments out of the scriptures, as we promised to doe, thereby to proue that we must sometime of necessitie depart from the letter, and that Christs wordes are accordingly as I haue saide to be expounded by a figure.

First, it is euident that the Lord at this present instituted a sacrament: whereby it is manifest, that the Lord spake after the same manner as he is wont to speake in other places of the scripture concerning sacramentes, as when he saith that circumcision is the Lords couenant, the lambe, the Lords Pascheouer, that sacrifices are sinnes and sanctifications, baptism the water of regeneration. But wee declared in the sixth sermon of this Decade, that al these kinds of speeches remain to be expounded. This saying or speech therefore is to be expounded: This is my bodie, This is my bloude, because it is sacramentall. For it receiued the common interpretation, which most truely and for certeintie was vsed and receiued by the catholique church, euer since the time of the Apostles: yea and euer since the time of the Patriarches untill this day, to wit, that signes doe receiue the termes and names of those things that are signified, so that there by they receiue no part of their substance, but do still continue & remaine in their owne proper nature. For this cause it cometh to passe, that our Lord Christ in the Gospell written by S. Luke, did ioyne the banquet of the pascheouer with this our Lords supper, in such sort, that he substituted this in place of the other, that it shoulde not seeme straunge if he had said in this our supper, This is my body, for in the solemnizing the feast of Pascheouer, it is thus saide, The lambe is the Lordes

Pascheouer. Which kinde of speech was not darke to be vnderstood by the Apostles, who vnderstode that this lambe was a remembrance of the passage once past. By that meanes also they vnderstode that the Lords bread, giuen vnto them by the Lord, is a remembrance of his bodie. For in other matters of much lesse weight, they diligently questioned & inquired of the Lord, touching the proper sense & significatio of the words. But of these wordes they neuer once doubted or asked any question. For all sacramental speeches were to the holy fathers very well knowne. Moreover, if we continue to vnderstand the words of the supper simply according to the letter, it followeth that the Lord hath deliuered vnto vs his body & blood corporally to be receiued. And, I pray you, to what ende shoulde hee deliuer them, but that we receiuing them corporally, might liue. But the vniuersal canonicall scripture teacheth that our life or saluatio, & our iustification consisteth in faith onely, which we repose in the body which was giuen & the blood shed for vs (which is the spiritual eating) not in any work of ours, much lesse in the bodily eating of Christs body, which he sheweth in another place, to be nothing available. When since there is but one meanes and that most simple whereby to obtaine life & iustification, to wit, by faith onely, not by the work of our eating, neither is the scripture repugnant to it selfe, surely the Lord hath not instituted any such worke of eating: & therefore the soleinne words of the supper doe aduint some other exposition. If the bread were the Lords true and natural body, it must needs follow that euen the wicked being partakers of this bread, shoulde eat Christs body, & that verily his flesh shoulde be meat to feede the bellie: since they yet eate it, lacke

both mindes & faith. But al holy men abhorre that thought as absurd & most vnworthy: of which matter I will intreate more hereafter. Therefore the saying of Christ, This is my bodie, admitteth an exposition. The whole vniuersall canonical scripture witnesseth, that our Lord Iesus Christ toke a body of the vndoriled virgin consubstantial in al points vnto our bodies that is to say, an humane body, yea, that hee was made like vnto vs in all respects, except sinne. Now it is manifest that he spake of his true sensible body, when he saith, This is my bodie. For he addeth, Which is broken or giuen for you. But the true, naturall, sensible or humane body was deliuered and dyed for vs. But this appeareth not in the bread, or vnder the bread. Wherefore the Lordes words must be expounded. Surely if it had bene the Lordes will to make his body of bread & his blood of wine, according to the power whereby he made all things with his worde, as sone as euer he had said, This is my bodie, the bread had bene the body of Christ, and that very body whereof he spake, mortall, passible, to be felt and seene. For hee spake the word and they were made, hee commaunded and they were created. Hee saide let there be light, and light was made, and such kind of light as might be perceiued & did shine. But in the Supper we see nothing in Christs hands but bread, no bodie. And therefore it was not our Sauiours meaning by these wordes, This is my body, to create or make his body of the bread. For if he had meant so to doe, surely it had bene done. Neither is there any cause why they hold here as if were, casting their mist before our eyes, and apply their coloured interpretation vnto a rottē construction, vsing wordes, vspeakably, super-

naturally, inuisibly, not qualitively, not quantitively, not as in a place. For by these termes, they intending in the mean while to bring some other thing to passe, doe by the wonderfull iudgement of God, quite subuert and overthrow all that is their owne. For if this their miserie be vspeakable, why then do they vse these termes, essentially, substantially, really corporally? For they that speake so, doe vtter truely and set down the manner of his presence. If the bread be supernaturally the body of Christ, why then do they adde naturally? And if y^e bread be Christs body inuisibly, then can it not be corporally, neither can it be a true bodie, whose proprietie is to be visible. Who would not laugh if hee should heare that fire burnt and gaue no heate, and that light did shine and gaue no light? If hee be not present in qualitie, quantitie, and as in a place, then is he not corporally present. For I pray you, are not qualities, quantities, and place belonging to the body? Hearken what Augustine sayth vnto Dardanus touching the presence of God; Take (saith hee) space of place from bodies, & they shal be no where, & because they shalbe no where, they shal not be at all. Take the bodies themselves from the qualities of bodies, & they shalbe no where, and therefore it must needes be they can not be at all. Let not vs therefore robbe or spoile the Lordes bodie of the properties thereof, and so denie the trueth of his bodie. Againe that we bring not so many contraries and absurd thinges into one & the same opinion, we interpret the wordes of the Lorde, This is my body, this is a memoriall or remembrance of my bodie: or els, this signifieth my bodie. Moreover, if this worde Est, Is, be to be vnderstood substantiuelly

in the Lordes wordes, This is my bodie, it follo weth then, that the bread is chaunged into Chriftes body. But that this is not so, all our senses doe witness, the very substance remaining, not onely the accidents of the bread. It is necessarie therefore that our aduersaries do vnderstand, that in this, with this, or vnder this, is Chriftes bodye. But so are they gone from the simplicity of the Lordes words, who said, This is my bodie: and not, vnder this is my bodie.

Againe, if wee bee so tyed to the wordes aboue recited, that vpon paine of sacriledge wee may not start from them an haire breadth, I beseech you then how durst Luke and Paul recite the words which belong to the cuppe, farre otherwils than Mathewe and Marke: For these two doe set downe the wordes belonging to the cuppe in this sorte: This is my bloude which is of the newe Testament, which is shedde for many for the remission of their sinnes. But they two recite them thus: This cuppe being the new Testament through my blood, which is shedde for you: And This cuppe is the new Testament in my blood. But shal we thinke that there is no difference betwene the blood of Christ and the new Testament? S. Paul defineth the new Testament after Ieremie, to bee a full remission of all sins. And the selfe same saith, that this remission of sins is obteyned through the bloude of Christ.

But who will so impudently contende, as will dare to affirme that the very cuppe or the wine in the cuppe is really and substantially the remission of sinnes? What cause is there if wee holde on and sticke precisely to the letter, why wee should be forced to confesse that the cuppe, not the wine,

nor the drinke, is either the blood of Christ, eyther the newe Testament, or the remission of sinnes. For the Lord saith not, This wine, but, This cuppe. Howbeit in this place to auoyd absurditie, wee willingly admitte a trope: wherefoze then are we not indifferent in a matter of equall importance? Wherefoze like as the cuppe or the wine is the Testament or remission of sinnes, so likewise the cuppe or the wine in Chriftes blood, and in like manner also the bread is Chriftes body. But the cuppe is not substantially the remission of sinnes, or blood, but the sacrament of Chriftes blood, whereby the new Testament was dedicated, & full remission of sinnes obtained for vs: therfoze the bread is his body of Christ, because it is the sacrament of the body of Christ.

Surely it is a strong and firme argument that wee haue brought forth: and of no lesse force and strength, wee hope, is that behinde which wee will now bring forth. The Worde at the celebrating of the holy supper, sayth: Doe yee this in remembrance of mee. These wordes doe not importe, that we would determine them to be really present, whom wee ought to remember. For who shall be saide to remember those thinges, which he beholdeth before him in presence? But wee must goe from the simple signification of remembrance or memorie. specially since Paul saith, Declare the Lordes death vntil he come,

For thus we gather thereby: He whose remembrance is repeated until hee come or returne, hee surely is not counted to bee present, but is looked for to come: therefore the Lordes bodie which was giuen for vs, the remembrance whereof is celebrated in the mysticall Supper, is not present.

sent, but is looked for to come.

Now those places, touching Christs leauing the world and departing hence do not simply admit the interpretation of the words of the supper. It is expedient for you (saith he) that I depart. For if I goe not away the comforter shall not come vnto you. But if I depart from you, then will I sende him vnto you. Also, I went from the father, and came into the worlde: And againe, I leaue the worlde, and goe to the father. And againe, And henceforth I am not in the world, but these are in the worlde, and I come vnto thee. These sayinges truely are repugnant: That hee went hence, That hee is no longer in the worlde, That hee left the world, and that his natural bodie is in the worlde, and that verily it is giuen and receiued really and substantially in the Supper. Preter is it lawfull figuratiuely to interpret & testimonies which are brought forth of Saint Johns Gospell, concerning Christs departure. For the Apostles doe confesse, that the Lord spake plainely or simply without any parable.

In somuch therefore as the Apostles doe testifie that this speech of the Lord was simple and simply pronounced, it is needefull that those other wordes which are contrarie vnto these, This is my bodie, be expounded by a figure, that the scripture be not repugnant to it selfe.

Moreover, those places which beare recozde that Christs bodie, after the resurrection was circumscribed by place, scene, and felt, which also do make a difference betwene Christs bodie clarified and the angelicall spirits (where, by the way we may see, that here is no place left for the deuice of the definitiue meane) doo not ad-

mit the bare interpretation of the solemne wordes of the Lord. The angels say, He is risen, he is not heere. Beholde the place where they laide him. Also, Hee shall goe before you into Galile, there shall you see him. Mark. 16

And againe hee himselfe saith to his disciples, Feele mee, and see: A spirit hath not flesh and bones as you see mee haue. These sayinges of the clarified bodie (which is that which ascended, and sitteth at the right hande of the Father) repugne wholly with vbiqutic, or being in euery place, and the insensibilitie of Christs bodie: which notwithstanding must needes be graunted, if we procede to enforce the reall presence of Christs bodie out of the words of the supper simply vnderstoode. Wherefore belongeth that which the Apostle disputing of the resurrection of the deade, saith: 1. Cor. 15. If the deade doe not rise, neither is Christ risen. But, Christ is risen being the first frutes of them that sleepe: and therefore shall we rise also. Wherefore, by our owne bodies being raised againe it appeareth, what manner of body Christs glorious bodie was, or is, whereunto our bodies are made like.

But our bodies shal be true bodies, consisting of sinewes, veynes, flesh, skinne and bones, visible not inuisible, and remaining in some certaine place in heauen, not euery where: wherupon it followeth that the Lords bodie is not inuisible and euery where: But if any man thinke that to bee no good argument which is set from our raised bodies to the Lordes raised bodie, or contrarywise, let him accuse Saint Paule who hath taught vs this by his example. 1. Cor. 15. Therefore the Catholique and right aunient faith constraineth to expounde the wordes

wordes of the Supper by a trope or figure.

Finally, when as the Capernaites had heard the Word dispute touching the eating of his bodie and drinking of his blood, and did thinke and imagine of a carnall eating and drinking, he sayd that he would ascend into heauen: to wit, that they should not thinke on the eating of his natural body, since in the selfe same body he would ascend in to heauen.

Neither is there left here any place for the new and friuolous deuce of certain men, which feigne that to ascend into heauen, is nothing els than to lay downe the weake state and condition thereof, and to receiue a supernatural.

For Saine Luke, whom altogether we must rather beleue than such subtle deuises or rather follies, saith that the Word was lifted vp on high, & carried vp into heauen from the sight of his disciples: moreouer, that his bodie was receiued by a cloude: and that his Disciples looked vp into heauen after him, vntill they heard the Angels saye vnto them, that hee would returne againe in the verie same manner altogether as they sawe him departe away.

But who knoweth not that he shall come againe in the cloudes of heauen? Therefore heauen into which the Word ascended, is the name of a place, not of a state or condition. Also in the Gospell he promiseth vs a place with him selfe saying, If I goe to prepare you a place I will come againe, and take you vnto me, that where I am, there you may be also. Yea, he laide downe all the conditions and infirmities of a mortall bodie in his resurrection, so that he had no neede to lay them down at his ascension.

I suppose that there is none of the faithfull that will deny, that the Lord instituted nothing to vs in vaine, or without some singular & speciall commodity to vs.

But when the Lord said in the Gospell, that his flesh being corporally eaten, auailed nothing: where he speaketh of none other body than of that verie same wherof he spake in the wordes of the Supper, to wit, which hee gaue for vs: it followeth without contradiction, that the Lord deliuered nothing vnto vs in the supper, but that would profite vs. But he should haue deliuered that which would not haue profited vs, if he had giuen vs his body to be eaten corporally.

It is euident therefore that it is verie necessarie the wordes of the Supper should be expounded. Hereunto belongeth the notable propheticie, and manifest commaundement of our Lord Iesus Christ, saying in the Gospell: Then if they shall saye vnto you, Loe, here is Christ, or there is Christ, doe not beleue. For there shall arise false Christes and false prophetes, and they shall wooke great signes and wonders, so that if it were possible the verie electe shall bee brought into errour. Beholde, I haue tolde you before. If therefore they shall say vnto you, Beholde where he is in the wilderness, goe not foorth. Beholde where he is in the innermost parts of the house; (in the closets or coffers, I say: for this worde, *in the innermost* signifieth the most secreete and innermost partes of all the house, wherein we vse to lay by those thinges which we would haue safest kept, which in Dutch wee call Schryn, schloff, vnd ghalt) doe not beleue. For like as the lightning goeth out of the east and ap-

peareth

to ascend
into heauen

1. Cor. 15.

Math. 24.

ohn. 14.

peareth euen vnto the west, so shall the comming of the sonne of man be. But although this place is vsed to be expounded by manie, of the calamities of the Iewes, yet that can not be denied, which S. Hierome also himselfe confesseth, that in the same likewise the destiny of all the world is prophesied of, euen vnto the ende thereof.

Wherefore this place which we haue alledged, is concluded with the saying concerning Christes last comming in to the world at the day of iudgement. And moreover it can not be denyed, that y^e Lord doth absolutely condemne that doctryn that defendeth that Christ remaineth or is present, in diuers places of the world in boxes or close places: which not onely the bookes of the teachers of transubstantiation are seene to do, but also tabernacles which are erected vnto Christes bodie, (which they call meate tentes) also chapelles with famous temples and monasteries.

In al and euery one of these places, I say, they shewe vs Christ, saying: Lo here is Christ, and there is Christ, Beholde the bread of Angels. Christ is wholly in all these sacrifices, and he is fully and wholly in euerie part of them, euen in such sort as he was when he was borne of the virgin Marie, and houg upon the crosse.

Which thing they by and by confirme by myracles and wonders, they also set it forth with circumstance of words saying, that so great mysteries are not to be inquired of, but simply to be believed. And y^e these things were wrought vspeakeably and inuisibly by the omnipotencie of God.

Neither did the Lorde dissemble howe much this errour shoulde increase. There shall be such plentie,

such great numbers of people that receiue this errour, and running after Christ into the desertes and innermost places of the houses, that the very elect shalbe in danger. But in y^e mean while in so great perill and danger of things, what doth Christ teach his elect to do? Immediately he addeth. Doe not beleue. What, do not beleue: that Christ is here or there vpon earth, in the wildernesses, or in the innermost parts of the house, or euen in the midst of the cities, or in the fields. He addeth moreover, go not forth. Follow not the multitude which by distance of place seeketh for Christ, as if he were yet conuersant vpon the earth. Wherefore now, if so be the whole world, and all the Counsels in the world, all the kinges and princes, yea, if all the Angels and Saintes shoulde commaunde vs to beleue, that Christ is here or there corporally: yet the commaundement of our onely redemer Jesus Christ, the sonne of God, the father of wisdom, by whom all things were made, who forbiddeth vs to beleue y^e same, ought to bee of that authoritie among all the godly, that they may knowe that they must not beleue as creatures comānd them, but as the creatour hath commaunded them.

Yea moreover, the Lord vouchsafeth in this very same place of the Gospell, to giue vs a reason of his doctrine. For why must we not beleue that Christ is conuersant or bodily present vpon the earth, but inuisible? Because, like as the lightening goeth forth of the East and appeareth in the West, so shall the comming of the Sonne of man be. Which is as much as if hee had saide: The Sonne of God came once humble into the earth, to redeme vs through his humilitie and death

death on the crosse which thing being finished, hee forsooke the earth and ascended into heauen, and sitteth on the right hand of the father: from thence hee shall not returne into these our regions, but to iudgement. But then shall hee appeare glorious, noble, to be seene of all men as it were the most cleere sonne, yea, rather like a lightening right terrible to all the wicked. And therefore there is no cause, why from the time of his ascension vntill his comming to iudgement, wee should looke for him to come inuisibly, and to remayne with vs corporally present. S. Hierom expounding the same place, saith: This also must bee sayde, that the seconde comming of our Sauour shall not bee shewed in humilitie as before, but in glory. It were a foolish part therefore to seeke him in a little corner, or in some secret place, who is the light of the whole worlde. Thus saire hee.

But least I may seeme to stay my selfe vpon some humane authoritie, I will rehearse that which S. Paul teacheth vs in his epistle to the Hebrues, saying: Christ appeared once before the ende of the worlde, to put away sinne by offering vp of himselfe. And for as much as it is appointed to men once to dye, and after this cometh the iudgement: euen so Christ being once offered vp to take awaie the finnes of manie, shall the seconde time bee seene of them without sinne, who looke for him to their saluation. Because therefore our Lord came once into the worlde, hee was once offered vp, but hee shall come againe, or the seconde time, at the ende of the worlde, truly hee cometh not againe euery day into the worlde. And because hee hath forbidden vs to beleue, if any man should shew him present,

here or there vnto vs in this worlde: it must needs followe that hee may be shewed present here or there, yea, in all places where the Sacrament of thanksgiuing is celebrated, if wee will vnderstande the wordes of the Supper according to the letter: therefore it followeth without all contradiction: by conference of places, that the wordes of the Lordes Supper ought not to be expounded according to the letter.

I thinke heere with I haue satisfi- ed such as be not of contentious disposition. For vndoubtedly their meaning is, that wee should speake of the sacramentes sacramentally, and that sacramental speeches ought to be expounded sacramentally. Besides that, wee ought to beleue nothing that is repugnant to the rule of beleefe. But by the miracles and omnipotencie of G^{OD}, brought forth and alleadged in this place for the setting out & perswading of an euill matter, they doe no good at all, after so many and manifest arguments of truth.

Miracles are ioyned vnto the worde, as it were scales, which thing the Lord God himselfe testifieth in Saint Marke. If then they be repugnant to the worde, and affirme that which the worde altogether denpeth: who will not perceiue them to be of that kinde of miracles, whereof the Apostle speaketh in the second chapter of the second Epistle to the Thessalonians, and whereof we haue heard now that the Lord gaue vs warning in the Gospel, that we shoulde in no case beleue them: The Lord can do all things but therefore hee doth not all things: The Prophet saith, Whatsoeuer the Lorde would doe, that he did, both in heauen and in earth. Moreover, hee wil not do such things as are contra-
rie:

Miracles & the omnipotency of God.

tie to his worde and his sayth, therefore he cannot doe that he wil not doe. Theodoretus in this third Dialogue intituled Polymorphus, saith: The Lord God will doe nothing that is not in him of his owne nature, but he can doe what euer he will, but hee wil doe such things as are fit and agræing to his nature. Therefore sith **GD** of his owne nature is true, hee cannot doe that which is contrarpe to his worde. Other sound wryters doe adde: Not that hee can not doe all thinges, but that hee wil not doe that which is contrarie to his nature, and because it doth not become him to doe against himselfe.

In the meane season I doe expressly professe, that I condemne not or flatly am against all maner of Christs presence in the Church, and in the action also of the supper. For I am flat against that bodily presence of Christ in the breade, which the Papistes defende and enforce vpon the Church of **GD**. But I confesse and acknowledge with open mouth and sincere hearte, that spirituall, diuine, and quickening presence of our Lord Christ, both in the supper and also out of the supper, whereby hee continueth to poure himselfe into vs, not by signes lacking life, but by his holy spirite to make vs partakers of all his good graces, to iustifie, quicken, nourish, sustaine; and satisfie vs: which presence wee doe also feele in our selues through faith, by the which wee are both susteyned, nourished, and satisfied. For Christ is the heade of his Church: and wee haue fellowshipe with him. But how should a living bodie bee without his head? Howe should wee bee partakers of Christ, if wee should not feele him present, yea, liuing and working in

vs: But of these matters we haue also intreated moze at large in place convenient.

Some there are, I knowe well enough, who otherwise are not inuious to the trueth, which gaine say these thinges, crying out, that by this reason the manner of Christs presence in the supper is not fully enough expressed, especially since hee him selfe also hath saide elsewhere, Beholde I am with you continually vnto the worldes ende. I, saith hee, wholly, not my power or diuinitie, not my spirite, nor my strength. Moreover, it is a hazarde, least we should seeme to teare Christ in pæces, seeing that he cannot be wholly with vs, vnesse he bee present with vs as well in body as in diuinitie. But wee wonder what is in their heads. Doe they not vnderstande that the Lord in that diuine talke, spoken both in the verie supper, and also immediatly after the supper, did beate vpon nothing so much as that very same thing against which they set shoulder, to wit, that Christ would be absent in bodie, but present in spirit: and that this presence would be moze profitable to the church than his bodily presence? Doe they not also vnderstande, wherefore hee tooke fleshe, and was nayled on the crosse: that is to say, what the effecte and ble is of Christs bodie, to wit, that his sacrifice of his bodie being once offered for vs vpon the earth, he might carrie the same vp into heauen, in token that both our bodies and soules after our death shall through his merite be also carried thither? Therefore after that the Lordes body had fulfilled on earth that which it came to fulfill, there is no cause why it should do any thing else vpon earth.

He now sitteth, and ought to sit at the

Of Christs presence in the supper.

Math. 28.

2. 23

the right hande of the father, that hee may draw all vs thither vnto him. If there be any that doth not yet fully beleue that which we saye, let him reade the doctrine of Saint Paule the Apostle in the ninth and tenth Chapters of his Epistle to the Hebrewes. Let him also reade the fourth and sixteenth chapters of Saint Johns gospel. But if it be a pleasure to them to hale at the gable of contention and to sticke precisely as well to these wordes of the Lord, I am with you vnto the worldes ende, as to these, This is my bodie, This is my bloud, let them then expound to me these holy testimonies of the holy Scripture. Paule saith that Christ dwelleth in our hearts, and that Christ liueth in him, and hee in Christ. The Lord saith to the thiefe, This day shalt thou be with me in paradise.

And the Euangelist saith of the Lord being dead, They laide him into the sepulcher, The Scripture sayeth not, They layde flesh and bones into the sepulcher: but, They layde him into the sepulcher. The Lord sayde not to the thiefe, Thy soule shall be with my spirite or soule in Paradise: But, Verily I say vnto thee, this day shalt thou be with mee in Paradise. Neither doeth Saint Paule saye, that Christes spirite and life doeth liue in him, or dwell in our heartes: But hee sayth simply, That Christ doeth dwell in our hearts.

But who is so folke and giuen to contention, that for these wordes (and places of the Scripture, will contende that Christes diuinitie was buried with his bodie, that Christes bodie was with his soule that same day in paradise in which either of them departed this life, that Christes bodie together with his spirite dwelleth in the

hearts of the faithful & liueth in Paule and that Paule liueth in Christes flesh? All men do willingly admit the catholique sense of the Catholique Church gathered out of the word of god, namely that Christ in his spirite is present in his Church euen to the worldes ende, but absent in bodie, and that the thieues soule was that day present in Paradise with Christes soule, not with his bodie. So iudgeth it also of the residue. But if any man mistrust mine interpretation, let him heare S. August. in his treatise vpon John, saying thus, He speaketh of the presence of his bodie, when he saith, the poore you shall alwayes haue with you, but mee shall you not haue alwayes. For in respect of his maiestie, of his providence, and of his vnspeakable grace, is that fulfilled which hee spake, behold I am with you alwaies, euen to the worldes ende, But in respect of the fleshe which the woorde tooke vpon it, in respect that hee was borne of the virgine, that hee was taken by the Jewes, that hee was nailed to the Crosse, that hee was taken downe from the Crosse, that hee was woound in a sheete, that hee was laide into the sepulchre, that hee was manifested in the resurrection, you shall not haue mee with you alwayes. And why so? Because hee was conuerfant as touching his bodilie presence, fourtie dayes with his disciples, and they accompanying him, but not following him, hee ascended into heauen: And is not here. For there hee sitteth at the right hande of the Father. And hee is here: For hee is not gone hence in respect of the presence of his maiestie. Thus saith Saint Augustine.

But if they yet procede, not regarding

garding all this that we haue saide, to
 vage that saying of the Lord out of
 Matthew, Beholde, I, euen I, I say, am
^{μὲν ὁ υἱός} with you: wee will also ob-
 iect against them this saying of the
 Lord, and the same out of the Gospell,
 It is expedient for you that I (loe here
 they haue also this worde I) doe de-
 part: wee obiect also against them this
 testimonie of the Angels out of Luke:
 This Iesus which is taken vp ^{ἀφ' υμῶν}
 from you into heauen, &c. They shall
 bee at length constrayned, whether
 they will or no, to reconcile such pla-
 ces as seeme to be repugnant, and to
 admit the general vnderstanding which
 wee haue alledged and defended he-
 therto.

Neither is there here anye dan-
 ger of diuiding Christ: neyther di-
 uide wee Christes person with Nesto-
 rious, since we defende the proprietie of
 both natures in Christe against the
 Eurychians. While Christ our Lord
 in bodie was yet conuersant vpon the
 earth, hee himselfe witnesseth in the
 Gospell, that neuertheless he was al-
 so in the heauens. And in dede Christ
 who was both God and man, all at
 one time, was then in heauen when
 hee was crucified and conuersant vpon
 earth, although his bodie was not
 crucified in the heauens. But as
 Christ diuided not himselfe, although
 being in heauen, he was not withstan-
 ding conuersant and crucified in bo-
 die vpon earth, not in heauen: so ney-
 ther doe we diuide Christ who is both
 God and man, although we say he is
 present with vs when wee celebrate
 the supper, and that we communicate
 with him: yet neuertheless wee as-
 firme that in his bodie hee remaineth
 in heauen, where hee sitteth at the
 right hande of the father: and so let vs
 keepe our selues within the compasse

of the Scripture. Of this matter I
 haue reasoned at large, where I haue
 intreated of one person, and of both
 natures in Christ vnpermixed.

Whitherto haue I spoken of the na-
 turall meaning of the wordes of the
 Lordes supper as briefly and plainely
 as possibly I could. Touching the
 place of Paule in the first to the Co-
 rinthians, Chap 10. The cup of bles-
 sing which we blesse, &c. with such
 other termes, which are alledged to
 proue bodily presence, I shall not neede
 to vse manye wordes: for wee haue
 handled that place already once or
 twice.

It remaineth therefore that wee
 examine and weigh what they deli-
 uer vnto vs touching the eating of
 Christes bodie, and also what the Ca-
 nonicall Scriptures doe teach to bee
 thought of that eating. What saue
 they, the Lord hath promised, the same
 most surely and fully hee performeth.
 They adde, But he promised that hee
 would giue vs his true bodie and very
 blood to be eaten and drunken in the
 forme of bread and wine vnto eterla-
 sting life. They gather, Therefore he
 hath giuen his very bodie and blood to
 the faithfull, vnder the forme of bread
 and wine, for meate and drinke to e-
 uerlasting life.

Whereupon it must be eaten cor-
 porally as it is corporall. To the con-
 firmation whercof, they alledge the
 Lords wordes as they are written in
 the 6. Chapter of Johns Gospell. We
 answere, God most perfectly and ful-
 ly performeth that which hee hath
 promised, but we adde, that hee per-
 formeth not according to that mea-
 ning that we deuise, but as his worde
 truly importeth. We must therefore
 see first of all, in what sense the Lord
 promised to giue his flesh for bread,

Of the true
 eating of
 Christes
 bodie.

How Chr
 hath giue
 his flesh
 vnto.

and

Christ is not
 diuided.

and his blood for drinke to the faithfull : and next howe we ought to eate his flesh, and how to drinke his blood. These things truly which the Lord promiseth here, are wel-nigh allegories and Parables. The Lord promiseth that he will giue vs his flesh, for bread or meate, & his blood for drinke. But because meate and drinke are ordeyned and giuen vnto men to preserue their bodily life, and the Lord in the 6. chapter of John speaketh not of the life of the bodie, but of the soule, there is a passage made from bodily thinges to spirituall thinges. When therefore the Lord promised that hee woulde giue vs his flesh for bread or meate, and his blood for drinke, what other thing did he promise vs, then that he woulde giue his body to the death, and shed his blood for the remission of sinnes? For by the death of Christ, we are as it were by meate preserued and deliuered from death.

By Christes blood wee are washed from sinne, & our soules are as it were with drinke spirituallly drunken. Therefore the Lord speaketh nothing here of the bread of the Lords supper, neyther doth hee promise that at the Supper hee will make of breade his flesh, or that he woulde giue his bodie in forme of breade. Then let this mine exposition of Christes words concerning the giuing of Christes bodie or flesh in the forme of breade, &c. bee false and feigned, vnlesse I confirme the same by the wordes of Christ.

The Lord said in the Gospel. Seeke for the meate that perisheth not, but remaineth to life euerlasting, which the sonne of man shall giue vnto you. A little after by interpretation hee addeth, And the bread which I will giue

vnto you is my flesh, which I will giue for the life of the worlde. I saide that I woulde giue you bread or meate, (For this worde bread, is after the Hebrew manner vsed by the Lord for meate, and all manner of sustenance:) but sayeth he. This bread or this meate is my flesh, and therefore I promise to giue you my flesh, when I promise to giue you, The Bread of life.

Here hast thou expressely to vnderstande that the Lord by bread did not meane bodily bread, or the bread of the supper. But howe doth hee promise to giue his flesh for bread, that is to say, to be meate for vs, or to quicken vs? The Lord repeateth this word, I will giue, and sayeth, Which I will giue for the life of the world, I will giue it, that is to say, euen to the death, that through my death I may quicken you. By dying therefore my flesh shall feede, that is to say, shall quicken. Thus much concerning the promise of his flesh for bread: hereafter followeth of the eating thereof.

Like as the holie Scripture setteth downe in euerie place, without trope or allegorie, that we are made partakers of Christes death, or of his body which was giuen for the worlde vnto life, through faith: so also in this present place by a trope or allegorie, he biddeth vs to eate and drinke the flesh and blood of Christ vnto euerlasting life. Therefore to eate Christes flesh and drinke his blood, is nothing else but to beleue that Christes bodie was giuen for vs, and his blood shed for vs to the remission of sinnes, and consequentlie, that we remaine in Christe, and haue Christe remaining in vs. For the sayth whereof wee speake, is not onely an

How christes
body is eaten
and his
blood drunken.

imagination or thought concerning things past, and exceeding our capacity, but a most certaine assurance, and a feeling of heavenly things receyued within vs to our great comoditie.

For therefore not onely faith, but also the vertue and force of faith, is by the Lorde signified in John, by the allegorie both of eating and drinking.

Heate passeth not into the substance of our bodie without delight: so also by faith, though a great desire of the spirite we are ioyned with Christ, that he may liue in vs, and we may liue in Christ, and be partakers of all his good giftes.

This is the spiritual eating of Christ, who neuer thought, no not so much as once dreamed in this place, of the grosse and bodily eating, which is in daide vnprofitable. But soasmuch as the whole point of the controuersie consisteth in these wordes, of eating and drinking the flesh and blood of the Lord, they interpreting the same wordes bodily and we spiritually, it sameth good to be shewed, that by the wordes of eating & drinking, the Lord meant no other thing than to beleue, and consequently to abide in Christ, and to haue Christ abiding in vs: we will therefore by conference of places of the Scripture, bring forth sure euident testimonies in confirmation of our assertion.

I am (sayth the Lord) that Bread of life, who so commeth to me shall not hunger, and who so beleueeth in me, shall not thirst for euer. But who will denie, that there is relation betwene to eate and not to hunger, to drinke and not to thirst? Because therefore the Lorde saide, He shall not hunger, he should first haue sayde, Who so eateth me: But he rather vsed the word

of comming, and saide, Who so cometh to me shall not hunger. To eate therefore is to come, and to come is to eate. And what it is to come to him, he expoundeth immediatelie, saying: Whoso euer hath heard from the father & hath learned, he it is that cometh to mee, that is to say, receiueth me, and beleueth in me. For Paul also sayeth, Whoso euer will come to God Heb. 11. must beleue.

These testimonies without contradiction doe prooue, that to eate is no thing else but to beleue. Yet that followeth which is more manifest, And who so beleueeth in mee shall neuer thirst: And, Who so drinketh shall not thirst: therefore to drinke, he hath put for to beleue. Therefore to drinke is to beleue. For faith satisfieth & pacifieth our mindes. Here they haue an answer y make this obiection, Whether the Lord himselfe had not wordes whereby he might declare his mind, if so be by eating and drinking hee had meant beleuing? They haue I say an open testimonie whereby he bleth the one for the other.

Again in the same treatise the Lorde saith, Whoso eateth my flesh, & drinketh my blood, hath euerlasting life, and I will raise him at the latter day. And againe in the same treatise he saith, This is the will of him that sent me, that whoso euer shall see the sonne and beleue in him, may haue euerlasting life, and I wil raise him at the later day. So here thou hast againe these wordes, to eate Christes flesh, to drinke his blood, and to beleue in Christ, all in one sense.

Againe the Lorde sayth, I am the liuely bread which came downe from heauen. And againe he sayth, Verily I say vnto you, he that beleueeth in me hath

hath life euerlasting. Whosoever shall eate of this bread, shall liue for euer. **Then to eate Christ and to beleue in Christ are all one.**

4 **And againe he saith,** Who so eateth my flesh and drinketh my blood, abideth in mee, and I in him. **Moreouer,** **John in his Canoncall Epistle, saith:** Whosoever shall confesse, that is to say, that beleue, that Iesus is the sonne of God, God abideth in him, and he in God.

5 **Againe,** Verily, verily, I saie vnto you, vnlesse you eate the fleshe of the sonne of man, & drinke his blood, you can haue no life in you. **And the same Lord saith also in the 8. chap. of John,** If you doe not beleue that I am he, ye shall die in your sinnes. **And againe,** Verily, verily, I say vnto you, who so keepeth my sayings, he shal neuer see death.

6 **Again the Lord saith,** Like as the liuing father hath sent me, and I liue by meanes of the father: so likewise who so eateth me, shal also liue by meanes of me. **And John in § 5. cha. saith,** Like as the father hath light in himselfe: so hath he giue to the sonne to haue life in himselfe. **And likewise in his Canoncall Epistle he saith,** Who so beleueueth in the sonne of God hath a testimonie in himselfe. **And Who so hath the sonne hath life.**

Vnto these most euident testimonies of God, we will now ioine the testimonies of men, which doe saue the verie same, that to eate Christ, is nothing else but to beleue in Christ, and to abide in Christ. **S. Augustine in his 25. treatise vpon John, expounding these wordes of the Lord, saith:** This is the worke of God, that you shoulde beleue in him whome he sent, as he left written: This is therefore to eate the

meate that perisheth not, but which remaineth vnto euerlasting life. Why then dost thou prepare thy teeth, and thy belly? Beleeue, and thou hast eaten.

The same again in his 26. treatise saith. To beleue in him, this is to eate the bread of life. Whoso beleueueth in him, eateth inuisibly, and is filled, because he is borne inuisible. **And again in the same treatise he saith,** This is to eate that meate, and drink that drink, to abide in Christ, and to haue Christe abiding in him, & by this meanes who so abideth not in Christ, and in whom Christ doth not abide, doubtles he neither eateth spiritually his flesh, &c.

The same Augustine Lib. de Doctrina christiana. ca. 16. shewing when a figuratiue speech is to be admitted, & when not, saith. If it be an inioyning speech, or forbidding some heinous offence or trespasse, or comanding some profite or good deede to be done, it is not figuratiue. But if it seeme to comad some heinous offence or trespasse, or to forbid some profit or good deed, then is it figuratiue. **Vnlesse you eate the flesh of the sonne of man & drink his blood, you can haue no life in you,** this seemeth to command an heynous offence & trespasse: therefore it is figuratiue, willing vs to be partakers of the Lordes passion, and sweetly & profitably to keepe in memorie, that his flesh was crucified and wounded for vs.

Thus said Augustine, who doubtlesse set downe, not onely his owne meaning here in, but also the meaning of the whole catholike Church, which was at that time. Let our aduersaries therfore take heed what they doe, who will drine all the faithfull to this wickednesse and offence, to wit,

that we shoulde corporally eate Chriſtes body.

Furthermore hereunto is to be added that which by reason of the perspicuity and plainnesse thereof, doth almost surpass all that we haue alleadged before, which the Lord himselfe answered to these that wondered or rather murmured, saying: How can hee giue vs that his flesh to eate? after that hee hadde declared the summe of the true faith. Doth this offend you, saith he, y I saide, I would giue you bread which came from heauen, euen my flesh to be meate to all beleuers: I suppose that offere shall take no iust place, whē you shall see me ascend into Heauen, from whence I came downe vnto you, and where I was with my Father, before all beginning: then shall yee perceiue by my diuine ascension, that I am the heavenly bread, the naturall Sonne of God, and the life of the worlde: yee shall perceiue moreover, that my flesh is not to be eaten bodily, and to be consumed and torne in morzell, but is carried vp into Heauen, for a pledge of the saluation of mankinde. And shortly after this hee sayth further, It is the spirite that quickeneth: the fleshe auayleth nothing. And yet more manifestly hee speaketh, The wordes which I speake vnto you, are spirit and life.

Certaine it is that Chriſts flesh auayleth very much, and is more profitable to the world thā any tongue, yea, the most eloquent can expresse. Yea, the Lord hath warned vs before hād, that we shall haue no life, vnlesse we eate his flesh. When doth the Lord deny that his flesh auayleth vs anye thing at al, if so be it be eaten, as the Capernaites vnderstode, that is to saye, bodily. For being bodily eaten

it auayleth nothing, but being spiritually eaten it quickeneth: and the Lord hath plainly professed, that hee spake of the spiritual eating in which consisteth life.

These things being declared and confirmed after this maner, we gather such thinges into a short summary, wherein we thinke sufficient answer weare is made vnto our aduersaries obiection. The proposition is true, which holdeth that the Lord doth certainly performe that which hee hath promised. But the second proposition is false, which saith, that the Lord by his wordes in the sixt Chapter of John, by bread meant the materiall bread of the Sacrament, and that hee promised that hee would conuert the same into his flesh. For by bread hee meant not the materiall bread of the Sacrament, but meate to liue withal, according to the propriety of the Hebrew tongue, yea, his very flesh which was deliuered to the death: to be meat I say, that we might liue through Chriſts death.

Thus therfore should the argument haue bene framed. That which God promiseth he performeth: but hee promiseth that hee will giue vs his flesh for bread, that is to say to be meate and life for vs. Therefore hath hee giuen his flesh to be meate, that is to say, he hath giue ouer himself to the death that by his death we might liue.

Which being so, surely the meate whereof the Lord speaketh is no bodily meate, although the Lord himselfe haue a true, humane, and naturall body of like substance to ours, but spirituall: not that the flesh is conuerted into the spirit, but for that it ought to be receiued spiritually, not bodily.

But it is eaten spiritually by faith, not with the bodilie mouth. For as chelwing or eating maketh vs partakers of the meate : so are we made partakers of the bodie and the blood of Christ through faith.

But thou wilt saie, How commeth it to passe, that seeing bread whereof mention is made in the first chapter of John, doth not signifie the breadye of the Supper, that almost all the Doctors, interpreters, and ministers of the churches doe applie these wordes to the Lordes Supper : I answer, that these wordes of the Lorde may be applied to the matter of the Lordes Supper for other causes, although the bread signifie not the bread of the sacrament. Yea, I confesse, that these wordes of the Lorde, of the eating his flesh and drinking his blood, doe bring great light to the matter of the Lordes Supper.

Saint Augustine *Lib. de consensu Evangelistarum tertio, Capite primo*, saith: Iohn said nothing in this place (Ioh. the 13.) of the bodie and blood of the Lorde, but plainely witnesseth, that the Lorde hath spoken more at large thereof in another place. Thus much saith he, speaking undoubtedly of the first of Iohn. Since therefore it is one and the selfesame bodie of our Lorde wherof he speaketh in both places, in the first of Saint Iohn, and the 26. of Matthew, and the selfesame is saide in both places to haue bene deliuered to the death for vs, or for our life : and likewise, because there is but one meanes to be partaker of Christ, which is by faith in his bodie, which was deliuered, and his blood shed, and finally, because it is the catholike or vniuersall and vndoubted doctrine, that Christs flesh being bodily eaten auailleth nothing, surelie

the thinges befoze witten in the first Chapter of Iohn, are agreeable and doe fullye open the matter of the Lordes Supper. And to the intent that this yet may be the better vnderstande, I will recite what testimonies haue bene alwaies alledged in the church out of the holie Scriptures, concerning the two kindes of eating of Christ.

Christs bodie is eaten and his blood drunken spiritually, it is also eaten and drunken sacramentally. The spirituall manner accomplished by faith, whereby being vnited to Christ, we be made partakers of all his godnesse. The sacramentall manner is onely perfozmed: in celebrating the Lordes Supper. The spiritual eating is perpetuall vnto the godlie, because faith is to them perpetuall. They communicate with Christ both without the Supper and in the Supper, and by it they doe more increase, and continue their new beginnings, as we haue also shewed befoze: and now by adioining of the holie action, all thinges are done more manifestly and plainly. As for the vnbelaeuers and hypocrites, with their captaine Judas, they neuer communicate with Christ, neither befoze the Supper, nor in the Supper, nor after the Supper, in as much as they continue in their vnbelaefe, but they of the Lordes sacraments to their owne iudgement and condemnation.

I knowe here what some do teach, and how they deuise a certaine third kinde of eating Christ, which is neither spirituall nor yet sacramentall, but altogether compounded of sacramentall and corporall. For they holde opinion also, that the true and naturall bodie of Christ is receiued bodily by the vnbelaeuers in the formes

Oftwo kinde
of eating
the Lords
supper.

The third
kind of ea-
ting.

The Lords
words in
Iohn 6. are
silly to be
applied to
the matter of
the supper.

of the sacrament. Howbeit, it shall easily appere by certaine sounde arguments of the Scripture, that this is but a deuise of man: which arguments we will apply to the traitor Judas, that by this one example al the godlie may learne, what they eate and drinke at the Lords Supper. For that the iudgement which is made of the head being reuealed vnto vs, it shall bee easier for vs to pronounce of the members.

Some truly do make a doubt whether Judas were present at the Supper, when the Lorde distributed the holie mysteries, among whome is S. Hilarie. Howbeit the Euangelicall historie saith plainly, that the Lorde sate downe to meate with the twelue: yea, Luke so handleth his narration, that we cannot doubt, but that Judas did communicate of the mysteries with the rest of the Apostles, which S. Augustine also auoucheth, *Libro de Consensu Euangelistarum tertio, Capite primo*. And likewise in the 62. treatise vpon Iohn, and vpon the 10. Psalm, and in his 163. Epistle. Yea moreover, Aquinas also answering in this point to Saint Hilarie, approueth the same with vs, *Parte tertia, Quæst. 81.*

Artic. 2. Now therefore being manifest that Judas was at the Supper with the rest of the Apostles, it seemeth needefull that it were known, what he receiued of the Lorde. He receiued the sacrament of Christs bodie as the other disciples did, but because he had not faith, as the other had, hee partaked not of Christ, neither did he eate and drinke the Lords bodie and blood. For as many as eate the Lords bodie, and drinke his blood, doe not hunger nor thirst: for they dwell in Christ, and Christ in them, they are Christs members, and they neuer dic-

The contrarie altogether appereth in Judas and all his fellowes: wherefore the vnbelauers doe neither eate the Lords bodie, nor drinke his blood. Howeuer, it is out of all doubt that there is no agrément betwæen Christ and Belial. For this hath the Apostle pronounced out of the general consent of the Scriptures. But Judas is by Christ himselfe called Sathan: therefore Judas did not communicate with Christ.

Now if we will contend absolutely, that Judas did eate the Lords bodie, truly we shall be constrained wickedly to affirme, that it is not onely an vnprofitable, but also an hurtfull meate: howbeit, godlinesse teacheth vs, that Christ is a wholesome meate alwaies to all them that eate him truly.

S. Augustine also denieth that Judas did eate the Lords body, or drinke his blood. In the 59. treatise vpon S. Iohn, The Apostles (saith he) did eate the bread which was the Lorde, but Judas did eat the Lords bred against the Lord. They did eate life: but he punishment. Againe in the 26. treatise, Who so dwelleth not in Christ, nor Christ in him, doubtlesse he neither eateth his flesh spiritually, nor drinketh his blood: although carnally and visibly he breake in his teeth the sacrament of the bodie & blood of Christ: but he rather eateth and drinketh the sacrament of so great a matter to his cõdemnation, &c. The like also, and almost plainer, doth hee write in the 21. booke and 25. chapter, *De ciuitate Dei*.

Against these they obiect the authoritie of Paul, laying, That they which eate vnworthily, are not guiltie of the bread and cup which they haue eaten and dronken of, but of the Lords bodie

That Judas was present at the Lords Supper.

What Judas receiued of the Lord at the supper.

bodie and blood : and also that they doe
 eate and drinke their owne damnati-
 on, for that they make no difference
 of the Lords bodie : whereby it fol-
 loweth necessarily, that they haue ea-
 ten and dronken the Lords bodie vn-
 worthily, and not onely the Sacra-
 ments of the body and blood of Christ.
 We answere, that Paule saith thus
 in plaine words : Whosoever eateth
 of this bread, and drinketh of the
 Lords cup, &c. Marke this, he saith :
 Who so eateth this bread, and drin-
 keth of this cup unworthily : he saith
 not, Whoso eateth the flesh, and drin-
 keth the blood unworthily. For they
 which eate the Lorde, are not with-
 out faith, and Christ dwelleth in
 them, and they in him. If thou yet
 maruell, how the unbelieuers can bee
 guiltie of the Lords bodie and blood
 being eaten but sacramentally, learne
 this out of other places of the Scrip-
 ture. The Lord saith in John, Verily,
 verily, I saie vnto you, he that recei-
 ueth whomsoever I shall sende, re-
 ceiueth me : & whoso receiueth me,
 receiueth him that sent me. Where-
 fore, whoso receiueth not an Apostle,
 trespasseth not against the Apostle,
 but against God himselfe, although in
 the meane while he hath not saene
 God, nor will not saeme to haue repel-
 led him. We reade how the Judge
 will saie to them that are on his left
 hand : Depart from mee you wicked
 into euerlasting fire. For I was hun-
 grie and you gaue me no meat, I was
 thirstie and you gaue me no drinke,
 &c. But harken now how the repro-
 bate wil make exceptions against this
 sentence of the Judge, Lord, when did
 we see thee hungrie or thirstie, and
 ministred not vnto thee ? When hear
 againe what the Judge will answere,
 Verily I saie vnto you, in that yee

did it not to one of the least of these,
 ye did it not to me. Wherefore like as
 he that sinneth against a minister or a
 begger, sinneth against Christ him-
 selfe, although in the meane while he
 hath not hurt Christs person in anie
 point : so is he also guiltie of the bodie
 and blood of Christ, whosoever recei-
 ueth the sacrament of the bodie & blood
 of Christ unworthily, although in the
 meane season he haue not receiued the
 verie bodie and blood of the Lorde.
 Paule saith in another place, that re-
 uolters do crucifie againe vnto them-
 selues the son of God. He also denieth
 in another place by al maner of means
 that it is possible for Christ to be cru-
 cified or to die anie moze. Therefore
 Christ cannot be crucified againe by
 the Apostataes, or reuolters, howbeit
 their shamefull falling away from
 him is so esteemed of, as if they had
 crucified the sonne of God.

Hebr. 6.

Although therefore the wicked do
 not eate the Lordes verie bodie, nor
 drinke his blood, neuertheless they
 are guiltie of betraienng the Lordes
 bodie and blode, as farre as in them
 lieth. If a rebell tread vnder his foote
 the seale or letters of the Prince or
 Magistrate : although he touch not
 the Magistrate himselfe, nor treade
 him vnder his foote, yet is hee saide
 to haue troden the Magistrate vnder
 his foote, and is accused not for hur-
 ting the seale or defiling the letters :
 but he is charged of treason, and accu-
 sed for treading the Prince vnder his
 foete.

What maruell then if we heare it
 saide, that they which doe eate the
 Lords bread unworthily are guilty of
 the bodie and blood of Christ : For the
 bread and the mysticall cup are a Sa-
 crament and seale of it.

Hitherto haue wee disputed of the
 eating

How the vn-
 beleeuers are
 made guiltie
 of Christs
 body and
 blood.
 Iohn 13.
 Matth. 25.

eating of the bodie of Christ, and of drinking of his blood, handling euerie one point thereof with as much breuitie as we coulede. Now we go to knit by the other endes of the Lordes supper being placed in the description of the supper. We saide that the supper was instituted by the Lord, that it might represente visiblie the giffes of God vnto the church, & lay them forth befoze the eyes of al men. But we haue learned by the whole discourse of this matter, that Christ himselfe is a most full and rich treasure of all the giffs of God, as namely from whom being deliuered for vs vnto death, we haue all thinges belonging to life, remission of sins and life euerlasting. Since these thinges be inuisible & gotten by faith, they be also visibly, that is to say, by sacraments represented almost vnto all the senses, to the sight, to hearing, to tasting, and to feeling, to the entent, that man being wholly therewith moued both in bodie and soule, may celebrate this most comfoztable mysterie with great reioicing in hart. Hereunto nowe appertaineth that Analogie, wherof I haue spoken befoze in the 7. Sermon of this Decade, whereby I woulde haue these things to be better learned.

Furthermore, we haue saide, that the supper was instituted of the Lord, that he might visibly gather together into one bodie all his members, which were in a maner disperfed throughout all partes of the worlde. Whereupon we haue saide that the holie men some where else, did call the supper a league or confederacie. We are knitte visiblie with Christ, and all his members, by vnitie of faith and participation of one spirit; but in the supper we are ioined together euen by a visiblie coniunction. For now not

by wordes, but by deedes also, but by miserie, but by sacrament we are verie narely knit and ioined together, opening and declaring to all men by celebrating the supper, that we are also of the number of the that beleue that they are redeemed by Christ, and that they are Christs members, and people. But we binde our selues together vnto Christ and the Church, both that we will keepe the sincere faith, and promising that we will vse god deedes and charitie towards all men. Loke for moze touching this matter in the seuenth Sermon of this Decade.

Hereupon truely did Saint Paul proue that it was not lawfull for them which receiue together at the Lordes table to eate of meate offered to idols, and to take part of prophane sacrifices. Which thing, if at this day manie woulde rightly weigh and consider, they woulde not seeme to be sene so busie in strang and sozaine sacrifices.

We saide also, that the Lord instituted the Supper, that thereby he might keepe his death in memorie, so that it should neuer be blotted out with obliuion. For Christs death is the summarie of all Gods benefites. He would haue vs therfoze to keepe in memorie the benefite of his incarnation, passion, redemption, and of his loue. And although the remembrance of a thing that is past be celebrated, to wit, of his death, yet the same belongeth greatly vnto vs, & quickneth vs. Neither must we thinke that this is the least end. For there is none so diligently expressed as this is. For the Lord repeateth this saying, Do this in remembrance of me. But that holy rite or holie action, being ioined with the worde or with the preaching of Christs death, and the redemption of mankinde, howe maruellously doth it reue

renue from time to time that benefit, and suffereth it not to be forgotten?

Last of all we said, that the supper was ordeined of the Lord that therby we might be admonished of our duty, praise, & thanksgiuing. It is our dutie to be sincere in the faith of Christ, and to embrace all our brethren with christian charitie for the Lordes sake, and to beware that we defile not our bodies with the filth of the worlde, since we be clesed with the blode of Christ. Paul the Apostle saith: So often as ye shall eate of this bread, and drinke of the Lords cup, declare the Lordes death vntill he come. But to declare the Lordes death, is to praise the godnes of God, & to giue thanks for our redemption obtained through his death. For the apostle Peter saith, Yee are a chosen generation, a royall priesthood, an holie nation, a people set at libertie, that yee shoulde shewe foorth the vertues of him that hath called you out of darknes into his maruelous light. But herof we haue spoken also in another place. Thus much I thought god in fewe wordes to repeate touching the endes of the supper, which euery godly man being instructed by the holy Ghost, doth diligentlie consider. I woulde now let you go, dearely beloved brethren, but that I see it wil be a common comoditie, to teach in fewe words howe euery one shoulde prepare himselfe to the Lordes Supper, that he come not to it vnworthily. But if were not lost labour first of all to search out, who doe worthily or vnworthily eate & drinke of the Lordes bread and cup. There is no man that can denie that there are degrees in our worthines and vnworthines, if he rightly examine the iudgements of God, and looking narrowlie into the nature of our religion is able

to giue iudgement thereof. The chiefest degree of vnworthines, is to come to the holie mysteries of faith, without faith. He commeth worthily that commeth with faith: vnworthilie he that commeth without faith. Such are saide to bee woorkes worthy of repentance in the Gospell, as are penitent woorkes or seemely for such as professesse repentance. But what is more becoming, more meete, and iust, than that he who is to celebrate the Lordes supper, do beleue that he is redeemed by Christs death, who was offered by as a price for the whole worlde, and that for that cause is desirous to giue thanks to Christ his redeemer? Contrariwise, what is more vnleemly and vniust, than to receiue that pledge of Christs body, and in the meane while to haue no communion or fellowship with Christ? To come to thanksgiuing, and yet not to giue thanks from the bottome of his heart? For what vniteth vs to Christ, or what maketh vs partakers of all his benefites, and therewith also to bee thankfull, but faith? What doth separate vs from Christ, and spoileth vs of all his gistes, and maketh vs most loathsome, but vnbelafe? Therfore faith or vnbelafe maketh vs partakers of the Lordes table worthilie or vnworthilie. Paule the Apostle in the Actes, saith to the Iewes, who through vnbelafe did reiect or set at naught the preaching of the Gospell, The worde of God ought first to be preached vnto you: But bicause you reiect it and iudge your selues vnwoorthy of euerlasting life, behold, wee turne vnto the Gentiles. How did the Iewes pronounce against themselves that they were vnworthie of euerlasting life, and like Iudges gaue sentence against themselves, in setting

1. Pet. 2

Of worthily
and vnwor-
thily eating
and drinking
of the Lords
upper.

Actes 13.

ting themſelues againſt Gods worde through vnbelæſe, neither apprehending Chriſt by faith; who is the life & righteousnes of the world: Wherefoze, the chiefe and greateſt portion of our worthines and vnworthines is and conſiſteth in faith or vnbelæſe. Saint Peter wiſneſſeth, that our hearts are purified by faith: true faith therfoze is the cleannes of Chriſtians. Whereupon Saint Auguſtine ſaith, The vnbeleuer eateth not the fleſh of Chriſt ſpiritually, but rather eateth and drinketh the ſacrament of ſo great a thing to his own condemnation: Bicauſe beeing vncleane he hath preſumed to come to Chriſts ſacraments, which no man receiueth woorthily, but he that is cleane. Of whom it is ſaid, Bleſſed be the cleane in heart, for they ſhall ſee God, &c. Hozeouer, they eate and drinke of the Lordes Supper vnwoorthily, who although they be not deſtitute of faith, yet by their abuſing of it, doe peruert the right inſtitution of the Lord: ſuch ſeemeth to haue bene the error of the Church of Corinth, which mingled the private and pzophane with the Eccleſiaſticall and myſticall banquet, and did put no difference betwæne the Lordes bread, which is called Chriſts bodie, and common meate. For Paule ſaith: Who ſo eateth & drinketh vnwoorthily, he eateth and drinketh his owne damnation, making no difference of the lords body. Therefore, to make no difference of the Lordes body, is vnwoorthily to eate the lords bread, and to drinke of his cup. For this worde (*discipulus*) to iudge or to make a difference, is to weigh and conſider of a matter exactly with iudgment to the vttermoſt of a mans power, to iudge of it, and make a difference betwæne that & all other things. Furthermoze,

To make difference of the Lords bodie.

the Lordes bodie is not onely that ſpiritual bodie of the Lord, to wit, the church of the faithfull, but that verie bodie which the Lord toke of the virgine, and offered vp for our redemption, & that now ſitteth at the right hand of the father. To be ſhort, the bread of the Sacrament in the Supper is the Lordes bodie, it is I ſaie the ſacrament of the true body which was giuen for vs. Whoſoever therfoze putteth no difference betwæen this the Lordes miſticall bread, and pzophane meate, but cometh to Chriſts table, as he woulde to a table of common and groſſe meate, and acknowledgeth not that this heavenly meate differeth far from other humane meate, neither commeth after that ſort as the Lord hath inſtituted, but ſolloweth his owne reaſon, ſurely he maketh no difference of the Lordes bodie, but eateth and drinketh his owne damnation. Paul againe expoundeth himſelfe ſaieng: Therefore my brethren when ye come together to eate, carrie one for another, that yee meete not to condemnation. Who ſo therfoze pzeventeth the publicke ſupper by eating his owne private ſupper, that is to ſaie, who ſo ſuppeth not as the Lord hath appointed, the ſame eateth and drinketh vnwoorthily. For befoze vnwoorthie eaters and drinkers, are ſaid to eate and drinke their owne damnation: and here they are ſaide to meete together to their condemnation that make haſt to the ſupper, not farryng for their brethren: and they make no difference of the Lordes body. S. Auguſtine in his 26. treatiſe vpon John ſaith: The Apoſtle ſpeaketh of thoſe which receiued the lords body without difference & careleſly, as if it had bene any other kind of meate whatſoever. Here therefore if he be reprov'd which

which maketh no difference of the Lords body, that is to say, doth not discern the Lords body from other meates, how then should not Iudas be damned who came to the Lords table, faining that he was a friend, but was an enimie? &c. How much more grievously do they seeme to sin at this day, who perverting the lawfull and first vse that was instituted by the Lord, do stablish their own abuse with great contention, yea, and grievously persecute them that cry out against it and wil not receiue it? Furthermore, since by experience we find every day, that there are many things wanting vnto our faith, by means whereof diuers vices spring vp among vs, whereof our vnworthinesse is the lightest or least of all which the Lord of his grace may easily wash away, and almost wipe away by sending his crosse vpon vs, not imputing such infirmities to vs to our condemnation. For the Apostle in an other place saith, that there is no condemnation for them which are graffed into Christ Iesus, and walke not after the flesh, but after the spirite. Neither with equal punishment doth our most iust Lord punish these sundry sorts of vnworthines. Let vs therefore see what the blessed Apostle teacheth vs concerning the punishment of those that eate vnworthily. Therefore he saith, Whoso eateth this bread, or drinketh of the Lords cup vnworthily, the same shall be guiltie of the Lords body and blood. By which words verily he meaneth that chiefe and most foule vnworthinesse of all other, to wit vnbelæse. For he is guiltie of the Lords body and blood, to whom the fault of the Lords death is imputed, that is to say, to whom Christs death becommeth death, and not life: as it also happened vnto them, who

through vnbelæse and wickednes did crucifie Christ. For vnto them Christs blood seemed prophane, as it had bene the blood of some beast, murtherer, or wicked person, as being worthily shed for his offences. And I pray you, what else doth he thinke, than that Christs blood is prophane, who belæueth not that the same was shed for the sins of the world: And yet he dareth take part of the Lords supper, that he may worthily be said to be guiltie of the Lords bodie and blood. It is a verie great offence to eat the Lords bread, & to drink of his cup vnworthily through vnbelæse: which thing by the example of Iudas is laide befoze our eyes. He belæued not in the Lord Iesus, yea hee inuented how to deliuer him into the hands of thæues and murtherers, yet neuertheless he sate down to meat, & took part of the Lords supper, therefore in the ende the diuell worthily challenged him wholly vnto him. For **S. Iohn 13.** Iohn witnesseth, that about the ende of supper the diuel entred into Iudas: not that he was not in him befoze that he came to the supper: for hee had **Luke 22.** begun befoze to dwell in him, and to stirre him forwarde: but for that after so manie admonitions of our Lord Christ, and after that hee had prophaned the mysteries of Christ, and as it were troden them vnder fote, hee wholly entred into him, and fully possessed him.

The same Apostle Paule threatneth damnation to them that make no difference of the Lords body, who are placed, as it were, in an other degree of vnworthinesse, saying: For whoso eateth & drinketh vnworthily, eateth and drinketh his own damnation. The reason hereof he setteth downe in this sentence, to wit, why we ought not rashly and carelesly to

The punish-
ment of
those that
eate vnwor-
thily.

to come to the Lords table, for that we appoach then to our condemnation. But condemnatiō or iudgment is the paine or punishment which the Lorde laieeth vpon his faithfull people when they sin, not in another worlde truly, as he doth vpon the vnbelēuers, but in this worlde. For it followeth in the wordes of the Apostle, which ministreth vnto vs the same sense. For this cause manie are weake and feeble among you, and many sleep. For if we had iudged our selues, we should not haue been iudged. But when we are iudged, we are corrected by the Lord that we shoulde not be condemned with the worlde. The Apostle plainly distinguisheth betwē the vnworlthie eaters that are subiect to Gods correction, and worlde men, that is to saie, vnbelēuers, whose punishment the lord deferreth to that other world: but vpon his faithfull people, who yet offende through the negligēce, and come to the Supper not sufficiently instructed, he laieeth diuers and sundry afflictions, as pestilence, famine, sickness, and such like, to shake off their drowsines. For it foloweth. If we had iudged our selues, that is, if we our selues had restrained our vices, & separated our selues from euill, we had not been iudged, that is to say, punished and corrected. For immediately he addeth, But when we are iudged, we are chastised of the Lorde. To be iudged therefore is to be chastised. But hereby we learne from whome there do flowe so manie mischiefs into the church, to wit, by the vnworlthie vse of the Lords Supper.

But some man will answer here, if the matter be so, it were better wholly to abstain from the Lords Supper. But if anie abstaine wholly, hee also thereby sinneth against the Lord, and

that grāuouly. For he setteth at naught the Lordes commandement, who saith, Doe this: yea he setteth at naught both the Lords death, and all the gifts of God. Wherefore he hath not escaped danger, who hath omitted to celebrate the Supper: which thing also we haue said before. Thou must go another waie to worke, if thou desire to auoide both danger and sinne. Heare the counsel of Paule very commendiously saying: Let a man examine himselfe, and so let him eate of that bread, and drinke of that cup. And we must marke, that in this examination he sendeth no man to another, but euerie man to himselfe. The Papists bid the, Goe to an auricular confessor, there to confesse thy self, to receiue absolution, and to make satisfaction for thy sinnes, according to the forme that is commanded the. And so they bid the as sufficiently censed, to go to the Lords table. But Paule the Doe for of the Gentils, and the bestell of election, speakeeth not a worde of those things, but saith simply, Let a man examine himselfe, and so let him eat of that bread, and drink of that cup. For like as GOD is the searcher of the harts, and requireth the affection of the minde, and hateth hypocrisie: so none knoweth what is in the hart of man, or what affections wee beare to Godward, but we our selues do: therefore he willeth vs our selues, to examine euerie thing in our selues: that is to saie, hee willeth euerie man to descend into himselfe, and to examine himselfe. This examination cannot be made without faith, and the light of Gods word. But the faithfull man hauing the light of Gods worde shining before him, and faith extending hir force and power, inquireth of himselfe, whether hee

doth

How wee should prepare our selues to the Lords supper.

both acknowledge al his sinnes which he hath manifoldly committed against God: and whether he be soyy for them, baving committed, and whether with sincere faith of heart he belæue, that Chzist hath washed away & forgiven all his sinnes: and whether he confesse freely with his mouth as h e bel ueth in his heart, that life & saluation consisteth in Iesus Chzist onely, and in none other: and whether h e haue determined with himselfe to die in this confession: and whether h e meane diligently and earnestly to apply himself to innocency and holinesse of life: and whether he b e ready to loue, and help all the members of Chzists body, of whom h e is also a member, and b e ready to spend his life for them, according to the example of Chzist: and whether he haue remitted or pardoned all anger and enmity: and whether h e b e desirous to call to minde Chzistes passion, and the whole mystery of our redemption, and to giue th aks to God for our redemption, and for al other giftes of God already received and to b e receyued. This is the right examining which agreeth with y  receyuing of the mystical Supper: and when we haue done so, we may in humblenesse and feare of the Lord, and with gladnesse, appoach to the Supper of our Lord Chzist.

But h ere the faithfull do tremble, who are as it were priuie to their owne imperfection and infirmity. For they do not finde these thinges to b e so perfect in their mindes, as otherwise they knowe a iust perfection requireth. Satan commeth, and he casteth in many and great stayes, to the intent h e may draw vs backe from the celebration of the Supper. Therefore we say, if any man suppose that none is to b e admitted to the Supper

but h e that is purged from all sinne & infirmity, surely h e shall dye away and exlude all men howe many soeuer liue in this word, nay h e shall altogether depriue th  of the Lords Supper, as not to be any longer for sinfull men but for angels. We must remember that this examinatio resteth with in his owne bounds, and that God h ere also as euery where else, doth vse this clemency and mercy towards vs. H e knoweth our weaknesse and coruption, and with vs can beare our infirmities. The Israelites vnderking Ezechias being not fully cleansed, toke part of the paschall lambe. But y  king prayed, and saide, The Lorde who is good will haue mercie vpon al men, that with all their heart seeke after the God of the fathers, and will not impute it vnto them that they are not sanctified. And h ere vnto is added in the hely historie, in 2. Chro. 30. chap. And the Lord heard Ezechias, and he was pleased with the people. The worthinesse which is inquired for by exact examination, is no absolute perfection, but a will and minde instructed by God, which humbly acknowledgeth it owne worthinesse, and therefore humbly prayeth for increase of faith & charity, and al perfection in Chzist onely. At that first Supper the Apostles were Chzists guests, and among these was Judas: but bicause he lacked faith and was a traitour, yea, a murderer, he was made guilty of the body and bloud of the Lorde. The other Apostles were also sinners themselves, but not wicked, they bel ued in Chzist, they loued Chzist, & one of them loued another like brethren: & therefore they did not eate of the Lordes Supper vnworthily, as Judas did. Although in the meane time at the same table they shewed tokens of great imperfection.

For

March. 26.
Luke 22.

For Peter not without great contempt and reproch of his brethren, preferreth himselfe before them all. Moreover, they contend among themselves for honour, which of them should seeme to be greater than an other. I will not now recite, that straight way after they arose from the Table, they shamefully forsook their maister and ranne away, and many waies behaued them selues vnworthily: but al these things were easily washed away, for that faith had taken very deepe roote within them.

Neither wil I here sticke to recite word for word, the comfort of Maister Iohn Caluine, a godly & learned man, who with great commendation teacheth in the church at this day, my selow Minister, and most welbeloued and deere brother, which he hath set downe for the afflicted in this case: Let vs call to remembrance, saith he, that this holy banquet is a medicine for the sick, a comfort for the sinfull, a largesse to the poore, which to the whole, righteous & rich, if there could anie such be found, would bring small vantage. For seeing that in this banquet Christ is giuen vnto vs to be eaten, we vnderstand that without him we faint, faile and are forsaken. Moreover, seeing he is giuen to vs to be our life, we vnderstande that without him we are but dead. Wherefore, this is the greatest and onely worthinesse which we can giue vnto God, if we lay before him our owne vilenes and vnworthinesse, that through his mercie hee maye make vs worthy of himselfe: if we dispeire in our selues, that we maye be comforted in him: if we humble our selues, that we may be lifted vp by him: if we accuse our selues, that we may be iustified by him. Moreover, if we attaine vnto that vnitie which he commendeth vnto vs in the supper: &

like as he maketh vs all to dwell in him, so that wee may wish like-wise, that there were one soule, one heart, and one tongue in vs all. If we well weigh and meditate these things, then shall these thoughtes neuer trouble vs: we that are naked and destitute of all goodnesse, we that are stained with spots of sinne, we that are halfe dead, howe should we woorthily eate the Lordes bodye? Lette vs rather thinke, that we being poore doe come to a plentifull giuer, we that are sicke come to a Phisition, we that are sinfull come to a Sauour: that the woorthinesse which is commaunded by God, consisteth in faith chiefly, which reposeseth all in God, & nothing in our selues: secondly in charitie, and such charitie, as it is sufficient if we offer it vnto God vnperfect, that hee may increase it to the better, seing we cannot performe it absolute as it ought to be. Thus farre ha.

Thus much haue I said hitherto of the most holy Supper of our Lord Iesus Christ, the most excellent & wholesome Sacrament of Christians, for which euen from the very beginning, & while the Apostles were yet liuing, Satan the most deadly enemy to our saluation, lying in waite, hath gone about to overthrow by many corruptions and defilings: from which being now for a time faithfully cleansed, yet doeth hee not so leaue it, but intermingles and throwes an heape of contentions into it, being made vnto the Church the token of a couenant neuer to be broken. Whereuppon the thing it selfe, and our saluation requireth, that we be circumspect and giue no place to the tempter, but agreeing altogether in Christ and being ioyned into one bodye (by faithful celebrating of the Supper) we may loue one another,

other, and giue euerlasting thankes to be praise and glozie now and for euer. our redeemer and Lord Christ, to whom Amen. Amen.

Of certaine institutions of the Church of God, Of Schooles. Of Ecclesiasticall goods, and the vse and abuse of the same. Of Churches and holy instrumentes of Christians. Of the admonition and correction of the Ministers of the Church, and of the whole Church. Of Matrimonie. Of widdowes. Of virgines. Of monkes. What the Church of Christ determineth concerning the sick, and of funerals & burials.

The tenth Sermon.



Here remaine certaine things but a fewe truly, which are to be expounded vnto you (dearely beloued) the which partly appertayne to the institution of the Ecclesiasticall ministerie and preservation thereof, there are partie certaine peculiar ordinaunces of the Church which the Church can not want. Whereof in this last Sermon of this Decade, so farre as the Lorde shall giue me grace to speake, I intende as briefly as I can to intreate.

First of all we must know that the Lorde our God hath not burdened his Church with ouer manie lawes & institutions, but hath set downe a fewe easily to be numbred, & those not costly, noz intricate, noz long, but profitable, simple, plaine, and short.

In time past, when as vnder the lawe the Lord appointed vnto the people a costly and sumptuous worshipping of him, not withstanding al things therein were certaine, numerable, and moderate: neyther woulde he haue anie thing added to, or taken from it at the pleasure of men, or to be otherwise vnto than he had appointed.

Who then will thinke, that after the abrogating of the Lawe, the Lord would deliuer vnto the Church of his new people, a sumptuous and an infinite discipline? Wherefore it is partly the couetousnesse of the Pastours and estates of the Church, and partly the monstrous superstition of the common people, that hath made euerie thing so sumptuous, and infinite in the church. Let vs sticke vnto this, that the Lord our God hath instituted in his Church, but verie fewe things, and such as are necessarie: and therefore we ought all to indeauour, that the church be not ouer-burdened with traditions and institutions, which proceeded not from God himselfe. The Church of God is gorgeously enough decked and furnished, if she retaine and keepe the institutions of her God and Lord.

The chiefe and principall poyntes of the Godlinesse of the Church of God, are the sincere teaching of the lawe and the Prophetes, of Christ and the Apostles, faithfull Prayer offered vnto her onely God thorough Christ alone, a religious and lawefull, administration & receiuing of Christes sacraments whereof we haue intreated hitherto

The chiefe poyntes of true godlinesse in the Church.

The Lorde hath not burdened his Church with infinite lawes.

hitherto through five Decades. Hereunto belongeth Charitie also, which is a communicating of riches, or well doing, whereof wee haue saide some what already in the first Decade, and will saye somewhat else in this Sermon.

Neither doeth Luke in the Actes make mention of any other things, describing what manner of Church the faithfull primitive Church of Christe was, being founded by the Apostles, & what were the principall points therof. They were continuing, sayeth he, in the doctrine of the Apostles, and in communicating, and in breaking of bread and in prayer. Under these few points all godlinesse is comprised. Unto the Ecclesiasticall ministry are ioyned these that folow. Christian schooles haue the first place, which bring forth a plentifull increase of Prophetes or Ministers of the Church. All nations vnles they were altogether barbarous haue vnderstande that without schooles no kingdomes or common weales can happily be maintained. And therefore not onely Moses in the booke of Genesis, but also Strabo in the 17. booke of his Geographie, reporteth how that among the Egyptians were instituted most famous Colledges for Priestes & Philosophers. Histories also make mention, that the most noble men of al the worlde, trauallyd into Egypt to obtaine wisdom, in which number Plato also is saide to be the first of the chiefe and principall among the Philosophers.

Neither is it vnaduisedly written in the booke of the Kinges, that Salomon excelled the wise men of the Egyptians in wisdom. And not onely the Egyptians, but also the Palatines, a Nation moze famous for

warres than for learning, are sayde to haue had their Priestes, of whom they asked counsell in matters of doubt, as writeth Samuel in his holie Historie.

And Daniel also witnesseth, that the Babylonians had moste famous Schooles, as also had the Medes and Persians, from whence sprang forth their Magi, I woulde saye wise men, notable in all partes of Philosophie. I neede not to speake any thing of the Greeces and Romanes, since there is no man but knoweth their most famous Citie of Athens, which is so much spoken of by all learned men, and also the godly Colledges of their Priestes and Southsayers. But omittinge fozeine examples, let vs alledge our owne or such as are Ecclesiasticall.

God, who gaue vnto his people, a moste absolute forme of an happie Common weale and kingdome, distributed scholes through fortie and eight townes of the realme. Those townes by reason of the Philosophing Leuites, were called Leuiticall. For hee had consecrated all the Leuiticall Tribe, vnto the Priesthode and to studies: Not for that it was not also lawful for Gentlemen of other Tribes to studie Philosophie or wisdom: but because the Leuites were peculiarly appointed vnto holy studies.

For it is euident, that Esay and Daniel, two of the most bright lightes of them that prophesied were of the tribe of Iuda. Other Tribes also haue brought forth many right singular in all kind of knowledge. And those townes likewise were called Leuiticall and Priestly, not that Priestes onely dwelt in them, but because they had Synagogues in them.

But at the tabernacle in Silo, and especially in the city of Jerusalem there was a schoole surpassing all other, & in manner of an vniuersitie, as they call them now adates.

And the same holic historie witnesseth that most famous men had the gouernment of those scholes. For wee read in Rama that Samuel, who was the verie chiefest in all wisdom, godlines, and learning, was gouernour and principal of Baitoth, that is to say, y^e Burse (as they terme it) or Colledge of Prophetes. Helias and Heliseus the most cleare lightes of the Church of Israel, were rulers ouer the schoole of Hierico and Gilgal. That naughty Jeroboam did pul downe y^e scholes and trod vnder foote the order of the Priestes, and placed without all choice some that were of the refuse of the people in their places.

But the men of God Helias and Heliseus knew wel, that without scholes the sound doctrine could not flourish or be preserved: and therefore they applyed them selues wholly to the renewing of scholes. And when lawfull tributes were denied them, being by wicked Princes bestowed vpon flatterers and bellies, that is to say, priests of the Idols of Calues & of Baal: yet it came to passe by the godnes of the Lord, that some good men bestowed somewhat vpon such as were desirous of learning, who holding them selues contented with a meane liuing, behaued themselves valiantly in that most corrupt age. But those notable men, those wise men & prophets, who had the gouernment ouer scholes, were called fathers, wherevpon also their disciples and scholars were termed the sonnes of the prophetes.

Amos and Jeremie call them Nazarites. For, saith Amos, I am no pro-

phet, neither the sonne of a Prophet, to wit, not brought vp in the knowledge of liberall artes. And the same man saith againe: I haue raysed vp of your sonnes for Prophetes, and of your young me for Nazarites. But Jeremie commendeth also the manner of them that studied, which in his lamentations he bewayleth to be altogether perished in the captiuitie. Furthermore, they are called the sonnes of the Prophetes, for the affection which they bare towarde their schole maisters, as if they had bene their parents, and for their obedience and daylie studie towarde them.

But how much the more noble and wise the Princes were, so much the more diligence they employed in repairing scholes, and restoring Ecclesiastical order. Which a man may see, not in David and Salomon onely, but also in Josaphat, Ezechias, and Josias, who were most vertuous and most happie Princes. In the captiuitie and after the captiuitie of Babylon, the Loydes people was dispersed and scattered into many kingdomes farre and wide. But whither so euer they were carried, they erected scholes or synagogues. and when the citie of Jerusalem was restored, then they often came vnto the same. For therefore the Actes of the Apostles make mention, that at what time Saint Paul preached the worde of God among the Gentiles, hee went into the Synagogues and taught.

And Saint James the Apostle sayeth, Moses in olde time hath in euerie citie them that preach him in the synagogues. Where he speaketh not of the cities of Iudea and Galilee, but of the cities of the Gentiles, in Syria, Cilicia and Asia. But that which we reade in the Actes both the we that

Amos. 1.

Actes. 15.

Gouernours
of schooles.
1. Sam. 10.
4 Reg. 3.
& 4. cap.

Amos. 7.

they being dispersed and scattered abroad, did sometime come vnto the holy citie of Ierusalem. There were dwelling at Ierusalem certaine Iewes religious men, of all nations that are vnder heauen. And that also which saint Paule reciteth of him selfe confirmeth the same, that being born free in the citie of Tharsus, he trauelled to Ierusalem vnto Gamaliels feete, that is to say, to the intent to heare the instruction, and to be a scholer vnder Gamaliel.

So likewise we read that at Ierusalem there were Colledges or Synagogues of the Libertines, Cyrenians, Alexandrynes, Cilicians, and Asians.

This vse of scholes continued vntil Christes time, yea, and after his ascension into the heauens, almost vntil the destruction of the citie, although in the mean time it may appaere to haue bene sundrie times depaured.

Christ also the sonne of God, our King and high Bishoppe, he himselte instituted the most famous schole of all other, calling thereunto the twelue Apostles, and the seuentie disciples, chosen men, I say, to the number of fourescore and two. Yea, the Apostles themselves drew vnto them very many disciples, and first of all Saint Paul the most chosen instrument of God to conuert the Gentiles, is read to haue had in his companie, Sopater of Berrhoe, Luke of Antioch, Marke of Ierusalem, Barnabas, Sylua or Syluanus, Caius and Timothie, Aristarchus and Secundus, Tychicus and Trophimus, Titus and Linus, Crescens and Epaphras, Archippus and Philemon, Epaphroditus and Artemas, and many other.

He hath also commended most diligently vnto god men, the studious, and the ministers of the Churches, exhorting all men vnto liberalitie, that they may want nothing. And writing vnto

Titus: Bring diligentlie, sayeth he, Zenas the Lawyer and Apollo, vpon their waye, that they may want nothing.

Titus. 3.

Moreover it may bee gathered by plaine and manifest proofes out of the thirtenth chapter of the Actes, that there was a verie famous and that an Apostolique schoole at Antioch in Syria. Eusebius also of Cesarea abundantly witnesseth what noble scholes were at Alexandria in Egypt, and in other renoumed churches. And wee haue also declared the same more at large, when time serued, in a booke which we haue written of the institution of Bishops.

But in proesse of time when all things appertaining to the Church beganne to decline to the worse, Ecclesiasticall schooles also degenerated into Abbaies, or into Colledges of Canons and Donkes.

But of all these thinges whereof wee haue spoken, I thinke it not known vnto any man, that schooles doe principally belong to the preservation of the Church, and the maintenance of the holie ministerie, in which scholes god artes might be exercised, verie profitable for the furtherance of the studie of the holie Scriptures: of which sorte chiefest of all are the studies and knowledge of holy tongues, of Logick, naturall Philosophie, and the Mathematicks, and these moderately knowen, and directed vnto the certaine scope and ende of Godlinesse. For a man may sometime finde wittes woyme and wared olde in diuerse Artes and disciplines, howbeit not once medling or inured with holy exercises and studies. But I would to God that the wicked being too much gluffed with prophane studie, would also leaue to contemne

Scholes appertaine to the preservation of the ministerie.
holy

Actes. 2.

Actes. 22.

Actes. 6.

Christ & his Apostles, do institute Schooles.

holy Scriptures as things plaine barbarous.

A man also may finde some wits so busied in the studie of the Mathematickes, that they are more mæste to be matters of buildings, then governours or passours of Churches. Yea they are so farre crept into the studie of Astronomie, and the Astronomers heauen, that they quite forget the blessed heauen, which is the seat of the blessed Saintes, any thing to pertaine vnto them, and that they should be sufficiently happy if they can but once attain vnto the knowledge of the motion of the visible heauen, and to the course of the Starres. As for those that meddle ouermuch with the studie of Philosophie, and the trifles of Logicke, and the rules of Rhetorick, neuer attaine vnto anie ende, nor earnestly thinke vpon the bestowing of their trauels to the edifying of the Church: commonly they become contentious and brawling disputers for the most part, and arrogant controllers: vnto whome nothing seemeth to be neatly and aptly enough, eyther spoken or doone of others, but that which is tempered and as it were tuned to their great conceyting heades, and so agreeing with prescript rules, that they swarne not therefrom, no not so much as a haire bredth.

These men snarle and intangle all things with their doltish disputations puffing out nothing else but quarrelling controuersies, taking vpon them most arrogantly to iudge all mens doings and sayings what soeuer, yea, though they be good & tollerable, they snappe at them, and maliciously caull against them. being rather vaine babblers, than Philosophers, yea, the very plagues of scholes and churches: who spit out the poyson of debates, conten-

tions, variances, strifes and diuisions, at and into the Church. Against these S. Paul the Apostle to Timothy saith *1. Tim. 6.* meth to speake.

For after hee had briefly set downe the summe of sound doctrine, he addeth thereupon. This teach and exhort. Whosoever teacheth otherwise, and holdeth not him selfe contented with the healthfull woorde of our Lorde Iesus Christ, and the doctrine which is according vnto godlinesse, he is puffed vppe, knowing nothing, but spending his time about questions and contention, in wordes; whereof groweth hatred, strife, slander, euill suspicions, vaine confictes, of men corrupt in heart, and destitute of the truth, which suppose gaine to be godlinesse. Auoyde the companie of such.

Truely it neuer went well with the church, when learned and studious men forsaking the plainnesse and purenesse of the worde of God, turned their eyes another way, and aimed not at the worde of God alone. They in auncient time, did not contemne the worde of God: but in the meane while they attributed more to traditions thã was conuenient.

But by that meanes they both gaue occasion vnto errors, and confirmed such abuses as were alreadye brought in. Certaine yeares past and gone, Gratian and Lombarde, with other ecclesiasticall wryters, went about to make an agreement of opinions, and to gather together a perfect and certaine summe of diuinity. But therby they did not only carrie the scholes away from the scriptures, but also intruded strange doctrines into the Church.

After these there followed Alexander, Albertus, and Thomas, who not onely depended vpon those senten-

The corruption of Schooles.

ces, and commended them vnto others but also endeoured to mingle Philosophie with Diuinitie, and to couch them together into one bodie. And hereof it came to passe that we had so many wayes and sectes, so many puddles crawling full of frogges, so many scholes, so many Abbayes, so manie sophisters.

And if at this day likewise we continue unhappily to couple Philosophie with the holie scriptures, and superstitiously tall them into disputation, and to call them vnto examination by humane rules, or to the handling by artes, then shall we also corrupt them in the scholes, peruerting the integritie of the Apostolique doctrine, to the great detriment of the church. In the meane while, certaine it is that good Artes and learning do make much vnto perspicuitie and plainnesse, but moderately and religiously applyed with iudgement, so that the scriptures may haue the vpper hande; and all other Artes obey the same.

Wherefore, let pure godlinesse bee taught in Ecclesiasticall scholes, yea, let godliness bee the ende of all our studies: at the first let the studious be diligently taught the Catechisme, and let them neuer rest, vntill such time as they haue learned it perfectly and made it familiar vnto themselues: the let this young begunne godlinesse bee daily increased with Lectures and holie Sermons: Let the writings of the holy Cuangelists and Apostles bee alwayes reade vnto them, that they may become perfecte in them in due season: let them also commodiously learne the tongues and god Arts, and let them be exercised in writing and reasoning.

But aboue all, let dissoluteness and wantonnesse bee banished out of

the godly instituted and Christian schooles. Let discipline, yea, though it bee somewhat sharpe, flourish. For if youth bee corrupted in the scholes, and grow by in that corruption, what I pray you shall wee looke for at their handes, when they be set in autoritie ouer the Church? Let vs not beleaue that they will be the salt of the church, who as they are most dissolute & blockish, so can they not abide sharpenesse in other. Shall we thinke that they will become lightes of the church, who doe themselues hate the light, and are delighted in darkenesse, and in the woakes of darknesse? Wherefore, that which the sonnes of Helie were in the church of Israel, the same shall be and are the corrupt sons of the Prophetes in the church of Christ. They therefore shall likewise perish with the people which are committed vnto them. And therefore now adayes, there is great offence committed thorough too much lenitie in the scholes, a mischief which will neuer be washed away. For a man shall come into many schooles, where he shall thinke he seeth so many souldiers and ruffians, no scholers and students, whom they commonly call clarkes.

Neyther their fare, neyther their apparell, neyther their manners, neyther their woordes, neyther their daedes, declare them to be of any good disposition, honest, or studious. I knowe, that much is to be ascribed vnto our unhappie and most dissolute age, in which the stubbozn and rebellious will not hearken to the counsell of the elders: and againe I knowe, that there are great offences committed thorough the negligence and sonde gentleness of them that are in authoritie.

But for as much as the welfare of the Church consisteth of schooles well ordered,

The true
ende of
Schooles.

Discipline
in Schooles.

ordered, we ought all of vs to vse great diligence, that in this behalf there may no offence bee committed through our carelesnesse and negligence.

This much haue I saide concerning Ecclesiasticall scholes, in as few wordes as might conveniently: of which I haue intreated more at large in my booke of the institution of Bishops.

Furthermore, to the end that scholes with y^e whole ministry may be maintained, togither with al holy buildings and Ecclesiasticall charges, there needeth to be some good wealthy and able to correspond.

This place therfore admonisheth vs to say somewhat concerning Ecclesiasticall goods. God in that common welth which he would haue to excell al other as best furnished with all things necessarie, appointed standing fees to be paid vnto the holy ministerie of the common charge, to wit, the tithes, the first frutes, and sundrie other kinds of offeringes.

These thinges are in the lawe expressed by Moses the man of God in many wordes: who nothing feared, least for handling of that matter hee should bee accused of greedy desire, or couetousnesse. For those thinges which God commaunded him to declare plainely to the people, hee vttered vnto them faithfully. Yea, the lawe of nature commaundeth to rewarde him that taketh paine, and to maintaine common charges by common contribution. And those reuenues or tributes that were publicke gathered; were not bestowed but to publicke uses. For they were partly giue to the ministers for their ministry & seruice, partly they were disbursed vpon publicke buildinges & holy charges, and part was employed to the re-

liefe of the poore.

And although by the newe Testament the Leuitical law with y^e whole Priesthood be abrogated, notwithstanding it is certaine that y^e same vniuersall law, which commandeth that publique charges should be leuied by publique contributions, is not abolished.

For we read that our Lorde Iesus Christe, although hee liued not of the tenths & reuenues of the Priests, yet liued he of the contributions of the goodly. For hee executed a publique function. And sending his disciples abroade to preach, expressly saith vnto them: I would not haue you to be carefull for foode and apparell: for the labourer is worthe of his hire.

Wherefore the primitive Church which the Apostles haue gathered to Christ, bestowed their houses, landes and mony for the preservation of the ministerie, and other thinges necessarie for the Church.

The Priests and Leuites at that time possessed the holy reuenues, not giving one iote to the Apostolique Church, which rather they wished might serue for hunger. But the godly and faithfull people knewe very well, that earthly substance and riches were very necessarie for the preservation of the Church.

For God hath appointed men & not Angels to be ministers of the Church: and hath recommended poore men vnto the Church to stande in his stead.

But they as men are wout to doe, lacke & are destitute of many thinges, wherefore god men through the motion of the holy Ghost, doe contribute together, & bestow money, houses, landes, and other goods, wherby both the poore and also the holy ministerie may be maintained.

And hereupon also it is euident that

The church of the newe testament hath goods & reuenues.

Luke. 8. 14
DTCVI 1002

Math. 10.

Act. 4.

the Church of the people of the new Testament, had euer since y^e time of Christ and the Apostles, goods and possessions publicly gathered and receiued, and also layde out and bestowed them againe for publique and common commodity.

Gregorie the first of that name, bishoppe of Rome, sayth that it was the custome in his time and also befoze his time, that there ought to be foure portions or parts of the church of God.

One for the bishop and his familie, another for the clergy, the third for the poore, and the fourth for the repaying of Churches.

But there are a great many that say that a bishoppe ought not to receiue wages of y^e church. Let vs therfoze examine what Christ and his Apostles do teach vs touching that matter. Christ our Lorde, who neuer committed anie vniust thing, receiued, as it is reade, maintenance from such women as he taught, who ministred vnto him of their substaⁿce. He also sending his disciples abroad, and willing them not to be carefull for meate and drinke, and raiment, saith further, The labourer is worthie of his hire.

The Lord iudgeth it to be worthe, mete, & right, to minister necessaries vnto preachers. Wherefoze they do no vnworthe deede which receiue wages, thereby to prouide necessaries for them selues and their family: yea, he compareth preachers not to idle bellics, not to them y^e eate freely of other mens bread, neither to beggers, but to laborers. For as y^e Lord setteth down in y^e law, how that it is a great offence to deny laborers their hire: euen so their offence is not small y^e suffer such as are faithfull feeders of the flocke, to perish and decay through need. For in another place the Lord speaketh to his disciples saying, Ye

haue freely receiued it, and therefore giue it freely. But he speaketh of y^e gift of working miracles, & of the benefite of health to be bestowed vpon the sick, diseased, and oppressed. For thus it is written: Heale the sicke, cleanse the leproous, raise the dead, cast out devils. And to these words he added this, saying: Ye haue receiued it freely, and therefore bestowe it freely. Wherefoze though y^e Apostles receiued rewarde of the^m to whom they preached: yet neuer any man read that euer they toke any thing for the gift of healing which they receiued in y^e Lords name. Like as Heliseus would not take any thing at all though it were freely offered him by Naaman the Syrian captaine, for that by his counsel he was healed of the leprosie. Yet the self same Heliseus refused not the gift of the man that came vnto him from Baal-salisa. Out of the selfe same Gospell of Christ our Lord, Ministers haue to learne to what vse they ought to put y^e wages they haue of the church. For what time the Lord commaunded Judas who carried the purse, to depart, the residue of the disciples thought that he had bene commaunded to go and buy such necessaries as should serue for the holy day, or else to bestow something on the poore. Wherefoze it is plain that the Lord bled with y^e stipend which he receiued, to prouide necessaries for him and his, and also to giue almes therof. Marke well then that the ministers of the Church may prouide thinges necessarie for their liuing, function, and maintenance of their household, of the wages they receiue of the church. Again, they may also of the same wages giue almes vnto the poore, euen as it were of their owne goods truly gotten. For the Lord saith plainly in the law, that the sacrifice of the Leuites made of tythes, and

other

Iohn. 12.

How in old time the church goods were bestowed.

Ministers of Churches ought to be rewarded.

Mack. 10.

other oblations or holy reuenues, shall be as acceptable vnto him, as their sacrifice that offer any thing out of their owne chest, store, or possessions. Truly if a labourer doe offer vnto God any thing of his hire or wages (that is to say) if he giue vnto the poore, doth it not seeme a verie acceptable sacrifice vnto God? Verie acceptable then is y^e almes that the minister of the church doth bestowe, proceeding of the wages of the holy ministerie. But the case a labourer in building a church, receiueth his wages of y^e church goods, should a man therfore say that the labourer take an almes and y^e one almes ought not to be giuen out of an other? He receiued wages for his worke. For hee did labour. Therfore he giueth almes of his wages & of his own, lawfull & proper goods. Therfore then should the minister of the church seeme to liue by almes, and y^e he ought not to giue almes of almes, who notwithstanding doth labour for his wages, & therfore receiueth the reward of his worke as a labourer doth, vnto whom the Lord himselfe compareth the minister? If any man be so far past honestie to thinke so, he shall heare not what I say, but what Paul the Apostle sayth. If we sowe vnto you spirituall thinges, is it a great matter if we mowe your carnal thinges? And againe. Such elders as gouerne well, are worthy of double honor, and chiefly that trauell in preaching and teaching. For the Scripture sayeth, Thou shalt not moue the mouth of the Oxe treading out the corne. And The labourer is worthy of his hire. Beholde therefore, the Apostle doth not thinke y^e that inestimable goodnesse of the ministerie can by any meanes be recompensed with a vile thing, I mean with earthly wages. Againe, They that labour, saith he: They that labour say

I, not they saith he, that loyter in teaching. These doeth hee compare vnto an ore that is a toyling beast, and a thresher out of coyne, & also to a labouring man. What wherof I do so greatly warne you, is, that because in this our wicked & vnthankfull world, certaine men, nay rather monsters most vnthankfull are to be found out, that are perswaded, that ministers do nothing at all, yea, euen such as most faithfully doe their dustie. For they cry out saying, They eate their bread as beggers doe, and it costeth them nought. By which name and infamie they terrifie many fine wits, and make them forsake the studie of good learning & diuinity, so that they vtterly abhor the ministerie, as it were a thing most beggerly & vnhonest. For in such sort the diuel can deuise to enlarge his kingdom, abusing, or rather stiee vsing to his purpose our ingratitude & malice. But why do they not suffer them selues to be numbred with Christ & the holy Apostles, who were fed & maintained by the churches stipend, then to be reckoned by among those vnthankfull & proud people, who haue scraped and gathered all their goods together for the most part, by vsury & other wicked means: or at y^e least if they haue not gotten their goods by sinister meanes, they haue receiued them through the liberalitie & more goodnesse of God, for the which they neuer sweate or toke paines?

S. Paule prooueth by strong and many arguments the right to receiue a stipend for the holy ministerie. Haue we not (saith he) power and autoritie to eate and drinke, or may we not carrie about with vs a woman sister? for he meaneth the lawfulnessse and authoritie to receiue anie thing necessarie for him selde, his wife, and his whole household. And for that

1. Cor. 10.

The Apostles receiued wages.

1. Cor. 9.

1. Tim. 5.

he asketh a question, he sheweth what he meaneth, that thereby hee may declare a plaine trueth and equitie amongest all men, and thereto addeth examples, not of euery man severally, but of all generally, and specially of the chiefest Apostles of Christ, and of them that were kinne vnto Christ by bloude, saying: Euen as the other Apostles and brothers of our Lorde, and Cephas? And who is that Cephas, but Peter? To this Cephas the Lorde saide in the first chapter of S. John: Thou shalt be called Cephas, which if a man interpret it, signifieth a stone. But Peter also was so named of a rocke, to the intent the interpretation of the name may alwaies fall vpon the same.

And who, I pray you are the Lords brethren, but John and James, and James the brother of Judas, and Judas & Simon the brethren of James? All these, saith Saint Paule, liued of the stipende they had, beeing gathered of the common assemblee of the Church. Vnto these examples he addeth other also like vnto them, commonly put in practise. Who (sayeth hee) doeth goe to warre at his owne colles and charges? Or who planteth a vineyard, and eateth not of the fruite thereof? Or who feedeth a flocke and eateth not of the milke thereof? Surely hee bringeth forth these similitudes verie finely and properly applyed vnto them, and not vnto any other. For the ministers of the Church are sometime called souldiers or vineyard-keepers, sometime husbandmen and shepheardes. And who I pray you, is so farre from reason: that he would denie vnto souldiers, husbandmen, & shepheards meate and clothing, for the paines they take in warfare, husbandrie, and about cat-

tell? The true hearted men therefore, and such as are of an indifferent iudgment, doe acknowledge that the ministers of the Church may liue by the Ecclesiasticall ministerie. But least that manie shoulde obieate that these humane parables and similitudes taken from the common vse, doe prouue nothing in an Ecclesiasticall cause, hee addeth presently: Doe I speake these thinges according to man? Doth not the lawe saye also the same? For it is written in the lawe of Moses, Thou shalt not mossell the Ox that treadeth out the corne. As though hee should say, I haue in a readinesse for the confirmation of our right, not onely humane similitudes, but also testimonies of the holy Scripture. And he alledgeth a place out of the 2. chap. of Deuteronomie, concerning the nourishing of labouring oxen. Againe, least any man shoulde say that place is not to be vnderstoode of preachers, but simplic of oxen, hee addeth, Doth GOD take care for oxen? Or doth not hee speake it altogether for our sakes? Doubtlesse he hath written it for our sakes, that he which ploweth may plowe in hope, and he that thresheth in hope may be partaker of his hope. The Lorde sayde, hee in his lawe would prouide for vs. For hee would haue the equalitie gathered by a certaine syllogisme or kinde of argument, after this or such like manner: If the Lorde prouided for beastes and cattell, and would haue consideration to be had of them, how much more of men? If were truely a verie vniust thing that an husbandman shoulde labour with his ore without hope, that is to say in vaine, and with out commoditie. Therefore were it also a most vniust thing, for the minister to exercise Ecclesiasticall husbandrie.

die in the church without hope or due stipend. Moreover, where it is againe objected here against, that vnto the spirituall ministry, belongeth no corporall but a spiritual rewarde, the Apostle answereth, If wee sow vnto you spirituall things, is it a greate matter if we reape your temporall things? He therfore thinketh that the Corinthians giue nothing when they giue their tempozall things, namely, if they be compared with eternal god things, which the ministers doe bying by teaching. For looke how farre the soule excelleth the body, by so much moze are spirituall things better than temporall. The Apostle also concealeth an euident argument in these wordes, where he admonisheth that it is mete that hee that soweth should also reape. In this point also is great inequality, in that the ministers sowe the better, and reape the worse. Because men set light by God and the diuine ministerie, therefore they thinke that the ministers doe nothing. S. Paule againe confirmeth his own right by the example of others, saying: If others bee partakers of the power towards you, why rather are not wee? For seeing none had taken moze paines among the Corinthians than S. Paule, no man was moze worthy of rewarde. Moreover hee confirmeth his right, by the example, commandement and ordinaunce of the Lorde, saying: Knowe yee not that they which take paines in the holy things, doe eate of the holy things, and they that minister at the altar are partakers of the altar? Euen so hath the Lord ordeyned, that they that doe preach the Gospel, should liue of the Gospel. Where hath the Lorde ordeyned this: Forsooth whē he said in the Gospel, that the laborer is worthy of his hire. But Iudge this

especially to be obserued which the Apostle speaketh in plaine wordes, that the Lorde instituted his ordinaunce concerning the maintenance of the ministers of the church vnto the imitation of the auncient lawes of the Iewish people. Hereof we gather, y we misse not much the marke, if in this & suche like cases we doe not vtterly reiect the auncient institutions of the fathers.

But in that S. Paule the Apostle vsed not his authoritie as he might haue done, it maketh nothing against these things. For one question is of the dede, and another of the right of y thing. In very dede, hee toke nothing of the Corinthians for diuerse causes, yet notwithstanding he took of other Churches. Neither receiued hee any thing of the Church of Thessalonica: yet for al that this doing is not preiudiciall to the equity of the right. For he saith vnto the Corinthians: I haue robbed other churches, hauing receiued wages of them, to the intent I might doe you seruce. And when I was with you and wanted, I was not burthensome vnto any man. For the things that were lacking vnto mee, were giuen mee by the brethren that came from Macedonia. And vnto the Thessalonians he saith, We behaued not our selues inordinately amongst you, neither did wee take our bread for nothing: But with labour and payne both night and day, doing our worke, to the intent wee woulde not be a burden vnto any of you. Note that it is not lawfull for vs to doe it, but because we woulde set downe our selues as a patterne for you to follow after. And agayne the same S. Paule saith vnto the Thessalonians, I beseeche you that you acknowledge the that labour among you, and are ouer you in the Lorde, and admonish you,

S Paul received no wages.

2. Cor. 13.

2. Thess. 3.

1. Thess. 5.

that

that you haue them in singular loue through loue for their worke sake. Be at peace with them. Let so much thereof of the church goods as is sufficient be giuen vnto the ministers & teachers, so farre forth as honest necessity requireth. And thus much haue we spoken concerning the proportion that is due vnto pastors.

In times past the seconde parte of ecclesiasticall goods was allotted vnto clearkes. And clearkes are the harvest of Pastors, studious of diuinity, and wholly disposed to the holy ministry. And sozasmuch as these haue dedicated themselues and all that they haue wholly to the Church & the ministerie thereof, it is most fit that they shoulde be nourished & mainteined by the costs of the Church. But it is conuenient they be nourished meanly, who ought to be an example of meane and thzifty liuing to other.

For to be brought vp delicately, doth nothing agræ with the ministeries of the Church. And therefore, Amos sounde fault that the Pazarites dranke wine, for that he meant that drunkardes did not mainteine the church, but vtterly destroy it. Of which matter we spake in another place. Moreover, it is fit that due portions be payde to Priests, scholemasters, scholars, and to all other ecclesiasticall persons whatsoeuer.

Finally the third part of ecclesiasticall goods are appoynted for the poore. And there are diuers sortes of poore folke: as widowes, pupils, orphanes, & infanten cast out (whose parentes are not known.) Also they that are worne with old age, and spent with diseases. Whereof the most grieuous are these: leprosie, furie, and madnes, the french pockes, or the scabbe of India or Pa-

ples, the palsey, the gouste, and a great many moe. There are not onely poore men bozne within the lande, but also straungers that are banished their countrey and home for righteousnesse sake, and for the worde of God. There are other who are not yet come to extreme pouerty, but are euen now ready to fall into it, so that if they be not holpen a litle with ready money, they by & by come to be kept by the church bore. Againne, there are some that are consumed by imprisonment, by warres, by great flouds of waters, by fire, and diuers other mishappes, as by hayle, frostes, & other stormes and distemperatures of the ayre.

Of all whose health and safegard the Lorde willed vs to be mindeful, whereas he saith, that Whatsoeuer wee bestowe vpon the poore, wee bestowe it vpon him. Therefore if we despise and regarde not the poore, without al doubt we despise and neglect euen our Lorde God himselve in the poore. We ought of duety to succour the poore of our owne good will, by counsell, comfozt, medicines, cures, money, meate, drink, clothes, lodging, succouring, and by any meanes else that we may, and in all such matters and cases, as they shall haue neede of our helpe. If so be the Church goods are not sufficient to performe all this at the full, then let the abundance of all other good faithfull people supplie their want. But if there be gods sufficient in store laid vp, which haue byn in times past contributed by the liberality of the godly, which notwithstanding through negligence or wickednes of gouernors are taken away, so that the necessity of the poore cannot thereby be succoured, for that cause truely moste sharp tempests of infelicities are poured forth both vpon common wealths

and

Students to be mainteined by wages of the Church.

The poore to be relieued by the Church goods.

The poore not to be defrauded of their portion.

Ezech. 16
Isaie. 16.

and kingdomes.

For why, they are very sharply punished which do not give vnto y^e poore of their owne priuate goods if they bee able: with how much moze grievous calamities may we think they shalbe plagued, which wickedly, sacrilegiously & forcibly take away to their owne priuate bles, those riches which were giuen by others to the common bse of the poore: He that hath this worlds substance and seeth his brother want, and shutteth vp his affectio from him, is cruell: therfore he that taketh from the poore that which is already giuen them is moze cruel, and committeth sacrilege.

It is read that the Sodomites with their fellow cities were burned, because they strengthened not the hand of y^e poore but rather weakened it. The Moabites & Chanaanites are destroyed for disdainning straungers, & for hauing no care of the poore. But why do we fetch examples so farre off? why do we not call to mind the last sentence of the high Iudge vttered from his heavenly iudgement seate which is stablished in the cloudes, pronounced in this manner, Come ye blessed of my father, possesse the kingdom which was prepared for you from the beginning of the world. I haue byn hungry and you haue giuen me meate. I haue byn a thirsty and you haue giuen me drinke. I was a straunger and you harboured me. I was naked and you clothed me. I was sick, & you visited me. I was in prison, & you came vnto me. The euangelist also addeth that which agreeth verpe muche to our purpose: Then shall the iust aunswere and say, Lord, when saw we thee hungry and gaue thee meate: thirsty & gaue thee drinke? When saw we thee harbourlesse and lodged thee: or naked and

cloathed thee? Or when saw we thee sick or in prison, & came vnto thee? The king answearing, shall say vnto them, Verily I say vnto you, in that you did it vnto one of the least of these my brethren, you did it vnto me. Then shal he say also vnto them that are on his left hand, Depart from me ye cursed, into euerlasting fire, which is prepared for the diuel and his Angels. For I was hungry, and you gaue me no meate. I was, thirsty and you gaue me no drinke. I was a straunger and you harboured me not. I was naked & you cloathed me not. I was sick and in prison, and you visited me not. Then shal they answere & say vnto him, Lord, when saw we thee hungry, or thirsty, or a straunger, or naked, or sick, or in prison, & ministred not vnto thee? Then shall he answere them, saying: Verily I say vnto you, in as much as you did it not vnto one of the least of these, neither did you it vnto me. It foloweth after, And they shal goe into euerlasting punishment, but the righteous into euerlasting life. The Lord also in an other place in the Gospell substituting the poore in his stead, saith: Ye haue the poore with you alwaies, & when ye wil ye may do them good: but me ye shal not haue alwaies. And therfore we reade that the Primitive Church was careful in providing for the poore, euen to the woorking of miracles.

S. Paul in all places commendeth the poore to the Church of GOD: hee made collections for the poore almost in all Churches, and the blessings which hee had gathered, hee distributed with great iudgement, faith and diligence. As it will appeare almost in all his epistles, specially in the 15. to the Romanes, in the first to the Corinthians the sixteenth Chapter, in the second to

the

John. 3.

Ezech. 16.
Isaie. 16.

Matth. 25

Mark. 14.

Gal. 6.

the Corinthians the eight and ninth Chapters. And to the Galathians, While wee haue time (saith hee) let vs doe good towardes all men, especially towardes the household of faith. In the first Epistle to Timothy, hee warneth that there bee consideration had who should be holpen, and who not to be holpen. In y^e same Epistle he giueth charge to Timothy, and to al the Bishops how to deale with the richer sort in the Church saying: Commaunde them that are rich in this worlde, that they be not high minded, neither put their trust in vncertaine riches, but in the living GOD, who giueth vs all things abundantly to enioy, that they may doe good, that they may bee rich in good workes, that they may be ready to giue and bestow willingly, laying vp vnto themselues a good foundation against the time to come, that they may take holde of life euerlasting. And vnto the Hebrewes, To do good & to distribute forget not: for with such sacrifice God is pleased.

Heb. 13.

Wherefore, riches were gathered euen in the time of the Apostles to succour y^e necessity of the poore withal. Deacons were appointed by the Church as providers and stewards: among whom those first Deacons were molle famous, of whom the Actes of the Apostles make mention, and also the notable martyr of Christ Laurence. And the writings of the ancient fathers do testifie that with those ecclesiasticall goods, prisoners were redeemed out of captivity, poore maidens of lawful yeres married, finally hospitals, almeries, spittels, harbours, hostles, and nurseries were builded, namely to entertain poore travellers, for the maintenaunce of the poore that were born in that countrie, for the reliefe of the sicke and diseased, for the necessitie of old men, and

A. 6. 6.

for the honest bringing vp of pupils & orphans. Concerning these matters there are yet extant certaine imperial lawes.

Reformatio
of churches
to be made.

Wherefore in refozming of Churches, very diligent haende must be take that there be no offence committed in this behalf through oversight or of purpose, that the poore be not defrauded, & that in taking away our abuse, wee bring not in many.

If there be plenty of goods, let them be kept: if there be none, let the be gathered of the rich. The state of the poore be searched, and what euery man needeth most, or howe provision may best be made for euery one. Which being knowne, let that which is meete and necessary for euery one be done speedily, gently, & diligently. If there any of the common goods remaine, let them be kept against such calamities as may ensue. Let nothing be consumed vnprofitably or vngodly.

Again, let not the treasure of the poore unhappily be detained from them by fraude, and to the increasing of their pouertie, for there may be like offence committed on both sides. For on eche side the poore are defrauded of their goods. Touching liberalitie, wee haue intreated in an other place in these our Decades: and of providing for the poore, in other of our workes. And Lewis Viues hath written very wel of releuing the poore.

The fourth and last part of the goods of the Church, apperteineth vnto holy buildings, as churches, scholes, and houses belonging to churches, and scholes. Churches which because of the companies gathered together in them are also called cōgregations, are the houses of the Lorde our God. Not that God whom the wide compasse of the heaenies cannot comprehend, doth

Holy build-
ings.Temples of
Christians.

Dwell

dwell in suche manner of houses, but because the congregation and people of God meet together in those houses, to worship and performe due honour vnto God, to heare the worde of God, to receiue the Lords sacraments, and to pray for the assistance and presence of God. Churches therefore are very necessary for the Church & people of God. Touching holy assemblies, I haue said somewhat in the disputations of prayer.

And although that at the commandement of God, Moses builded a moueable Church, and afterward the most wise king Solomon founded a standing Church not without great cost, notwithstanding we must not thinke therfore that God liketh of such great charges after that he had sent Christ, and fulfilled the figures. For as befoze the law was made, it is not to be found that the Patriarches did euer build any Minsters and great Churches, euen so after the disanulling of the law in the Church of Christ, a meane and sparing cleanlines pleaseeth God best. For God misliketh that foolish & mad kinde of buildinges, not much vnlike to that vnwise building of Babylon, enterprising to set by the toppes of the tower aboue the cloudes. For God liketh not the riotousnesse of Churches, who without all riot doth gather his church together from out all the parts of the worlde, which Church also he hath taught both sparingnesse and the contempt of al riot. A Church is large and bigge enough, if it be sufficient to receiue al that belong vnto it. For the place is provided for men and not for God. But aboue all thinges let that place be cleane and holy. A Church is hallowed or consecrated, not (as some doe superstitiously thinke) with the rehearsing of certeyne wordes or ma-

king signes and Characters, or with oyle, or purging fire, but with the will of God and his commandement, binding vs to assemble and come together, promising his presence amongst vs: & also, it is allowed by the holy vse of it. For in the temple the holy Church of God is gathered together: the true and most blessed word of God is also declared in the temple: the holy Sacraments of God are receiued in the temple: and also in the temple prayers are powred forth to God which are most acceptable vnto him.

Verily the place of it selfe is nothing holy, but because these holpe things are done in that place in respect that they are done there, the place it selfe is called holy. Therfore not without great cause ought all prophanation and filthines be farre from the holy temple of the Lord. The Senatours court or seat of iudgement is accounted so holy a thing, that whosocuer either in word or deede desed him selfe vnreuerently towarde it, should bee accused of treason. And yet in this court the Senatours onely are gathered and assembled together, to heare the matters of suiters in thinges transitory that shall passe away and perish. By how much the more then ought reuerence to be giuen vnto temples, into the which the children of God doe come to worship him, to heare the true word of God, and to receiue his holy Sacraments? And therfore as we hate and abandon all superstition in temples, so we loue not the prophanation of them, yea rather I say we can not abide it. Neither haue we leysure at this time about the consideration of temples to rehearse and search out open and plaine superstitions. Of which matter we haue spoken in another place.

Towards
what part of
the world
we must
pray.

I finde it a matter of controuersie among the fathers of old time, to what part of the worlde we ought to turne when we pray. Socrates the historiographer in his fifth booke cap. 22. speaking of the most auncient Apostolique Church of the whole worlde at Antioche, saith: At Antioche, which is in Syria, the Church is set contrarie to other, for the altar looketh not towards the East, but towards the West. It may bee they did imitate the fashion of the old people in building and setting their tabernacle, and in the fashion of their temple. For they worshipped God turning towardes the West, without doubt because of the comming of Christ in the latter time, and at the ende of the worlde. Otherwise it is comonly vsed that men worship with their faces toward the East. But in al these matters so there be no superstition, dissention, licentiousnes and offence, a man may doe what him listeth.

But there ought no temple to be built for the worshipping of Saintes. For vnto God onely, to whom all honour and worship is due, we ought to build Churches: which thing we are taught by the examples of ancient fathers, and the determination of the whole scripture. The heathenish idolaters built temples vnto creatures, sinning against the true and eternall God in committing a grievous offence. S. Augustine in his booke, *De ciuitate Dei*, saith plainely. We builde not temples vnto our Martyres. And again in his first booke against Maximinus a bishoppe of the Arians, If we should (saith he) builde a Church of timber and stones vnto some excellent holye Angel, should we not bee accursed by the truth of Christ, and the Church of God? Because we should do that ser-

uice vnto a creature, that is due onely to God? Therefore if we should commit sacriledge in making a temple to euery creature whatsoever, how may it be that God is not true vnto whom we make no temple, but we our selues are a temple for him? Thus much saith he. Again, they are to be counted lyars, who affirm y temples were built by certaine religious men in the worship of the apostles while they were, as liue. Of which matter we haue spoken in times past, as we haue both against the riotousnes of the Church, & the unprofitable expenses thereof, in the first booke intituled, *De origine erroris*, the 21. chap.

Instrumentes belonging to the church, ought to be holy, cleane, and boyde of all riot, and farre from any kinde of superstition. The instruments be these, an holy seate or pulpit, in the which the minister may teach and preache: conuenient seates for the congregation: a fount readye to baptise infants in, and the Lords Table, with such thinges as are necessary thereto, as water, bread, wine, hokes, candles, baskets, and cuppes. These at some times were all of gold: but god and godly Bishoppes haue often times molten them, and therewithall deliuered prisoners out of captivity, and fedde such as were like to perish for hunger. Many examples of this sort haue I gathered in my booke of the Institution of Bishoppes, the 9. Chapter. As for candles, whereof we made mention euen nowe, sure it is that the ancient fathers vsed them in the Churches to dyne away the darkness of the night, as it appeareth in the twentieth Chapter of the Actes of the Apostles. But it is a foolish matter and nothing religious to vse lightes in the worshipping of God, Lactantius crieth
out,

Holie Instruments.

Churches
not to bee
builded to
Saints.

and
of

out, shall we iudge him to be wel in his wits which offereth the light of a burning waxe candle or taper for a present to the authour and giuer of light? Hee requireth other manner of light at our handes, and that not smoakie, but cleare and bright, to wit the light of the minde. But a man may commonly see in these dayes, a great part of the worshipping of God to be reposed in the offering of candels, which thing is cleane against the manifest truth.

Amongst other instruments of the Church, bells are reckoned vpppe, which at these dayes are vnto vs, as in olde time trumpets were vnto the people of God. For they serue to cal the congregatio together, and they are numbred among tokens and warnings. About bells there is a wonderful superstition. They are thunders by bishops: and it is thought y they haue power to put away any great tempest. In the olde time men were stirred vp to prayer by the ringing of them; what time any soe tempest did rise: but now the very ringing of bells; by reason of their consecratis sameth to haue a peculiar kind of vertue in it. Who can but marvel and be astonied at this extreme blindness: Howeouer they vse belles to bewaile the dead. At which things are superstitious, and vnto be contemned.

For so much as the true vse of the Church gods consisteth in those things which we reckoned by before, it followeth that the abuse thereof must needs be in the contraries, whether we do offend in one kind or in many. Justice & equity is to be kept in these as well as in all other things.

We ought not to take from one man & giue to another, but we must giue vnto eueri one that which is his own.

Therefore we may not take any thing from the poore and giue it to the ministers of y church: neither is their portion and necessaries to be taken from them, that the poore may liue thereof. The holy scripture giueth one portion of the Church gods to the ministers of the Church: and the same Church willet vs to giue vnto the poore their part. Therefore if bishops or ministers of the Church do challenge vnto themselves all the Church gods, & giue not vnto the poore their partes due vnto them, they defile themselves with sacrilege.

If the ministers do not challenge vnto themselves al the gods of the Church, & yet doe take vniustly more than eyther it becommeth them, or than needs requireth, or otherwise than the decree of God and the Apostles doth allowe: or else if they spende vntiustly that portion due vnto the, they grievously offende. But they sinne greatly, yea most horribly if they waite the goddes of the poore, in hunting, dicing, drinking and ryoting, whoore hunting, or else in warrefare, and in the meane time haue no regards of the Church, neyther care what is done there, or how.

But if a iust and god portion fall vnto the poore, perhaps there will be a fault in this poynt, in the Steward or Almonar through fauour or hatred, that they that haue most needs shall haue nothing, and the least worthe shall haue most, then in this case there is also great offence committed through filthy abuse. What of all abuses that seemeth to be the shamefullest which is now a daies almost commonly vfed. We bekeu great costes and charges vpon stones and stockes, that is to say vppon idals boyde of all vnderstanding: but there is no regard

had vnto the p^ors who are the perfect images of God. Which kinde of madnes is heathenish & extreme folly. But forsomuch as other haue already very largely spokē of the abuse of the church gods, & we also haue set down certain matters concerning the same elsewhere, I will for this time make an end of speaking thereof.

I would also now intreate of the holy time, which treatise is altogether like that of the holy place, whereof we disputed elsewhere, but that we haue also discoursed therof in the expounding of the tenne commandements. This onely I doe adde at this present time, that there ought to be no odious contention in the church concerning that matter, but that in this and other such like cases, discipline with charitie is constantly to be obserued. For it becometh vs to be mindfull of the most pernicious contention about the keeping of Easter, which with much danger and great detriment, much and long time troubled the churches of the East and West: and beware in any case that through contention there be not a gappe left open vnto Sathan to enter in. It were profitable in mine opinion both in this case and in suche like, to remember the counsell which S. Augustine giueth, That that which is enioyned vs, and is neither against faith, nor good manners, is to be accounted indifferent, and to be obserued according to the societie of them with whom we liue. In the 118. Epistle to Ianuaris.

Vnto the holy ministry belongeth also discipline and correction of the ministers. How necessary this is, it may be gathered by these wordes of our Lorde Christ, You are the salt of the earth. If the salt hath lost her saltnesse, what shall be salted therewith?

It is good for nothing else but to be thrown out of the doores, & to be trodden vnder foote of men. I know there be some that doe boast them selues of certaine priuiledges wherby they are exempted from all discipline. But they are deceiued for the Lorde hath made all the ministers of his Church subiect vnto discipline. Who so therefore will be exempted from discipline, are not Christs ministers, & who, I pray you will say that he is free from discipline, whom the Lord would haue altogether subiect and bounde vnto it? Against the commandement of God there is no Dopes lawe, no priuiledge of king or Emperour of force. For no man can abrogate the decreē of the high God. And the Lord commandeth to warne and correct euery brother that doth amisse: therefore would he haue vs also sharpely to admonish the ministers of the churches that are negligent and go astray. Truly he himselve did often and very sharpely repproue the whole order of the Priests of the church of Hierusalem. Helie the Lords priest is ill reported of in y^e holie Scripture for that hee hydeled not his sonnes bearing Priests, with sharper discipline. Wee reade howe the prophets of the Lord blamed very bitterly all the Colledges of Priests, and the high Priests also. Examples are to be founde in euery place throughout the holy history, and in the writings of the Prophets. Yea; Saynt Paul repproued the most holy Apostle Saint Peter at Antioch in Syria in the sight of the whole Congregation, for that hee taught not directly according to y^e prescript rule of the Gospell. And to be short, Christ himselve in the reuelation which was made to S. John the Apostle, doth very sharpely admonish and repproue the Angels, that is to say, the

Ministers of the Churches. Againe, Saint Paul the Apostle sayth, Against an Elder, receiue no accusation, but vnder two or three witnesses. But those that doe offende reprove before the whole Congregation, that the other may stand in feare. There are ex- tant also in the scriptures many notable examples of most holy pynces, who by their lawes haue restrained euen the chiefest ministers of the Churches, and haue thrust downe from their chaires & degrees such as did not well discharge their dueties. Pea verie necessitie it self, and the good estate of the people of God requireth, y the naughty Ministers of churches be deposed. And better it were that a few euil ministers were troubled, than so manie Congregations brought into daunger of bodie and soule. For the Churches and congregations are vtterly destroyed, through the negligence and vngod- liness of wicked Pastours. Therefore let them be deposed with speede. But to the ende that the Ministers of Churches, might the better and the more eas- ily be kept in their function and call- ing, the ancient fathers in the old time solemnely helde Conuocations of the Clergie once or twice in a yeare, ap- plying the same as remedies to the diseases of the Ministers. And that I may not bring any thing here farre set I will recite vnto you (dearely beloued) what is read in the Imperial constitutions of the Emperour Iustinian com- maunding after this manner: The an- cient Fathers solemnely helde Conuo- cations of the Clergie twice a yeare, in euerie Prouince, that such thinges as are growen vp, may there be ex- amined, and amended by competent correction. Which hetherto not bee- ing obserued, it seemeth nowe to bee needefull, to bring it to right way.

And forasmuch as wee our selues by reason of this negligence haue founde manie to bee intrapped with sundrie errors and sinnes, we commaund them all; that in all prouinces euerie yeare, either in the monethes of Iuly or Sep- tember one Synode bee holden, and that the Priests meete together, either at the Patriarches or the Bishops, and that there matters of faith bee hand- led, and also of Canonicaall questions, and of the administration of Eccle- siasticall thinges, or of reprocable life, or other matters which require correction. These thinges being thus obserued, the laitie also shall reape much profit concerning the true faith and honest life, and amendement of themselues to the better. Immediate- ly after he addeth these wordes: More- ouer, we commaund the lieutenants of the prouinces, if they see this to be negligently looked vnto, that they vrge the Bishops to assemble Synodes. But if they perceiue them to seeke delayes, and to be negligent heerein, let them certifie vs thereof, that wee may proceede with due correction a- gainst such lingerers. Thus much haue I reported out of the Casarial de- cret. Therefore let Bishops take heed, that in this behalfe there be no fault committed through their negligence: and if they forget their duetie, let the magistrate beware that he winke not at their sluggishnes, to the destruction of the whole Church, and all the Mini- sters of Christ. There craepe in conti- nually many vices, for that the disposi- tion of the flesh is verie corrupt. Vnles therefore there bee admonition in the Church, and correction continually put in vse, those thinges which we thinke to bee most firme, shall fall to decay and perith soner than we suppose. Like as the Lord would haue the transgressing

ministers of the Churches, privately to be admonished and corrected, so doth he extende the commoditie of the same admonition & correction to the whole Church. And therefore the auncient church had an holy Senate of Elders, which diligently warned them that transgressed in the Church, corrected them sharply, yea, and excluded them out of the Ecclesiasticall fellowship, namely if they perceived, that there was no hope of amendment to be looked for in them. But in y^e latter times, the Popes and Bishops tyrannically taking that kinde of punishment into their handes, and exercising it sacrilegiously contrary to the first institution haue tourned an wholesome medicine into an hurtfull popson, making it abominable both to the good and bad. Saint Paul teaching that this kinde of punishment was permitted by the Lord to restrain the licentiousnesse of manie, sayth, I haue decreed, that he which hath committed this offence, when you bee gathered together, in the name of our Lord Iesus Christ and my spirite with you, together with the power of our Lorde Iesus Christ, be deliuered to sathan to the destruction of the flesh, that the spirite may be saued in the day of the Lorde Iesus. No, this is the power and reuengement of the Elders of the church. The meanes is, the destruction of the flesh. The end is, the salfie of the spirit, or the sauing of a faithfull man. For the same Apostle to the Thess. hath these wordes, If there be anie man, saith he, that obeyeth not our wordes, signifie to mee of him by an Epistle, and see that ye haue nothing to doe with him, that he may be ashamed: neyther will I you to account him as an enemy, but warne him as a brother. The same Apostle also plainly shewing in another place,

who ought to be punished by the Ecclesiasticall sword, not such as be offenders, though weaknesse of the flesh, or good men, being adiudged for heretikes of the Bishops onely or their company about them, or poore men for not paying their duetie to their Ordinarie or their Officiall, but wicked doers, and pernicious men. If anie man sayth he, that is called a brother, be a whore-hunter, or a couetous person, or an Idolater, or a slaundrer, or a drunkarde, or a theefe, with such see that ye eate not. S. Augustine doth admit moderation in giuing punishment, and then especially, when though punishment, not the edifying but the destruction of the Church is to be feared.

Which feare might perhaps seeme, either vaine, or else too much, if the same Apostle who commandeth the incestuous adulterer to be deliuered to sathan, had not said in the latter Ep. to y^e Cor. I feare that when I come I shall not finde you such ones as I would, and shall mourne for manie that offended before, and haue not repented themselves of their vncleannesse, and of their whoring and wantonnesse they haue vsed, &c. Truly he threateneth them hardly that he will not spare them but because he perceived that it did rather tende to the vtter destruction and ouerthrowe of the Church, than to the gathering together and increase thereof, if (as he did the adulterer) he should deliuer them vnto Sathan, he vsed moderation therein according to Gods commandement, Suffer both of the to grow, least that while ye plucke vpe the cockle, ye also pull vpe the wheate by the rootes. It is necessarie therefore that holy iudgement be vsed, least offence be committed either by too much fauour, or by too much extremity. *Prozeunt, let spade reconciliati-*

1. Cor. 5.

1. Cor. 10.

1. Thess. 3.

Math. 23.

on be of force among such as be repentant. **S.** Paul saith, It is sufficient to such a man, that hee bee thus blamed or chidden. **S.** Peter who shamefully denied the Lorde, doth heare of women in the day of the resurrection, the Gospel preached by Angels. Moreover, we haue shewed that there is a Magistrate in the Church, and authority to execute the sword vpon euil doers, and a magistrate which doth iudge and exercise the sword, and notwithstanding is reckoned by among y^e true members of the Church, yea, and that a magistrate is very necessary for the Church in respect of his office, as it is set downe in our 7. and 8. Sermon of the second Decade.

The speciall institutions and ordinances which God hath appointed in the Church, are these that follow. And truly amongst all the ordinances of the Church, wedlocke is not to be accounted least, which if it be well vsed, it bringeth forth a great company of good fruits in y^e church, but if it be not well ordered, it breedeth a number of offences and deadly mischiefs in the Church. For they iudge vprightly which say, that that Church is most holy & best assembled, which is gathered together from out of many houses well ordered: again, out of many wicked houses, a wicked Church is assembled. God therefore in his holy worde, doth diligently appoint couples, and garnisheth wedlocke very beautifully. But it is not our purpose at this present to set forth the praise of matrimony. For it sufficeth to know that God himselfe is the authour of wedlocke, & that he instituted it first in Paradise: and hee did it to this ende, that man might liue wel & pleasantly with a fellow: to conclude, he first coupled the man and woman together, and being

coupled he blessed them: and that the most holy friendes of God, the Patriarchs, Princes, Prophets, Kings, Bishops, wise men and Priests, liued in this kinde of life. Whereof perhaps **S.** Paul said, Wedlocke is honourable amongst all men, and the bed vndefiled. He in another place saileth the doctrine that forbiddeth wedlocke, The doctrine of diuelles. For it is evidently known, that Christs Disciples and the Apostles were married men, neither did they put away their wives, when they took vpon them the office of preaching, though some most shamefully feigne that they did.

It is notable that y^e Apostle requireth at the hands of a bishop or an Elder to be the husband of one wife: and that in another place he plainly saith, that it is lawful to cary about a Christian wife, being in the calling of the Apostleship: and he challengeth it both to himselfe & also to Barnabas. What shall I say moreouer that it was pronounced in the Councell of Nice, to wit, that to lie with a mans owne wife is Chastitie. For Saynt Paul had said before, Let euery man haue his owne wife to auoyde fornication. And The bed of wedlocke is vndefiled. Againe, If a Virgin marrie, shee offendeth not. Wherefore we iudge, that Papisticall doctrine which forbiddeth marriage vnto ministers, to be such as the blessed Apostle Saint Paul tearmed to be the doctrine of diuelles. The very Papists them selues, who haue not as yet put al shamefastnesse away, wil confesse it with vs.

For if we iudge the tree by the fruits, I pray you what fruites of single life may we recite? What filthines, what bawdery, what adulteries, what fornications, what rauishings, what incests and heinous copulations may wee re-

1. Cor. 1.

Heb. 13.

1. Tim. 4.

1. Tim. 5.
Titus 1.

1. Cor. 9.

1. Cor. 7.

Heb. 13.

Of Christia
matrimony.

hearse? Who at this day lieth more vnchaste or dishonest, than the rabble of Priestes and Monkes doe? For as they haue no care or regarde to obeye Gods word and his lawes, and to glorifie God with their holy life in chaste wedlocke: euen so hath God through the desire of their hearts, giuen them by vnto all vncleannesse, that their bodies may be stained with reproch.

Contracts of marriage to be soberly made.

But first of all, the holie Scripture diligently teacheth all men to haue a speciall care that they contract matrimonie devoutly, holily, soberly, wisely, lawfully, and in the feare of God, and that no euill disposition of couetousnesse, desire of promotion, or fleshlie lust may leade and prouoke them, and that wedlocke be not entred into, other wise than epyther the Lawes of man or of God will permit.

And in this place we must consider of the degrees of consanguinitie and affinitie, of publike honestie, of the reuerence of blood, of offence towards other, and that no man take vnto wife a heathen woman, or one that is of a contrarie religion. For wee are expressly forbidden to yoake our selues with the vnbelaeuers.

1. Cor. 6.

Againe, we are taught to enter into the knot of wedlocke lawfully, godly and holily, with prayer and the receipt of godly blessing in the Temple of the Lords, both in the sight, and with the prayer of the whole congregation: and to beware that in anie case wee be not stained in this point with all prophanation of the sithie woyle.

Neither be we ignozant in this case also, that men of this woyle are commonlie wont to celebrate their weddinges moze fitte for the Diuell than God, with rioting, pride, sursetting, drunkennesse, and all kinde of wantonnesse.

Moreover wee are taught to dwell with our wiues according to knowledge, moderation, patience, faith, and loue, and also to bring bype our children vertuously and honestly, and them also to place and bestowe when time requireth in holy wedlocke. But if for adulterie, or some other matter moze heinous than that, necessitie forceth to breake wedlocke, yet in this case the Church will doe nothing vnadvisedly. For she hath her Judges, who will iudge in matters and causes of matrimonie according to right and equitie, or rather according to Gods lawes, and the rule of honestie. The holy Apostles would not haue the faithfull to contende and stande in Lawe in the Court of the vnfaitfull, wherefore hee exhorteth them to take vniuersals to make agreementes friendly betwixt them that were in contention.

1. Pet. 3.
Diuorcement.

1. Cor. 6.

But in causes and matters of matrimonie there are farre greater matters that forbidde the parties that sue or bee sued to come before vnbelaeuing Judges: Wherefore the Church of God hath verie well appointed a Court to trie matters of matrimonie.

But because we spake of wedlock in the tenth sermo of the second Decade, and also haue set forth somtime a booke especially concerning the same. I haue knit by this matter in these few words touching Christian wedlocke.

The Church of God hath widowes in it, but such, as the Apostle of Christ doth describe in this sort, saying: Shee that is a widowe and alone woman in deede, trusteth in God, and continueth in prayer and supplication night and day. But she that lieth in pleasures and delightes, is dead though shee be alieue. The same Paule doth will the younger sort to marrie to get children, and to gouerne the house, neither

Of widowes

ther to giue any occasion at al, for the enimie to speake euill of them: the place is euident in the first epistle of S. Paul to Timothie, the first chap. The church also hath virgins. These be careful onely for those things that long vnto the Lord and are true virgins without al deceit or hypocrisie.

Paul saith, A virgine careth for that that belongeth to God, that shee may be holy both in body and spirit. There are many that rule and gouerne their bodies, but not their minds: GOD requireth both, & specially of the mind.

It is an easie matter to deceiue men, but we cannot by anie means deceiue God. S. Paul in the first Epistle to the Coz. the 7. cap., setteth forth the praise of virginitic, & by comparing a virgin to a married wife, hee sheweth howe great the goodnesse of virginitic is.

Notwithstanding it is lawfull for virgins to marrie if they will, which thing the same Apostle plainly sheweth in the selfe same place of Scripture. Vnto this testimonie of God the testimonie of man also is agreable. For Cyprian with his fellow Bishops and Elders, making answer to a question demaunded by Pomponius, saith, Doeſt thou desire y wee should write vnto thee what we thinke of those virgins, who after that they once determined to continue their state continently and stedfastly, are found to haue lien and continued in the same bedde with men? concerning which thing because thou doeſt desire to knowe our iudgement, thou shalt vnderstand, that wee do not depart from the traditions and ordinaunces of the Gospel and the Apostles, whereby we shoulde so much the lesse strongly and stoutly prouide for our brethren and sisters, and that ecclesiasticall discipline shoulde be kept by all meanes, for their profite

and safetic. And it followeth, But if through faith they haue vowed vnto Christ, and continue chastly and shamefastly without leasing, let them stedfastly and stoutely looke for the rewarde of virginitic: But if they will not or cannot continue, it is better that they marrie, than to fall into the fire of their delights and pleasures. And so forth, Saint Augustine disputing of the wordes of the Apostle, hauing the greater damnation, because they brake their first promise and faith, ascribeth not this damnation to the marriage following, but to the inconstancie going befoze. Such are damned (saith he,) not because they entred into the bonde and promise of wedlock, but because they brake the first promise made of continencie and chasticie. And a little after that hee addeth these wordes, They therefore that say such marriages are no marriages in deed, but rather adulteries, it seemeth to mee that they speake foolishly and without consideration. And this much hee, I vnderstande that by this worde Condemnation or Iudgment, is meant by the Apostle Reprehension which we Switzers terme, Ein anszrieten order nachred. For they be euil spoken of by many, for that they haue broken their first faith, that is to say, they haue broken the promise of continencie. Wherefoze the Apostle thinketh it much better, for yong women to matche them selues in marriage, than to set downe to them selues such an order of life, from the which although necessitie fozeeth them therunto, they cannot depart without reprehension of men. But in that place hee speaketh not of virgins but of widowes. Saint Cyprian speaketh simplic of virgins.

Honkes and Honnes were altogether unknowen in the primitive

2. Tim. 5.

De bono viduitatis cap. 9.

Of monasteries and monkes.

Church of Christ and the Apostles, the latter ages had monkes, but not such as are nowe a dayes, which are their owne rule and lawe, whose monasteries abound in all filthinesse and uncleannes. Which though we should hold our peace, yet to bee true, truth it selfe and experience will sufficiently declare. And those that seeme to be gouerned by moze seuerer discipline are defiled with hypocrisie, I will say none other thing. Touching the first mōks, they dwelt not in cities, neither intermedled them selues with worldly affaires. We haue declared in an other place, how that a wyiter of the middle age being made an Abbot, required that he might leaue off from being a clarke, so that no man could well bee both a monke and a clarke, since the one is an impediment to the other. When liued they not of the common reuenues of the church, but of y^e trauel of their owne hand as the lay people do.

S. Hierome disputing of the originall of monkes in the life of Paulus, hath thus wyritten: Among many it hath oftentimes bene called into question, who first began chieflye to dwell in the wildernes of the monkes? Some fetching the matter somewhat farre off, beginne to reckon from Helias the holy Prophet, and Saint Iohn: of whom Helias seemeth to vs to haue bene more than a monke: and that Saint Iohn began to prophesy before he was borne. But others (in which opinion the most part of all people doe commonly agree) affirme that Saint Antonie was the first beginner of that order: which in part is true. For he was not onely the first, but also the motioner of all others thereunto. Amathas, and Macharius Saint Antonies scholers, whereof the first buried his maisters bodie, doe nowe affirme that

one Paulus Thebius was the first beginner of that way: which thing wee also confirme, not onely in name, but also in opinion. And anon he addeth, that Paulus forsaking the citie being thereto enforced for feare of torments vnder the persecuters Decius and Valerianus, departed into the wilderness, where hee found a caue and lay hidde therein vntill he was found out by S. Antonie. The Emperours Decius & Valerianus gouerned y^e Emperyre about the yere of our Lord 260. but it is saide that S. Antonie dyed when he was an hundred & fife yeres olde, in the yere of our Lord, 360. S. Augustine, who in his 80. epistle to Helychius, witnesseth of his owne time how that hee liued in the yere of our Lord, foure hundred and twentie.

But Eutropius and Beda reposithe howe that hee dyed in the yere of our Lord, foure hundred and thirtie, in the thirtie and one chapter, of the manners of the Catholique church, reciting the manners and institutions of the monkes in his time, repositeth such things as are verie farre from the orders and institutions of our monkes nowe a dayes. In the time of Iustinian the Emperour, who made certaine lawes of Monkes and Monasteries, there liued one Benet, whom many of the Monkes nowe a dayes doe call father, whose life I will recite vnto you out of Tritthenymius, who died aboue fiftie yeeres since, to the intent you may vnderstand what power and dignitie they obteyned in procelle of time, who at the beginning were contemned and of none authoritie. Benet Abbat of Cassina, saith he, first founder, beginner and gouernour of the Monkes in the West, wrote in eloquent style, & with graue iudgement, the rule for Monkes in one booke, which beginneth,

neth, Giue care O my sone to my preceptes, &c. and it conteyneth thre scoze and thirteene Chapters. He died in the yere of our Lord. 542. But Marianus Scotus supposeth that he died in the yere of our Lord. 601. in the last yere of the Emperour Mauric.

He writeth also of twentie orders of Monkes that were vnder Benets rule. Of S. Benets order there haue bene eighteene Popes in the Sea of Rome. Cardinalls abouet two hundred. Archebishops in diuers Churches to the number of one thousand, sixe hundred. Bishops almost four thousand. Famous Abbats, who excelled in life, doctrine, and writings, fiftene thousand, seuen hundred. Of such as are Canonized, fiftene thousand sixe hundred. And that I may not recite many other orders of Monkes it is knowne, that the mendicant Monkes and Friers, being the faithfull, diligent, and valiaunt Romane champions of the Pope, and the spirituall monarchie, were confirmed by Honorius about the yere of our Lord, one thousand, two hundred, twentie and two. Hereby I would declare nothing else, but onely that all men should vnderstand that Monkerie was deuised by mans inuention, not deliuered vnto the Church of Christ by the Apostles: and that at the first it seemed to bee tollerable, but afterwarde became altogether intollerable.

Howe profitable it is to the common wealth, experience it selfe teacheth. And whosoeuer knoweth not that it is quite repugnant to true religion, knoweth nothing. They feigne that it is meritorious before God, and the state of perfection. But who seeth not how repugnant it is to Christs merite, and to the sincere doctrine of the Gospell? What

godlinesse or necessitie is it that moueth vs, after that wee haue wholly be taken our selues to one God in baptism, to betake our selues also and to make our bowes to Saintes, and to binde our selues by religion of an oth to observing of their rules? True religion forbiddeth vs to bow our selues to Saintes, or by any meanes to depend in way of religion vpon them.

True religion forbiddeth vs to choose vs any other Fathers or Masters. True religion forbiddeth vs to deuise new maners of worshipping, or new religions, or to receiue them that are deuised by others. The example of Zeroboam and his fellowes. maketh vs appeare. True religion forbiddeth vs to sweare by the names of other Gods. Religion referreth vs to one God by faith and obedience. Superstition breaketh this bande and admitteth creatures. S. Paule to the Cozinthians saith, Euerie one of you saith, I am Pauls, I am Apollos, I am Cephaes, and I am Christes. Is Christ diuided? was Paul crucified for you? Or were you baptized in the name of Paul? Beholde Christ is our redeemer and our maintainer. The faith of Christ hath made vs one bodie. By baptism wee are baptized into one body that we might bee called Christians, not Petlines or Paulines. S. Paul woulde not suffer that Christians should take their name of the Apostles, how much lesse would he abide that at this day some should be called Benedictines, some Franciscanes, some Dominicanes, wee are the Lords inheritance and possession: it is not lawfull for vs to binde our selues to the seruice of men. But who so binde themselues they teare in sunder by vnitie of Christs body, they prophane the crosse & baptism of Christ.

The Apostle saith plainly, Is Christ diuided? was Paul crucified for you, or were you baptised in the name of Paul? And therefore although they be commonly called spiritual persons, yet are they nothing lesse than spirituall. For the Apostle saith, Whē one of you saith, I am Pauls, & I Apolloes, are ye not carnal? To what end is it, after y^e receyuing of the Gospel of Christ Iesus and the doctrine of the Apostles which conteine & deliuer vnto vs all godlinesse, to inuent new rules: For truely when they had once found out certein peculiar lawes and meanes of liuing, they separated them selues from the common sorte of Christians in all outward manner of liuing in their behauiour, and in all their apparell, to the intent that by that meanes they might make euident to all men, that they woulde line a-part, as it were, from that common, laye, and imperfect Church, to liue moze holily, perfectly, and spirituallly. But holue well the same hath framed or doth frame with them, the whole worlde speaketh it at this day. The vowes which they bow, are most foolish. They vowe chastitie which they haue not. Chastitie is the gift of God, and it is not incident to all men, And S. Paul saith, who so can not liue continently, let him marrie. For it is better to marrie than to burne. Venerally he saide to burne, whether it were in a vowe, or out of a vowe. Neither is it lawfull that an humane vowe and which was foolishly taken in hand and vowed, should p̄iudice the lawe of God. What manner of pouertie it is which is in Abbeyes, experience it selfe teacheth.

They put off pouertie when they put on their common garmentes, and with their coule they put on great riches. For monkes, a thing which in

the olde time woulde haue seemed a straunge and monstrous matter, are made Princes. The common sorte of them liue idelily, and eat their bread freely and for nought, against the Apostles rule in the 2. Epistle to the Thessalonians, cap. 3. Where such be also accursed, They forsake their parents and kinsfolke, whom by y^e law of God they are bounde to serue and obey, and betake them selues vnto straunge men by whome they are enforced to infinite superstitions.

And they which are thus freely set at libertie to their parents, either they are set at libertie through superstition, or to the intent they may haue, all the dayes of their life wherewithall to lye and rotte in idleness. So that it is euident, that such put on the coule for their bellies sake, not for any religion. What obedience is that which is quite contrarie to the obedience which is reuealed by the word of God? When the magistrate commaunded them to sustaine and beare publike burdens with the residue of the faithfull, they be euer moze free and exempted. In olde time, ministers of strange religions had vnder the Kinges of Iuda, princely priuiledges and customes confirmed by p̄scriptiō of long time: but for as much as their ministerie was not allowed by the word of God, but was rather repugnant to the word of God, they were not vngodly, neither vniustly nor sacrilegiouly broken and dissolved by holy kinges.

Who can wel abide to heare their excuse, who being admonished to doe penāce for the sinnes which they haue committed, make this exception, that by vertue of their othe they are referred to their mōkisch order so that with safe conscience they cannot departe from the same? For it is euident that
the

the oth which they pretend is altogether a rash oth: which is not to be performed as I haue declared in the third sermon of the second Decade. What, I pray you, can a bond which is made by man without God, yea rather against the word of God, bindone vnto, specially being made vnwisely or vniadvisedly? If the crosse of Christ be of so great vertue that it hath released vs from the curse vnto which we were all subiect, how much moze shall it deliuer vs from outward bonds where with we were intrapped not by God, but otherwise through y^e follie or wickednesse of men, or craft of the diuell.

The Apostle S. Paul crieth out, Ye were bought for a price, become not y^e seruants of me. But if happily through the malice of men, or our owne follie we become seruants, the godly must endeouour that through true faith and obedience they may be restored to the libertie of the children of God. Verily the Gospell is preached vnto vs, to the intent we should be deliuered from all vniust captiuitie, and serue God in spirite and traeth.

Moreover, where some obiect that it were good and conuenient that all monasteries throughout the whole world were reformed and brought backe to the first simplicitie: Wee answer, how that in this our vnhappie age it were in vaine, yea plaine follie to hope for it. They can not bee reduced to the auncient simplicitie, neither will the Princes and Monkes suffer such reformation to be made: for then they know that they must departe not onely with much of their profit, honours and pleasures, but with all together. Howbeit, they had rather that the whole world were together by the eares, than they would deliuer by to God his kindome,

which they haue hitherto enioied. But admit this thing were easie enough to accomplish who shall perswade vs that if Abbeyes were reformed according to the auncient institution, that in this our age they should be as well or better governed than they were in the olde time? We see what beginning they had, howe they haue gone forward, and how increased. We see what hypocrisie, ambition & covetousnesse, pleasure and idlenesse coulde doe, and to what point all thinges are come. Doe we thinke that mens desires at this day will be moze moderate? Doe wee thinke that discipline shall now be lesse corrupted by vs and our posteritie, than it was by our forefathers: yea we are constrained not to hope for y^e better, but to feare y^e worse, who euery day doe experiment that which is worse than other. For wee liue in the dregges of the world and in the verie latter end of all ages, where in the dragon of the bottomlesse pitte through the malice and vngodlinesse of men, hath gotten to himselfe great power and force to disturbe and corrupt all thinges that are in the whole world. Howbeit in so great perils, this comforteth vs not a litle which is written in the word of trueth, that for the electes sake those dayes shall be shortned, and that he shall be lused for a short time, and then anon be cast into the lake that burneth with fire and brimstone. Moreover, if we will make a iust reformation, we must needs goe to the fountaines them selues. But in the primitive church, we reade of nothing set down in the doctrine of Christ and his Apostles concerning monkery, and thereby we vnderstand that it is not necessary for the church: yea we haue learned by experience that it is noysome and hurtfull to the Church.

Where

Therefore, true refozation per-
swadeth vs altogether to abrogate
monkerie: not reietting or neglecting
in the meane season such as doe repent
whom the wickednes of the time hath
made vnprofitable both for thyselues
and others, but gently to receiue them
into the care and almes of the church.
Thus much hitherto haue we said by
occasion, and as it were by the way,
concerning monkerie, which we haue
declared to haue had no place in y^e pri-
mitiue church of Christ and his Apo-
stles. Let vs therfoze returne to other
necessarie institutions of the church.

Likewise the faithfull Church of
Christ vseth discipline about the
sicke, and such as are departing out
of this life. There come about them
neighbours and brythren, and euery
one for his part sheweth y^e dueties of
loue and charitie: they releiue the nee-
die with their goodes, and if the sicke
be not needie then doe they shew other
dueties of good will. There commeth
also the minister of the Church, who
in comforting the sicke person prepa-
reth him to die by making first his con-
fession of sinnes to God which hee pro-
nounceth out of the word of God to be
fozgiuen if he doe stedfastly belieue.

He requireth of him also that hee
fozgiue, and bee in loue and charitie
with all men, and that hee keepe no
olde grudge or malice in his heart. Af-
ter this, some publique prayer is made
to God by y^e sicke person, and by those
that are about the partie that is at the
point of death. Hee is also admonished
of sundrie thinges, he is confirmed in
the faith, he is called to patience, he
is instructed according as his goods,
and euerie thing else requireth, and he
is taught that at his departing out of
this worlde, he commend his soule in-
to the handes of God the father, accor-

ding to y^e doctrine and example of our
redeemer: who at the verie point of
death cryed aloud, saying, Father in-
to thy handes I commend my spirite.

This discipline haue wee learned
of the Apostles of our Lorde Christ.
For the Apostle Saint James saith,
If any be sicke among you, let him send
for the elders of the Church and let
him pray ouer him, anointing him
with oyle in the name of the Lorde.
And the prayer which is made in faith,
shall deliuer the sicke. And the Lorde
shall raise him vp againe.

And if he be in sinne, they shall bee
fozgiuen him. Confesse your sinnes one
of you to another: and pray one for an-
other, that you may bee safe, for the
heartie prayer, of the iust is of greates
force, &c. This is the Apostolique dis-
cipline. But if you say vnto mee,

Where is the oyle? I answer, that
in Saint James the Apostles time, and
certaine ages after, there remayned
yet in the Church the myraculous gift
of healing the sicke. Of this we read in
Saint Markes Gospell, And the disci-
ples going forth preached the Gos-
pell that they might repent, and they
cast out many deuils, and they annoint-
ed many with oyle, that were sicke and
healed them, And againe in the same
place, saith, Moreouer, These signes
shall follow them that beleue. In my
name they shal cast out deuils, &c. And
anon he saith, They shal lay their hands
vpon the sicke, and they shal be healed.
And because this benefite remayned
yet in the Church, Saint James biddeth
vs vse oyle, and to vse it in the name
of the Lorde, as the Lorde had comman-
ded. But seeing that gift is now ceased
in the Church, and wee finde by ex-
perience that oyle doth no good to the
sicke, according to the time, and as our
duetie bindeth vs we doe the best wee
can

James. 5.

Annoyning
with oyle.Howe the
Church
dealeth
with the
sicke.

can to allwaie and cure the diseases of the sicke by medicines most couenient for the sickenes, being applied in the name of Christ.

I knowe howe by this testimonie of the Apostle, the Papistes goe about to set out and commend their extreme unction, or last annoyling: but they labour in vaine. But to let passe that Saint Iames speaketh nothing of the hallowed oyle: and that they doe not admitte this medicine but in verie extremity where Saint Iames commandeth to annoint euerie one that is sick, how, I pray you, can they defende out of Saint Iames wordes that which the Priest demandeth of the sicke person, Doest thou beleuee that the Lord wil heare our prayers for y merits sake, & prayers of the Saints? The sicke man answering I do beleuee. He then saith, Let vs therefore pray to God and his Saintes. Where, I beseech you hath Saint Iames or any other Apostle of Christ taught that which they bring in their annointing? In the name of the father, and of the sonne and of the holy Ghost, I annoint thee with holie oile, that by this annointing thou maist receiue full remission of thy sinnes. What scripture I pray you, teacheth vs, that full remission of sinnes is obtained by that annoynting? These things are done manifestly against the principal article of our religion, which teacheth that we are purged from all our sinnes only by the blood of Christ, and that most fully. To him onely is the glorie due, not to the oyle, nor to any creature in the whole world.

Moreover, the Church of Christe doth not reiect the bodies of the dead, as if it were a dead dogge. For it acknowledgeth that their bodies haue bene the Temples of the holy Ghost, which hath dwelt in them. It acknow-

ledgeth that they are buried in hope of resurrection and glorie of life euerm-lasting, wherefore the Church doeth in most reuerend manner take the bodies, windeth them in a sheet, and couereth them verie decentlye, and being put into the coffine carefullye carrieth them vnto the place of burial, or churchyard, y nere friends, neighbours and brethren following after, and accompanying the corse.

While the bodie is set downe and laid in the earth, there are publique prayers made by them that brought the corse. For they giue thanks vnto God, for that he hath called the party deceased out of this world in the true faith, and they pray also that it may please the Lord to take them likewise vnto him speedily, being lightened with the true faith.

Moreover, the name of the dead brother or sister is recited in the publique Assemblie of the church with honour, & all the people are put in minde of their owne destinie, and speedily to prepare them selues to die. And after this manner, we read in the scriptures, that the ancient fathers buried their dead, yea, the most holy of them.

We read nothing of canonizating, of worshipping of reliques, of moneths and yeeres mindes for the dead, which are suffered to the end the soules of the departed should be deliuered from the paines of purgatorie.

There be certaine burials described vnto vs in the olde Testament, as the buriall of Abraham, Sara, Isaac, Iacob, and Ioseph, Aaron, Marie, Iosua, Samuel, & Dauid, &c. And in the new Testament of Iohn Baptist, and Stephan, but they were all sparing, & without all manner of superstition.

In that Iosephes bones were carried forth, they were carried in a my-

sterie

Last anno-
ling.

Of funerals
and burials.

terie, that the Israelites might gather thereof, that they should be brought in to the land of promise.

Whereunto also that belongeth that the patriarches chose a buriall in Hebron. Otherwise the place auayleth nothing to purchase the better or worse speed to the bodie that is buried in it. We must thinke that the place, by reason of the bodies of the Saintes and holy men which are there buried is after a manner sanctified, or at the least wise called holy: not that the bodies do get any holines or safety by the ground. Therefore vntlesse it some good other wise to the diuine prouidence of God, the Saintes woulde gladly lie with their auncestours in the selfe same place of buriall.

But if it please God otherwise, they acknowledge that they are not withstanding receiued into the same earth, without any exception, and that they are not separated from their auncestours by distance of place. Wherefore their is no superstition in the Church of God about burials and graues. But how much there was in the time of Poperie, no man can declare in fewe wordes.

These bee the necessarie institutions of the Church of God, and are by the faithfull religiously obserued without superstition, to edification: as for other matters which are onely deuised by the inuention of man, the godlie nothing weigh them. I know what thinges may here bee objected. That forsooth, the auncient people of the olde Testament had sundrie and manifold rites & ceremonies instituted of God by his Prophetes, because being rude they had neede of such instruction. But since the common sorte of Christians are also more rude than is to be wished, so many sundrie

and diuerse ceremonies were deuised by the auncient fathers not without the motion of the spirit, which they must also obey. I answere, that this is no true nor sounde reason, whereby the weake in faith may receiue commodity. For surely the would not the Apostles of Christ haue saide nothing thereof. For sooner experience teacheth that the state & condition of the weake and simple is such, that the more ceremonies are left vnto them, the more their minds are diuersly dispersed, and are lesse vnited to Christ, to whome alone all things are to be ascribed. For it pleased the Father that all fulnesse should dwell in him, and to heape together in him all things appertaining to our life and saluation. Yea, the Diuine wisdom of God hath take away that whole eternall discipline and instruction, setting a difference betwene vs and them. We should therefore procede to bying againe Iudaisme, if wee should not leaue off to multiply & heape together rites and ceremonies, according to the manner of the olde church. For in old tyme those ceremonies were had in vse, although they were not infinite, but comprized within a certaine number. At this present there is no vse nor place for them in the Church. Neither doe we want most graue authoritie to proue the same. The Apostles & Elders in a great assemble met together at Hierusalem at a coucell, where the Apostle plainly telleth them that they tempt y^e Lord in going about to lay the yoke of the lawe vpon the free neckes of the Christians. There is also a Synodall Epistle written, where in by one consent they testifie that it hath seemed good to the holy Ghost and them to lay none other burthen vpon the Church of Christ, than that which they recite in fewe wordes. To the intent

Actes 15.

The church hath no neede of the legall instruction.

sent thereby it may be euident, that h doctrine of the Gospel is sufficient for the church, without the ceremonies of the law. If he would not then haue h rites which in olde time were by God instituted, to be ioyned to the Gospel, how much lesse ought we at this present to couple therewith the inuentions of men? Unto which mozeouer is wickedly ascribed, either the preparation, to the grace, & worshipping of God, or part of our saluation, that we may say no lesse at this day, than S. Paul said long agoe, After that you haue known God, how chanceth it that ye returne againe to weake & beggerly elemets, which you woulde beginne to serue a new? Ye obserue daies and moneths, times & yeeres. I am asfeard least I haue taken paines about you in vaine. Unto al these things this is also to be added, that this instruction of ceremonies, whereof they speake, belongeth to the worshipping of God. But wee are forbidden to deuise vnto our selues anye

strange worshipping: we are forbidden also to put to, or take away any thing from the institution or worde of God. Wherefore, h church of God, neither ordeineth, nor receiueth of any other such constitutions. Of which matter we haue also spoken somewhat before, whereas we intreated of the abrogating of the Law, and of Christian liberty.

I trust that in these fifty Sermons, I haue as shortly and conveniently as might be, comprehended the whole matter of faith, godlines, or true religion, & also of the Church. That which I doe often repeate in al my sermons, & my bookes, that do I also againe repeat in this place, that the learned may with my good wil & thanks gather and imbrace better things out of h scriptures. Unto the Lord our God, h euerlasting fountaine of al godnesse, be praise, and glory, thzough our Lord Iesus Christ.

Amen.

FINIS,

¶ To the Reuerend fathers in Christ $\text{D. Rob. Horne Bishop of Winchester. D. Ed. Grindal Bishop of London. D. Ioh. Parcust B. of Norwich, his honourable Lordes, and most deere brethren in England.}$



Right reuerend honourable Lordes & deerey beloued brethren, the Lorde Iesus blesse you, & preferue you from all euill. We fend you here our opinion, concerning matters of apparel, written to our worshipfull friend maister N. & maister M. those godly & learned men. And for that cause we fend it vnto you, that you might vnderstand, we deale not with our brethren priuily, without your knowledge, who are the principall and chiefe ministers, and that so much as in vs lyeth, we seeke the vnitie and concord of your congregations, in al respects. And we hertly beseech almighty God, to haue a speciall regard of your estate, and to continue you in one consent & vnitie. We earnestly exhort you, right honourable & deare brethren, to be careful for those faithfull ministers and learned men, for they haue commonly their affections. For which cause the Apostle warneth vs, that one helpe to beare anothers burden. You may by your authoritie do very much with the most noble Lady your Queene: bring it therefore to passe with her Maiestie, that our good brethren may be reconciled & restored againe. And we also beseech that you D. Horne, our good Lord, and deere brother, that as soone as these my letters may be deliuered, yee cause them to be sent to the Bishop of Norwich, and to communicate them to $\text{D. Jewel, to D. Sands,}$ & to D. Pilkinton, to whom also I purpose to write at the next mart at Franckfort, by Gods grace. These I haue written in hast, as well in maister Gualters name, as in mine owne, sending them to Basile, from thence to be conueyed to Antwarpe. And we heartly desire you to sende vs worde, whether ye haue receiued them or no. Fare yee wel right reuerend fathers. The Lord blesse you, and your labours, From Tigurine this third of May. 1565.

Hermie Bullinger your very friend.



HE Lorde Iesu blesse you right worshipfull and welbeloued brethren, and preferue you from all euill. I haue receiued your letters, in the which you N. seeme to complaine, that my answere vnto your question was ouer short and brieue. Verily my brother, I sawe no cause then, neither doe I see any yet, why I should haue written those letters any larger. For you onely required to knowe my iudgement, touching the matter of apparell, for the which ye now contend in England. Vnto which question I thought I should answere in few wordes: for so much as in fewe wordes I could declare my iudgement. And then also I vnderstoode, that D. Peter Martyr, of most happie remembrance, handled the same question at Oxford, and here to many times at large, whereto I could say no more. And I remember also, that in my letters vnto you, brother M. I made mention of my opinion herein. And that I may nowe speake a word or twaine what I thinke hereof: Surely, I like not in any wise, that (if ye were commaunded) ye should say seruice at an altuer, rather burthened, thā beautified with the image of a crucifixe in massing apparell, that is, in an albe, and in a vestment, which hath the picture of Christ crucified hanging on the backe. But so farre as I can perceiue by my letters receiued out of Englande, there is no contention now of any such garment. But the question is:

Whether it be lawfull for Ministers of the Gospell to weare a round cap or a square, or to put on a white robe called a surplesse, whereby the Minister may be decerned from the vulgar sort? And whether a Minister ought rather to leaue his holy calling, than to weare such apparell.

Touching which question, I wrot my mind the last mart, vnto the reuerent father my Lord R. Horne B. of Winchester, briefly repeating D. Martyrs words. My fellowe minister and welbeloued Kinsman D. Rodolphe Gualter, wrot vnto him also not long before, a coppie wherof I send here inclosed vnto you, and to the rest of our brethren. Wherefore, if ye wil heare vs, and be desirous to know our iudgement concerning this matter of apparell, as you signified vnto me the last mart you were: loe you haue our iudgement in that Epistle, whereunto if ye wil not agree, we are hartily sorie: and seeing we haue none other counsel, we most hartily and incessantly pray to God, who is in all things, and at all times to be called on, that hee vouchsafe by his holy grace and powers, to comfort and helpe our miserable estate.

You brother N. proposed a fewe such questions: but our brother M. heaped together a great manie more of the same argument. Albeit I, according to my simple skil, did neuer allowe to haue matters distracted into so many questions, & to be intangled with so many doubts, which

which otherwise being more single by themselves, might be more easily dissolved: yet notwithstanding, I wil write downe a litle to euery one of them, that herein also I may satisfie you my worshipful & deere brethren, as much as lieth in my slender vtterance, and rather dul, than quicke and sharpened wit. And I beseech you, that you would accept in good part this my doing, as of your brother, and one that vnfaignedly loueth you, and to iudge thereof with a quiet mind, voyd of all affectiōs. For my part I vtterly abhorre al contentions, & desire nothing more humbly of almighty God, than that it might please him to remooue all dissention and strife far from his Church, which from the first beginning hath maruellously hurt true godlinesse, and as it were torne and rent the Church in peeces, were it neuer so quiet and flourishing.

Wheras it is demanded, whether lawes ought to be enioyned to Ecclesiastical persons for wearing apparel, that thereby they may be knowne frō the lay people? I answer, that there is ambiguity and doubt in the word, *Ought*: for in case it be vnderstood for that which is necessary, & appertaining to euerlasting life, I suppose the lawmakers themselves doe not so vnderstand or meane it. But if it be said that it may be done for comelinessse and decency, and for dignity and orders sake, that it should bee but a ciuill obseruation, or some such like thing, as is that wherein the Apostle wil haue the minister or bishop *κρίμωτος*, that is modest or comly, I do not see how he offendeth, which weareth such a garment, or is commanded to weare it.

Whether the ceremoniall attire, or worshipping of the Leuiticall priesthood, be to be brought againe into the Church? I answer, that if a cap or a seemly garment, without superstition be commanded to be worne by a minister, no wise man will say, that right Iudaisme is brought in againe. Moreouer, heere I reapeate the same, that I see Peter Martyr hath answered, who when he had shewed how the Sacraments of the old law were quite abolished, which we ought not to bring againe into the Church of Christ, hauing now Baptisme and the Lords supper, in steed of them, thus he saith. There were notwithstanding in the Leuiticall lawe certaine actions of that nature, which could not properly be called sacraments, for they serued to decencie, order, and some commodity, which as agreeable to the light of nature, and also profitable for our commodity, I suppose may both be brought in, and also retained. Who seeth not, that for mainteyning peace, and for that the faithfull might the better liue together, the Apostles commanded the Gentiles to abstaine from that is strangled, and from blood: No doubt these were things beelounging to the Leuiticall lawe. Furthermore, no man is ignorant that tithes are appointed at this day to sustaine ministers. It is euident that Psalmes and Hymnes are now song in holie congregation and meetings, which notwithstanding the Leuites also vsed.

And

And that I let not this passe neither, wee haue holy dayes in remembrance of Christs resurrection, and such like. Shal all those be abolished, because they are tokens and reliques of the old law? You see therefore, all things of the Leuiticall law are not so abrogated, that none of them may be vsed. Thus saith P. Martyr.

Whether we may weare such apparel as the papists do? I answer. We may so long as it is not proued that the Pope brought in the differences of garments. Nay it is manifest, the difference of apparel is more ancient than the Pope is. Neither do I see any cause, why we may not go as the Papists do in apparel, which is not superstitious, but of policie, and for comeliness sake. If we should haue nothing common with them, then must we forsake all our Churches, refuse all liuings, not minister baptisme, not say the Apostles or Nicene creede, yea and quite cast away the Lords praier. Neither do you borrow any ceremonies of them. The matter of apparel was neuer taken away at the beginning of reformation, and is yet retained, not by the Popes law, but by the kings commandement, as an indifferent thing of meere pollicie. Yea truely, if you weare a cap or a peculiar kind of apparell, as a ciuill and politike thing, it smelleth neither of Iudaisme, nor Monachisme: For these wil seeme to separate themselues from the ciuill and common life, and account a meritorious deede in the wearing of a peculiar garment. So Eustachius Bishop of Sebastia, was not simply condēned for wearing a peculiar kinde of garment: but for that he put religion in his garment. The canons of the counsell of Gangren, Laodicea, and of the sixth counsell, are well knowen. If in case any of the people be perswaded that these things fauour of Papisme, Monachisme, or Iudaisme, let them be told the contrary, and perfectly instructed therein. And if so be, through the importunate crying out hereon before the people by some men, many be disquieted in their conscience, let them beware which so do, that they bring not greater yokes on their owne neckes, and prouoke the Queenes Maiestie, and bring many faithful ministers in such danger, as they cannot rid themselues out of againe.

Whether these men, which hitherto haue vsed their libertie, may now with safe conscience, bring themselues & their church into bondage, through the commandement of the prince? I answer thus. I think they ought to take heed least by odious disputing, exclaiming, and struiuing for apparell, and by this importunate dealing, occasion be offered to the Princes Maiesty, not to leaue the matter any longer in their choice, who haue hitherto vsed this libertie, and that shee being incensed with necessary clamors, commaund them either to weare that apparell, or to giue ouer their charges. Truly it seemeth very strange vnto me (be it spoken, my worshipful and deere brethré, without your offence) that you so perswade your selues, that you can by no meanes with a safe conscience submit your selues and your congregations to the bondage of apparell, and
doe

do not rather way with your selues, if ye refuse to weare a thing meere politike and indifferent, and odiously contend alwaies, vnto what manner of bondage you submit your selues and your churches, who leauing your charge, expose your churches to wolues, or at the leastwise to vnfit teachers, who are not so able to edifie the people, as yee your selues are. Doe you set your church at libertie, when you minister occasion to oppresse them with more and with greater burdens? You know well enough after what a great many seck, how they are affected towards the preaching of the Gospell, and what they would prouue, if they succede you, and what we may hope for at their hands.

Whether the apparell of the Cleargy be a thing indifferent? Surely it seemeth to be an indifferent thing, insomuch as it is a meere ciuill thing, appointed for decency, seemlinesse, and for order, wherein is put no religion. This much I thought good to answer brieflie vnto your questions, my learned and louing brother N. Now I come to our brother M. questions, in dissoluing whereof, perchance I will be more briefe. *Whether a particular kind of apparell, differing frō the lay men, were euer appointed for ministers of the Church? And whether in these daies, it may be appointed in reformed Churches?* I answer. That in the ancient Church, there was a particular fashion of apparell for Priestes. It appeareth in the Ecclesiasticall historie of Theodoret. li. 2. cap. 2. 7. and of Socrat. lib. 6. cap. 22.

No man is ignorant, which hath but lightly read ouer the monuments of the auncient fathers, but that the ministers vsed a cloke in their seruice. And therefore I saide before, that the diuersitie of garmentes had not his original of the Pope. Eusebius citeth out of the ancient writers, that S. Iohn the Apostle ware on his head a lease, or thin plate, like vnto a bishops miter. And Pontius Diaconus witnesseth of S. Cyprian the martyr, that when he offered his necke to the executioner, he first gaue him his cap, and the deacon his vpper garment, and so stooode apparelled in white linnen. Moreouer, Chrysostone maketh mention of white apparell of ministers. But it is certaine, that when the Christians turned from their paganisme to the Gospell, in stead of gownes, they put on clokes: for the which being afterwards mocked of the infidels,

Pallium.

Tertullian wrote a very learned booke, *De pallio*, I coulde bring more stufte of this sort, if this sufficed not. In deede I had rather no apparell were laide vpon the ministers against their willes, but that they vsed the custome of the Apostles. But insomuch as the prince commandeth the cap, and the surplesse, wherein (as I haue often said) she putteth no religion, and sith the same thing hath been vsed amongst the olde fathers without superstition, or offence, while the Church was as yet in better estate: I would not wish good ministers, to account the forwardnes of religion to be chiefly in these thinges, but to yeeld somewhat vnto the time, and not to braull contentiously in matters indifferent, but to iudge with modestie, that these thinges may be, and that we must go

*Birrum.
Dalmatica.*

Pallium.

forward according to the time: for they are neerer the Apostles simplicity, who know of no such distinction, nor do vrge it, but yet in the mean while do not refuse discipline in their apparell.

What is
meant by ne-
cessitie.

Whether the prescribing of apparel, be agreeable with Christian libertie? I answer. That indifferent things may sometimes be prescribed, yea, and also constrained to, as I may terme it, as touching the vse, but not as of necessity, that is, that anie indifferent thing of his owne nature shoulde be forced to a mans conscience, and thereby a kinde of religion charged to his conscience. The times and places of holy assemblies, are rightly accounted to be indifferent: and yet if there bee no order prescribed therein, I praie you what confusion and disorder woulde rise hereby?

Encannia.

Whether any new ceremonies may be increased, besides the expresse word of God? I answer. That I like not with increasing of new ceremonies, and yet I will not denye, but that new may bee deuised, so that there be no worshipping of God placed in them, and that they bee appointed for order and discipline. Christ himselfe celebrated the feast or ceremonie of the dedication, and yet we reade not, that the same feast was commanded by the lawe. To be short, the greater part of those propositions or questions touching matters of apparell, doe stande on this point. *Whether any lawes ought or may be made in the church, touching apparel?* And so the question is brought to this generall proposition, that is, *What is lawfull to be decreed concerning ceremonies?* Vnto these questions I briefly answer. That I would haue no ceremonies brought into the Church, but such as are necessarie: yet in the meane season I confesse, that the lawes touching these ceremonies, which perchance are not necessarye, and sometime vnprofitable, may not by and by be condemned of wickednes, so that factions and schismes be stirred vp in the Church, forso-much as they are without superstition, and things of their owne nature meere indifferent.

Whether it be lawfull to renew the customes of the Iewes, being abrogated, & to translate the rites proper to idolatrous religion from the, to be used in reformed Churches? Touching this question I answered before, when I spake of Leuiticall rites and ceremonies. But I will not in anie wise haue the ceremonies of idolaters, not purged from their superstition and errors translated into reformed Churches. And againe on the other side, it may be asked, whether the receiued customes, after the superstition is taken awaie, may be for discipline and orders sake, retained without sinne?

Whether conformitie or agreement in ceremonies, be to be required of necessity? I answer. That the agreement of ceremonies in all Churches, per-adventure is not necessarie. In the meane time, if a thing vnecessary, which yet is not wicked, be commanded, therefore we may not forsake the Church committed to our charge. There was not the like fashion

in ceremonies in all the auncient Churches : and yet those which vsed conformable ceremonies, despised not those which were without the same. I easily beleue, that wise and politike men do vrge a conformity in ceremonies, because they thinke this will maintaine concord, and because the Church throughout all England is one: wherein if there be no wicked thing mixt withall, I cannot see how you can enuiously object any thing against such good orders.

Whether ceremonies ioyned with open offence may be retained or no? I answer. That all offences must be auoided, but in the meane while, we must beware least we conceale, and cloake our owne affections vnder the colour of offences. You knowe there is one kinde of offence giuen, and another kind taken, and wilfully procured. Here I will not dispute, whether you without great offence giuen, can forsake your Churches, for the which Christ died, and that for a matter of indifferency.

Whether that any constitutions of men, are to bee tolerated in the Church, which albeit they are not wicked of their owne nature, yet doe helpe to edification neuer a whit? I answer. That if the constitutions which the princes Maiestie woulde inioyne you to be without impiety, you must rather beare with them, than forsake your churches. For if edifying the church be chiefly to be considered in this behalfe : surely then in leauing the Church, we shall more destroy it, than in wearing apparell. And where there is no impietie, nor the conscience is not offended, there ought we not giue ouer our vocations, although there be some kinde of seruitude thereby layde vpon vs. And in the meane time, it may be a question, whether we may rightly comprehend the matter of apparell vnder the name of bondage, in respect that it serueth for comelinesse and order?

Whether the prince may prescribe any thing touching ceremonies, without the will and free consent of the Cleargie? I answer. That if the prince should alwaies tarry for the consent of the Cleargie: perchaunce those most wise and godly kinges Iosaphat, Ezechias, Asa, and Iosias, with other good princes, should neuer haue brought the Leuites, and ministers of the Church into good order. Albeit I would not wish in any wise, that Bishops should be excluded from consultations concerning matters of the church. Neither would I againe haue them challenge vnto theselues that power, which they vsurped against princes and magistrates in the time of popery. Likewise I would not haue Bishops keepe silence, and giue consent to wicked statutes of princes.

The two latter questions touch the matter more narrowly.

Whether it be more conuenient to serue in the Church after this manner, or rather therefore to be deprived of Ecclesiasticall function?

And againe.

Whether good pastors may be iustly put from the ministerie, for such kind of ceremonies? I answer. That if there be no superstition in such ceremonies,

nies, nor any vngodlinesse, and yet notwithstanding they are layde on good pastours, which had rather they were not so layde vpon them, I will graunt in deede, and that franckly, that there is a burthen and a bondage layde on them, but yet I will not graunt (for very good causes to) that therefore their charge and ministerie is to be forsaken, & their place left vnto wolues, (as I saide before) or to other vnmeete ministers: especially, sith the libertie of preaching remayneth free, and that there be heede taken, least greater seruitude be thrust vpon them, with such other things of this nature.


Thus haue I spoken those things which I thought meete, concerning these propounded questions, knowing right well that other men according to their learning, might haue discussed the matter much better, and far more eloquently. But because it was your willes I should make answer, I haue done what I could, leauing the matter free vnto other mens iudgement and writing. That which remaineth, is, that I woulde not haue any mans conscience vrged, or snared: but I put foorth these thinges to be examined, and I warne all men, that none in this controersie frame him selfe a conscience, because he will contend. And I also exhort you all in Christ Iesu our Lord, sauour of his Church, our head and king, that euery one of you deeply consider with your selues, by which of these twaine he shal most edifie Christes congregation: whether if for order and comlines sake, he vse the apparell as a thing indifferent, which hitherto hath not a little set forward the vnity and profite of the Church: or else whether for a matter of a garment, he leaue his Church to be possessed, if not of wolues, yet of very vnmeete and naughty ministers. The Lord Iesu graunt you grace to see, vnderstand, and follow that which tendeth to the setting foorth of his glorie, and the Churches peace and tranquillitie. Fare ye well in the Lord, with all other faithfull ministers. We will pray diligently vnto God, that ye may thinke and doe those thinges which are wholesome and holy. D. Gualtherus commendeth him most heartily vnto you, & wisheth you al prosperity, so do also the rest of the ministers. From Tigure the Kalends of May. The yeere of our Lord. M.D. Lxvj.

Henrie Bullinger, Minister of the
Church at TIGURE, in Maister
Gualtherus name and his owne.

THE FIRST TABLE CONTEY.

ning the arguments and summe of euery Sermon, as they follow one another in euery Decade, throughout the bodie of the whole booke. The first number is referred to the Sermon, The second to the Page where it beginneth.

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- 2** Of the wojde of God, to whome and to what end it was reuealed, alsoin what manner it is to be hearde, and that it doth fully teach the whole doctrine of godlinesse. 15
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 9 The Lord had determined to desctroy you, therefore I made intercession, &c. 916
 10 And now Israel, what doeth the Lord thy God require of thee, &c. 668. 475

10 Thou shalt worship the Lord thy God, thou shalt thou feare, &c. 655
 12 Euerie man shall not doe that which is righteous in his owne eyes, &c. 472
 12. & 15. The eating of bloud and strangled is forbidden, &c. 385
 13 The Lord commaundeth that euerie Citie which depareth from God, & the worship of God, should be set on with warriours, &c. 211
 13 Followe ye the Lord our God, feare him, &c. 113. 671
 14 Of cleane & vncleane creatures, &c. 382
 15 Beware that thou harden not thine heart, nor lye to thine hande to him, &c. 288
 16 God also forbade the magistrate to plant grooues, &c. 179
 16 Thou shalt appoint the Judges, &c. 894
 17 When the King sitteth vpon the seate of his kingdome, he shall, &c. 252. 391
 19 If a false witness be founde among you, then shall you doe vnto him, &c. 320
 20 Lawes made for warre, &c. 213
 21 The parentes themselves are commaunded to bring their disobedient childzen before the Judge, &c. 162
 24 No man shall take the neather of the byper, mistone to pledge, &c. 272
 24 Thou shalt not denie, nor withholde the wages of an hired seruant, &c. 273
 25 Thou shalt not haue in thy bag two manner of weightes, &c. 270
 28 If thou shalt hearken diligently vnto the voyce of the Lord thy God, to obserue and do, &c. 641
 30 The Lord thy God shall circumsise thine heart, and the heart of thy seide, &c. 359. 454
 32 See now howe that I, I am God, and there is none other God but I, I will. 623. 658

¶ Out of Iosua.

1 See that thou dost obserue and doe according to all the lawe, &c. 184
 2 Let not the booke of this lawe depart out of thy mouth, &c. 232
 2 Gue me a signe by oach, that ye will thewe mercie vnto mee: And they gaue her a roape to hang out of her window, &c. 936
 5 Make the sharpe knives (of stone) & go to againe, and circumsise the childzen of Israel the seconde tyme, &c. 1059
 28 Of the Lordes Tabernacle at his appointment erected in Silo, &c. 342
 23 When ye shall come in among these

these nations, &c. that, &c.

133

15 Carrie backe the arke of God into the citie againe. If I shall finde it
 15 If I shall finde fauour in the eyes of the Lord, he will bring mee, &c.

308

926

17 Israel walked in the ordinances or ceremonies, which they themselves had made, &c.
 17 And yet they serued the Lord, & they appointed out priests (euen of the basest) vnto themselves, for the high places, &c.
 16 Achas king of Iuda shut vp the temple of the Lord, and tooke away the holy altar, &c.

329

675

854

¶ Out of the first booke of Kings.

3 Solomon loued the Lord, &c. onely he sacrificed and burnt incense in the high places, &c.
 3 And when he was come in to the king, he worshipped (or made obeysance) &c.
 4 And vnder Solomon they increased, and were many in number, as the sand, &c.
 6 Dauids deuotion was great toward the arke of the Lord, &c.

343

284

824

344

¶ Out of the first booke of Chronicles.

15 The Lord hath chosen the Levites, &c. Therefore see that pee be holy that pe may, &c.
 15 The priests and Levites sanctified themselves to fetch the arke, &c.

997

997

¶ Out of the second booke of Chronicles.

1 Ad Solomou, with all the congregation went to the high place that was at Gabaon, &c.
 8 And Solomou let the lordes of priests to their offices, as Dauid his father, &c.
 11 Zerobabam thrust the teachers & preachers of the lawe of the Lord out of their offices, &c.
 19 Take heed what pe doo. For pe execute not the indignements of man, &c.
 28 Achas king of Iuda shut vp the temple of the Lord, &c.
 29 The Levites did sing, and that at the commandment of God, &c.
 29 Be pee sanctified, and sanctifie pe the house of the Lord our God, &c.

343

954

954

194

854

932

182

854

154, 155

Out of Nehemias.

5 A notable example in Nehemias, suppressing the concoustrisse, crueltie, &c. of blurers, &c.
 8 Esdras the priest brought the lawe, the booke of Mosés, &c.
 8 Touching the soleinne celebrating of the feast of Tabernacles, or seventy month, &c.
 8 And Esdras, with the Levites, &c.

276

24

353

said

Out of Iudges.
 6 He is called Lord who before was called an Angel, &c.
 14 And the spirit of the Lord came vpon Samson, &c.
 17 Micha instituted vnto the true God a kinde of seruice of his owne &c.

743

382

676

¶ Out of the first booke of Samuel.

1 Of the Lordes Tabernacle, at his appointment erected in Silo, &c.
 3 And the sinne of the children of Helie was too abhominable before the face.
 4 The elders of Israel said, Wheresofoe hath the Lord cast vs downe, &c.
 4 So the people sent into Silo, & brought thence the arke, &c.
 4 And the Philistines fought, and Israel was smitten downe and fled &c.
 4 & 5. The vse and abuse of the arke &c.
 6 The Lord smote fiftie thousand Ephraim and ten men of Beth She-mech, &c.
 15 Hath the Lord as great pleasure in burnt offerings and sacrifices, as when the voice of the Lord is obeyed? &c.
 16 The good spirit of God departed from Saul, & the euil spirit succeeded, &c.
 19 Dauid doth not despise the aide and gifts of his wife Michol, &c.
 23 When Abigail saw Dauid, she hastned & lighted of her asse, &c.
 28 Samuel, or rather Sathan counsellecing Samuel, raised vp by a witch, &c.

342

970

996

996

346

997

472, 677

732

640

649

247

¶ Out of the second booke of Samuel.

6 Oza perished for handling the arke of the Lord otherwise than was commanded in the law, &c.
 7 I will be his father and he shall be my sonne, &c.
 7 Who am I O Lord God? and what is the house of my father, &c.
 8 Dauids sonnes were called priests, &c.
 12 The sword shal not depart from thy house, &c.
 12 The Lord hath taken thy sinne away, &c.
 12 Take thou y citie Iabab, least I take it and my name be called vpon it, &c.

676

57

952

880

522

522

655

19 I hate backe the arke of God into the citie againe. If I shall finde it

¶ Out of the second booke of Kings.

5 Namaan the Syrian was commanded to walke himselfe seven times, &c.
 5 Heliuss, by most wholesome counsell refused the reward of Baasman, &c.
 5 An I a God, that I should be able to kill, & to giue life, &c.
 6 Feare not, for they that be with vs are more than they that be with them, &c.
 6 Lord I beseeche thee open his eyes that he may see: and the Lord opened his eyes, &c.

855

855

972

888

658

741

741

741

saide to all the people which was
sad and sorrowfull, &c. 284.285

¶ Out of the booke
of Iob.

1 **S**athan came and shewed him-
selfe among the children (or ser-
uants) of God, speaking with the
Lorde, &c. 747
1 **A**ked came I out of my mo-
thers wombe & naked shall I turne
to the earth againe, &c. 312
4 **B**ehold, he found no trust in his
seruants, and in his Angels there
was follie, &c. 745
9 **I**f I will iustifie my selfe mine
owne mouth wil condemne me, &c. 467
9 **I**f I haue any right conscience, I
will not answer, but humbly bes-
sech my Iudge, &c. 560
10 **T**hy hands O God haue made
me, and fashioned me round about,
&c. 760
10 **T**hou hast giuen me life and
grace, & thy visitation hath pre-
sented my spirit, &c. 760
14 **W**ho can make or bring forth a
pure or cleane thing of that which
is vncleane, &c. 495
19 **I**f I knowe that my redeemer li-
ueth & that in the last day, &c. 86
23 **I** knowe verily that a man com-
pared to God cannot be iustified, &c. 401
26 **H**is spirite hath garnished the
heauens, &c. 716
31 **I**f mine heart haue bene de-
ceined by a woman: or if I haue
laide waite, &c. 232
33 **T**he spirite of God hath made
me, and the breath of the Almighty
hath giuen me life, &c. 716
34 **N**othing is more contrarie to
the nature of God, than sinne and
naughtynesse, &c. 482

¶ Out of the Psalmes.

1 **B**e wise O ye kings, be learned
ye that are Iudges of the earth
&c. 699
5 **T**he vnrightheous shall not stand
in thy sight, O Lord: thou hatest, &c.
Thou shalt destroye all them that
breake thyes, &c. 129
5 **T**hou art the God that hast no
pleasure in wickednesse, neither shalt
&c. 482
8 **O** Lord our governour, howe ex-
cellent is thy name in all the world:
for thy glorie, &c. 637.952
9 **T**he heauens are thine, O God,
& the earth is thine: thou hast laide
the foundation, &c. 637
10 **T**he Lorde loneth the iust, &c.
Vpon the vngodly hee shall raine
snares, &c. 520
14 **T**he foole hath said in his heart,
There is no God, &c. 605

15 **L**ord, who shalt dwell in thy tab-
ernacle, &c. Euen he that walketh,
&c. 669
16 **T**he Lorde is alwayes at my
right hande: Therefore my heart is
glad, &c. 433
18 **W**ho is God besides the Lorde:
and who is mightie, (or a rock) sane
our God: &c. 658
18 **T**he voyce of God is vncorrupt:
the voyde of the Lorde is tryed, &c.
861
18 **H**e bowed the heauens, and
came downe and there was darkne-
nesse vnder his feete, &c. 738
19 **T**he lawe of the Lorde is perfect
converting the soule, &c. 21
19 **T**he heauens declare the glorie
of God, and the firmament sheweth
forth the workes of his hands, &c.
620
19 **W**ho knoweth his finnes? **C**len-
se me from my hidden faultes,
&c. 578
22 **T**hou art he that tooke me out
of my mothers wombe, thou wast
my hope, &c. 306
22 **O**ur fathers hoped in thee, they
hoped in thee and thou didst deliuer
them, &c. 306.657
27 **I**n my trouble I will call vpon
the Lorde, and I will criebnto my
God, &c. 657
27 **B**ecause my father and my mo-
ther haue left (or forsaken) me, the
Lorde hath taken me by, &c. 660
31 **I** haue hoped in thee, O Lord, I
haue said, Thou art my God, &c.
640
32 **I** haue made my fault known
vnto thee, & mine vnrightheousnes
haue I not hidden, &c. 572
33 **B**y the word of the Lorde were
the heauens made, & all the hostes
of them by the breath of his mouth
&c. 633
34 **T**his poore man cried, and the
Lorde heard him, & saved him out of
all his troubles, &c. 741
37 **A** good man is mercifull, and
tenderly, & guideth his waydes with
discretion, &c. 288
37 **P**er a little & the vngodly shall
be no where: and when thou lookest
in his place, &c. 300
38 **R**einke me not in thine anger
(O Lord) neither chasten me in thy
&c. 919
38 **T**hine arrowes sicken fall in mine
and thine hand doth pycle mee soze.
&c. 565
45 **A**ll the beasts of the woods are
mine, and the cattel, &c. 127
45 **T**he Lorde shall reigne for euer, &
his kingdome is a kingdome of all
ages, &c. 638
45 **T**hy God hath appointed thee
with the ople of gladnes aboute thy
fellowes, &c. 705
50 **O**ffer to the Lorde the sacrifice of
praise, & paye thy vowes, &c. 113

657.923
50 **W**hy doest thou take my con-
science in thy mouth, &c. When thou
sawest a thesee, thou consentedst vnto
him, &c. 237
50 **W**ho soeuer offereth me thanks
& praise, hee honourerh me, &c. 953
51 **C**ast me not away from thy pres-
ence, and take not thine holy spirit
from me, 722
51 **S**cholbe, I was borne in wic-
kednesse, & in sinne hath my mother
conceiued me. 496
51 **M**ake mee a cleane heart (O
Lorde) and reoue a right spirit within
me. 819
51 **H**au mercie vpon me, O God,
according to the greatnesse of thy
mercie. For I, &c. 572
54 **O** come, let vs sing vnto y^e Lord,
let vs heartily reioyce in God our
saluation, &c. 651
61 **T**hou, O Lorde, shalt not leaue
my soule in hell, neither shalt thou
suffer thine holy one to see corruption,
&c. 764
62 **P**ut your trust in God alwayes
powze out your hearts before him,
&c. 282
67 **G**od be mercifull vnto vs, and
blesse vs, & shew vs the light of his,
&c. 944
72 **T**ouching the infelicitee of the
vngodly, thou verily hast set them
in slippery places, &c. 300
73 **T**ouching the prosperitie of the
wicked, my feete were almost gone,
my treadings, &c. 292
75 **M**ake bowes and pape them,
&c. 381
78 **T**he things that we haue heard
and knowen, & such as our fathers
haue tolde vs, &c. 622
79 **H**elpe vs, O Lord of our salua-
tion, for the glorie of thy name. &c.
521
81 **I**n thine extremities and trou-
bles (O Iherusalem) thou calledst vpon
mee, and I deliuered thee, &c. 657
82 **J**hann is the luckie image of
God, &c. 650
89 **T**hou Lord rulest the raging of
the sea, thou stillest the waues there-
of, when they arise, &c. 639
91 **C**all vpon mee in the daye of
trouble, and I wil deliuer thee, and
thou shalt glorifie mee, &c. 657
91 **T**here shall no euill come vnto
thee, neither shall any plague come
nere thy dwelling, &c. 742
91 **T**hou art my hope, O Lorde:
thou hast let thine house verie high
&c. 305
94 **U**nderstande ye vntwisse among
the peopls, pe^e foolcs, at length be
wise, &c. 614
97 **T**hou Lorde art higher than all
that are in the earth. Thou art exalts
ted farre aboue all Gods, &c. 610
102 **H**earc my prayer (O God) and
let my crye come vnto thee, &c. 914

103 The Lord is full of compassion
and mercie, slow to anger, & of great
kindnesse, &c. 644. 942

103 Bless the Lord, O my soule,
and all that is within me blesse, &c.
952

103 Even as the father pitteth his
children, so doeth the Lord pitt
them, &c. 57

103 Praise the Lord, O my soule,
& forget not the things that he hath
done for thee, &c. 567

103 O praise the Lord all ye angels
of his, & that excel in strength, & c.
that fulfil his commaundement, &c.
738

104 Of the fruite of thy workes, O
God, that the earth be filled, &c. 639

104 All things waite vpon thee,
that thou maist giue them meate in
due season, &c. 947

104 Which maketh his Angels
spirites, & his ministers a flaming
fire, &c. 714

110 The Lord ware and will not
repent him. Thou art a priest for e-
uer, after the order of Melchisedech
&c. 704

110 The Lord said to my Lord: sit
thou at my right hand, &c. 59. 633
692. 699

110 In the mightie power of his
loue the dewe of thy birth is to
the of the wombe of the morning,
&c. 62

113 The idols of the heathen are
silver and gold, the workes of mens
hands, &c. 118

113 The Lord is higher than all
nations, and his glorie is aboute the
heauens, &c. 610

116 Onely God is true, and enery
man a lyer, &c. 834

118 The path of life that thou
make knowen to me, the fulnesse,
&c. 71

118 The stone which the builders
refused, is the head of the corner, &c.
861

119 Seven times in a day doe I
praise thee, &c. 936

119 It is good for mee, Lord, that
thou hast troubled me, &c. 294

119 I haue longed after thy com-
maundements, &c. 324

119 The praise of Gods worde,
&c. 253

120 Lord deliuer mee from lying
lips, and a deceptfull tongue, &c.
324

123 Our God is in heauen, he
hath done whatsoeuer pleased him,
&c. 945

123 The labours of thine handes
halt thou eater. O well is thee and
happy, &c. 269

135 I know that the Lord is great
& that he is above all Gods, &c. 639

136 Oh praise the Lord for he is
good: because his mercie endureth
for ever, &c. 164. 370

138 Whether shall I goe from the
breach of thy mouth? and whether
shall I flee from thy countenance?
&c. 610

139 Thou, O Lord knowest my
downe sitting, and mine vprising:
thou speest out all my wapes, &c.
638

141 Let my prayer bee directed in
thy sight as incense, and the lifting
up of my handes as an evening sa-
crifice, &c. 638

141 The righteous shall finite me
friendly, but the precious baunles
of the wicked, &c. 324

142 Enter not into iudgement with
thy seruant, for in thy sight shall no
man lunge, &c. 467. 555

145 When thou giuest it them they
gather it: when thou openest thy
hand they are filled, &c. 714

145 The Lord is nigh vnto all that
call vpon him, vnto all such as, &c.
922

145 The Lord is iust in all his
wapes, and holp in all his workes,
&c. 494

145 The eyes of all things: do looke
by vnto thee, O Lord, and thou gi-
ueth, &c. 947

145 The Lord vpholdeth such as
fall, and lifteth by all those that be
downe, &c. 639

147 Great is our Lord, and great
is his power, and of his wisdom
there is none end, &c. 639

¶ Out of the Proverbes of
Solomon.

1 My soune if sinners entice thee,
consent not vnto them, &c. 168

3 My soune refuse not the chasten-
ing of the Lord, neither faint, &c.
295

3 Who the Lord loneth he chasten-
eth, whom he challeneth, &c. 919

3 Honour the Lord with thy sub-
stance, and the firstlings of all thine
increase, &c. 289

3 Let mercie of well doing, and
faithfulness neuer depart from thee
&c. 289

5 Beglad with thy wife of thy youth
let her be as the beloued hynde and
pleasant floc, &c. 238

6 God hateth a false witness, &c.
320

6 So to thy sinner, thou sluggard,
consider her wapes, & learne to be
wise, &c. 269

6 He that goeth in to his neigh-
bours wife & toucheth her, cannot
be vnguiltie, &c. 232

6 Nap a man take fire in his bos-
ome, &c. Men so he that goeth in
to his neighbours wife, &c. 232

16 Prophecie is in the lips of the
king: therefore his heart, &c. 219

16 God created all thinges for his

owne sake: yea the vngodly against
&c. 494

17 The Lord doeth as greatly hate
the magistrate that acquiteth a wic-
ked person, as him that cōtēnueth
an innocent man, &c. 168

17 Whosoener rewardeth euill for
good, euill shall not depart from his
house, &c. 153

18 The name of the Lord is a strong
tower, the righteous vniuersitie, &c.
659. 915

19 The thought of a scole is finite,
and a slanderer is hated of men, &c.
323

19 A false witness shall not escape
vnpunished, &c. 320

20 Two manner of weightes and
two manner of measures, &c. 271

20 Godlines & truely preferre the
king, and in godlinesse, &c. 178

20 He that despitefully taunteth
his father, and despitefully the old age
of his mother, &c. 153

21 The kings heart is in the hande
of the lord, like as the rimers of wa-
ter, he may turne it, &c. 633

21 Whosoener stoppeth his eare at
the crye of the poore, he shall crye, &c.
289. 918

23 Who hath wood? who hath for-
rowe? who hath strife, &c. 239

24 My soune, feare thou the Lord
and the king, & keepe thou companie
&c. 219

24 The iust man falleth and riseth
seven times in a day, &c. 700

25 As it is not good to eat much
home: so, &c. 605

25 A man that refraineth not his
appetite, is like a citie which is bro-
ken downe, &c. 715

28 The words of a talebearer be as
though they were simple, &c. 323

28 He that turneth his eare from
hearing the Law, his prayer shall be
&c. 923

28 Whosoener hideth his iniqui-
ties: or doth as it were defende the-
selfe: nothing shall goe well, &c. 571

29 The rodde and correction giueth
wisdom: but the child that runneth
at random, &c. 169

30 Two thinges haue I required
of thee, O Lord: deny me them not before
I die, &c. 947

31 The praise of a good housewife,
&c. 268

¶ Out of Solomons Ecclesiast,
or Preacher.

7 It is better to heare the rebuke
of a wise man, than the song of a
foole, &c. 323

12 The wordes of the wise are like
pikes and nails that go through
&c. 678

¶ Out of the Canticles or
Ballads of Solomon.

4 **O** he is imp boue, and imp beloued, &c. 841

Out of the Prophet
Isaie.

1 **I**f he will be willing and obedient, pee shall eate the good of the land, &c. 641

1 Thus sayeth the Lord, Though your sinnes be as redde as scarlet, they shall be made whiter, &c. 567
2 Though ye make many prayers, yet will I heare nothing at all, &c. 918, 923

2 Their land is full of vaine gods (or idols) before the wykes of their handys haue they bowed, &c. 650

2 They shall turne their swordes into spades, and their ianclins into scythes, &c. 207

3 I will giue them children to bee their kings, and infantes shall rule them, &c. 173

4 Say to the iust, that it shall goe well wity him, for he shall eate, &c. 468

3 The Lord shall enter into iudgement wity the elders and princes of the people, &c. 280

4 Let thy name be called vpon vs, &c. 655

5 The vineyard of the Lord of hostes is the house of Israel, &c. 863

6 Holte, holte, holte, is the Lord God of Babbaoth, Heauen & earth are full of his glorie, &c. 740

7 Beholde, a virgin shall conceive & bying forth a sonne, &c. 63, 688, 692

9 A childer is borne vnto vs, and a sonne is giuen vs, &c. 692

11 The spirite of the Lord shall rest vpon him, the spirite of wisdom & vnderstanding, &c. 727, 729

16 And in mercie shall the seate be prepared, and he shall sit vpon it in tructy, &c. 669

5 & 28 Gods threatenings againt drunkards, &c. 241

23 Their occyping also and their lwares shall be holy vnto the Lord, &c. 288

26 Soc my people, enter into thy chambers, and hurt thy decores aser the, &c. 310

29 This people honoureth me wity their lypes, but their heart is farre from me, &c. 612

33 The Lord is our Iudge, the Lord is our Lawgiuer, &c. 905

38 Thou shalt die, and not liue, &c. 917

40 Who hath measured the waters wity his fist? Who hath measured heauen wity his spanne? &c. 622

40 Behold, al people (to wit compared to G O D) are in comparison of him as a drop of a bucket full, &c. 119

consider who hath made these things, &c. 621

41 They cannot foretell or knowe things to come hereafter, neither yet can do good or euil, &c. 676

42 I the Lord, H V (or, I my selfe) is my name, and my glorie I will not giue to another, &c. 609, 623, 658, 686

42 The Lord shall come forth like a Giant, he shall take stemaclie vnto him, like a man of warre, &c. 610

42 I, I am he that blotte out thy transgressions and that for mine owne sake, &c. 568

42 Beholde my sonne whome I haue chosen, my beloued in whome my soule is pleased, &c. 634

44 I will poure water vpon the thurstie, and floudes vpon the drie ground, &c. 707, 725

44 None considereth wity himselfe of this matter, and sayth: One peece of the wood I haue burnt in the fire, &c. 650

44 I wil poure my spirite vpon thy seede, and my blessing vpon thy stocke, &c. 725

45 I haue swome by mine owne selfe, the wyorde of righteounnes that goe out of my mouth, &c. 686

45 I am, I am the Lord, & there is no Saviour without me. I will God and a saviour, &c. 685

45 Haue not I the Lord? and there is none other God beside mee, &c. 454, 624, 658

49 Kings are called nourishing fathers, and Quenes nourishing mothers, &c. 431

49 I will lift up mine hands vnto the Gentiles, and let my stauarde be to the people, &c. 180, 699

49 Can a woman forget her child, & not haue compassion on the sonne she, &c. 644, 919

52 The delinerie of Israel out of Egypt, compared wity the redemption of all the world wrought by Christ, &c. 114

53 He is a man of sorowes, and hath felt calamities, &c. 64

53 And wity the blewnesse of his stripes are we healed, &c. 47

53 Whereas he neuer did vnrightrounesse, nor any deceptiuousnesse was found, &c. 171

53 Wee haue all gone astray like sheepe, we haue turned euery one to his owne way, &c. 374, 645

58 The fastings of the Jewes displeaseth G O D, &c. I haue not chosen such a manner of fasting, &c. 244

59 I will make this couenant wity them: My spirit that is come vpon the, &c. 821

62 The spirite of the Lord vpon me, because he hath appointed me, to preach the Gospel, &c. 525, 634

63 And it shall come to passe, that before they call, I will answer them, &c. 922

63 Thou, G O D, art our father. Though Abraham be ignorant of vs, and Israel knowe vs not, &c. 660

64 What the eye hath not seene, nor the eare heard, &c. 90

65 He that wil blesse himself, shall blesse in the Lord, &c. 133

66 Hee that killeth a bulloche as if he were a man. He that sacrificeth a sheepe, as if he cut off a dogs necke, &c. 677

66 Vpon whome shall my spirite rest? Vpon him that is iuste, and of a lowly troubled spirite, &c. 711

Out of the Prophet
Ieremie.

2 **H**eare ye the word of the Lord, O house of Jacob, and all the families of the house of Israel, &c. 674

3 In those dayes they shall make no more boast of the arke of the Lords Couenants, &c. 413

3 If any man put away his wife, and shee marrie to another man, will her first husbnde turne to her againe? &c. 569

4 And the Nations shall blesse themselves in him, and in him, &c. 135

4 Thou shalt sweare: The Lord lieth, in truth, in iudgement and righteounnesse, &c. 133

4 If Israel, thou wilt retuene, we will retuene to me, &c. 563

4 Wepe circuncised to the Lord, & cut away the foreskinne of your heart, &c. 361, 1025

5 Turne vs, O Lord, and we shall be turned, &c. 564

5 Sincere turning to God is the onely way to remedie and shake off warre, &c. 210

7 Thou shalt not prave for this people, neither give thanks, &c. 923

7 Weape by your burnt offerings wity your sacrifices, and eate the flesh, &c. 312, 1000

8 They haue reiected the wyorde of God, therefore what wisdom, &c. 447, 834

8 Howe say ye, wee are wise, wee haue the lawe of the Lord among vs, &c. 600

8 Doe men fall so that they may not rise againe? Doth any man go so astray that he may, &c. 565

8 Let not the wise man glorie in his wisdom: nor the strong man in his strength, nor the rich man in his riches: but let him, &c. 622

10 Thus saith the Lorde: ye shall not learne after the manner of the Heathen, &c. 48

10 O Lorde there is none like vnto thee. Thou art great, and great is thy name with power, &c. 621

12 O Lorde, thou art more righteous, than that I should dispute with thee, &c. 300

13 But drawe them out O Lorde, like a sheepe to be slaine, and ordaine &c. 300

17 Thus saith the Lorde: cursed be the man that trusteth in man, &c. 637. 661

17 Thus hath the Lorde said vnto me: See and stande vnder the gate of the sonnes of the people. 142

17 The heart of man is euill and vnsustainable, &c. 578

18 I will speake suddenly against a nation of a kingdome for to pluck it vp, &c. 917

20 The Lorde with me is a strong Giant. 610

22 Keepe equitie and righteousness, deliuer the oppressed, &c. 194

22 Woe to him that buildeth his house with vnrightheousnesse, &c. 239

22 As truly as I liue saith the Lorde, if Thonemas the son of Jehoiachim king of Iuda, &c. 1011

23 Behold the time cometh, saith the Lorde, that I will raise vpp the righteous braunch of Dauid, &c. 699

23 Christ the sonne of Dauid called I EHOVAH, and our rightheousnesse, &c. 686

23 I haue not sent them and yet they run, &c. 893

23 The Prophet hath a dreame let him tell a dreame, &c. 904

23 Am I God, that seeth but the thing that is nigh at hand only, and not the thing that is farre off, &c. 610

25 Take this wine-cup of indignation from my hand, and make all the people, &c. 562

26 If they turne from euill, I will also repent me of the euill, which I meant, &c. 562

29 He shall call vpon me, and he shall liue: he shall pray vnto me, and I will heare you &c. 657

29 Builde vp houses, &c. and pray to the Lorde for Babylou, &c. 151. 119

31 This is my couenant that I will make with them, after these daies, &c. 568. 726

31 Cease off from weeping, for thy labour shall be rewarded thy, &c. 468

31 Turne thou me, O Lorde, and I shall be turned: because thou art the Lorde, &c. 564

31 No man shall teach his neighbour: for all shall know me, &c. 876

31 They shall come and reioyce in

Sion, and shall haue plenteousnesse, &c. 284

44 When GOD will punish the sinne of the fathers in the children, &c. 125

Out of the Prophet
Ezechiel.

3 Thou shalt heare the worde at my mouth, and giue the warning, &c. 904

3 Blessed be the glory of the Lorde out of his place, &c. 740

7 They shall not satisfie their soule, neither shall their bellies bee filled, &c. 756

11 Woe vnto them that say to the people, Peace, Peace, when there is no peace &c. 123

14 If I sende a pestilence vnto this land, and if I doe Job, and Daniel, &c. 923

18 A heabrow of good works, knit vp by the Prophet in ample manner, &c. 475

18 The sonne shall not beare the iniquitie of the father but euery man shall die, &c. 497

28 The fathers haue eaten sowie grapes, and the childrens teeth, &c. 124

28 I saw Sathan as it had bene lightning, falling downe from heauen, &c. 746

34 Thus saith the Lorde God: Woe be vnto the shepherdes of Israel, &c. 906

34 Seemeth it a small thing vnto you, to haue eaten by the good pasture, &c. 26

34 I will feede my flocke my selfe alone, &c. my seruant Dauid shall feede it, &c. 686

34 I will raise by ouer my shep shepherdes, who shall feede them, &c. 864

36 I will sprinckle cleane water vppon you, and pee shall be cleansed from all your vncleannesse, &c. 568

Out of Daniel.

2 Wisdom and strength are the Lordes, it is hee that changeth the times and seasons, &c. 639

4 Let thy times be redeemed in righteousness, and thine iniquities in shewing pittie to the poore, &c. 584

5 Nabuchodonosor sawe in a vision a watchman conning downe from heauen, &c. 742

7 Thoufand thousands, and hundred thousandes did murmur vnto him, &c. 629737

7 Daniel describeth the rising and falling of all kingdomes, and of au-

stichist, &c. 703

7 He shall thinke that hee maye change times and lawes, &c. 887

9 We haue sinned, we haue committed iniquity, & haue done wickedly, &c. 308

9 Thou verily O Lorde art righteous, thou art true, and thy iudgements iust, &c. 564

9 I turned my face vnto the Lorde God, and sought hum by prayer, &c. 914

9 We do not present our prayers before thee, in our owne righteousness, &c. 921

9 As I was yet a speaking, making supplication, and confessing mine owne sinne, &c. 735

9 A people vpon whom the name of God is called, &c. 616

10 His bodie was like the Turckish of Jasper Stone, his face to looke vpon was like lightning, &c. 737

10 Angels are brought in as princes and presidents, of gouernours of kingdomes, &c. 742

12 And many of them that sleepe in the dust of the earth shall awake, some to euerlasting life, &c. 747

Out of Osee.

2 I will not haue compassion vpon her childre, because they are &c. 869

3 Thou shalt bee without Ephod and Teraphim, &c. 333

6 I desire mercie more than sacrifice, & the knowledge of God more than &c. 475

14 Take these words with you and turne pee to the Lorde and saie, &c. 953

Out of Ioel.

1 Proclaime an holy fast, gather the people together, &c. 238

2 Blowe the Trumpet in Sion, sanctifie a fast, call a solemn, &c. 927

3 Turne pee to me (saith the Lorde) with all your heartes, with fasting with weeping, &c. 595

3 Euery one that calleth vpon the name of the Lorde shall be saved, &c. 645. 657

Out of Abdias.

1 He saith that Saniours shall ascende vnto the mount Sion, &c. 871

Out of Ionas.

3 The men of Ninuie beliened God, and preclaymed a fast, and put on sackcloth from, &c. 595

3 Let neither man nor beast taste any thing, neither fede, nor yet

drinke water, but let, &c. 595
 3 And God saw their works, that they turned from their euill waues, and he repented of, &c. 596
 4 The Lowe saith that he hath a consideration and respect to such as are not yet come to p̄eres of discretion, namely to infants, &c. 1045

Out of Amos.

2 Vnder Jeroboam the second of that name, Amos the prophet, a shepheard of Tecoa, taught and preached, &c. 855
 2 I rayled vp of your sonnes for Prophets, and of your young men for Nazarites. 1114
 3 There is no euill in a citie, but the Lord doth it, &c. 493
 3 They store by treasures in their palaces by violence, and robbery, Therefore, &c. 280
 6 I am no Prophet, neyther the sonne of a Prophet, &c. 1124
 7 Set thee quickly hence, and goe into the land of Iuda, and prophesie, &c. 855
 8 Heare this, O p̄e that shall walke by the poore, and make the needy of the land, &c. 26
 9 The remnant of the men shall seeke after the Lord, and shall heare them, &c. 425

Out of Micheas.

4 All people walke in the name of their God; as for vs, we will walke in the name of our God, &c. 685, 686
 4 And the Lord shall reigne ouer them in mount Zion, &c. 699
 4 No man shall sit vnder his vine, &c. 72
 5 And thou Beth-lehem Ephrata art little to be among the thousands of Iuda, &c. 678, 692
 6 For what cause God sendeth warre as a plague vpon people, &c. 209
 6 Threatninges of grieuous punishments, against them that be deceitful in weights, and, &c. 271
 6 I will sheue the (Quintan) what is good, and what the Lord requirereth of thee: namely, &c. 475, 668

Out of Malachie.

1 When p̄e bring the blinde for sacrifice, do ye not sinne? and whye ye bring the lame & sicke, &c. 368
 1 I haue no pleasure in you, saith the Lord of hostes: neyther will I, &c. 953
 1 The sonne honoureth the father, and the seruant the maister, Therefore if I be a father, &c. 363
 2 My covenant was with Leuie of life and peace, and I gaue him feare, &c. 904

It is but baينه to serue God, and what profite is it that we haue kept his commandments, &c. 292
 4 The day of the Lord shall come, in which the proud, and those that worke wickednesse, &c. 300

Out of Sophonie.

1 I will cut off those that worship & swear by the Lord, & swear by Baalchou, &c. 133

Out of Hagge.

1 Consider your oune waues in your heartes, p̄e sowe much but ye bring little in, &c. 225
 2 I will take thee to my seruant Zorobabel thou sonne of Salathiel, &c. 1011

Out of Abacucke.

1 O Lord howe long shall I cepe, and thou not heare: how long shall I crie out to thee, &c. 291
 2 What profiteh the Image: for the maker of it hath made it, &c. 122
 123

Out of Zacharie.

1 An Angell of the Lord is brought in sorrowfull for the miscep of the captiues in Babylon, &c. 739
 3 Behold I bring forth the branch, my seruant. For loe, the stone, &c. 375
 7 Thus saith the Lord of hostes, execute true iudgement shewe mercy and louing kindnesse, &c. 475
 7.8 Hypocriticall fastings founde fault withall, I haue not chosen, &c. 244
 12 Beholde, I make Ierusalem a cup of popson vnto all the people, &c. 316
 12 Of warres to be made against all nations by the Apostles, &c. 332
 12 Take to thee per the intrumers of a foolish shepheard for loe, I will raise vp a shepheard, &c. 329
 13 Arise, O thou sword, vpon my shepheard, and vpon the man that is my fellow, &c. 680

Out of Ecclesiasticus, or Iesus of Syrach.

3 Seeke not out the thinges that are too harde for thee: neyther search after, &c. 642
 7 God created man good, but they sought out many inuentions of their owne, &c. 482
 11 When the cloudes are full, they poure out raine vpon the, &c. 771
 15 Say not thou: It is the Lords fault that I haue sinned, for thou shalt not doe the thing, &c. 491
 15 God made man in the begin-

ning, and left him in the hande of his counsell, &c. 483

12 The dust shall be turned againe vnto earth from whence it came, &c. 715

Out of the booke of Wisedome

1 God hath not made death, neyther hath he delight in the destruction of the liuing, &c. 481, 482
 3 The soules of the righteous are in the hande of God, and there shall no torment touch them, &c. 766

Out of the Booke of Tobie

4 Be mercifull after thy power, if thou haue muche gine plentes ouer, &c. 290
 4 Whosoener worketh any thing for thee, gine him his hire immediately, &c. 273

Out of the Booke of Iudith.

8 What manner of sentence is this, wherunto Ozias hath consented? 926

Out of the first Booke of Machabees.

2 Of prayer for the dead or departed this life, &c. 774

Out of the second Booke of Machabees.

2 The obedience and faith in the Machabees, in olde Eleazar and certaine other, &c. pleased the Lord, &c. 383, 511

Out of the newe Testament, and first out of the Gospel after Saint Matthew.

1 That which is conceined within her, is of the holy Ghost, &c. 688
 1 Marie shall bring forth a sonne, and thou shalt call his name Iesus, &c. 60
 3 All Iurie came out to John, the forerunner of the Lord, and were baptised of him, &c. 573
 3 This is my beloued sonne, in whom I am pleased: heare him, &c. 5:7 62.8, 632
 3 I baptise you with water, but he shall baptise you with the holy ghost, &c. 933
 3 The Lord is sayde to haue a fame in his hande, and cleanse the flower, &c. 819
 4 All these will I gine thee, if thou falling downe, writ worship mee, &c. 633
 4 Anothe Sathan, for it is writte: Thou shalt worship the Lord thy God, &c. 653 671
 5 The

5 The father sendeth rapue vpon
 he iust and vniust, &c. 641

5 Blessed are pou when men shall
 reuile pou and persecute pou, &c. 468
 910

5 He are the light of the world, a crite
 that is ler on a high hill, &c. 910

5, 6, 23. Hypocrites much and often
 spoken against in the Gospell, &c. 817

5 We haue heard what was said
 of old, Thou shalt not forswear thy
 selfe, &c. 130

5 We are the salt of the earth, if the
 salt become vnsauour, &c. 908

5 We haue heard that it was said
 to them of olde: thou shalt not comit
 adulterie, &c. 234

5 To him that will sue thee at the
 lawe, and take away thy coate, &c. 195

5 Blessed are they that suffer pers-
 ecution for righteounesse sake: for
 &c. 307

5 We we perfect, euen as your fa-
 ther which is in heauen, &c. 405

5 Who so euer is angry with his
 brother, shall be in daunger of iudges-
 ment, &c. 326, 508

5 Think not that I am come to des-
 troy the law, or the, &c. 409, 410

5 Therefore if thou bring thy gift
 vnto the altar, and there, &c. 574, 924

5 Let your light so shine before me,
 that they may see your good works,
 &c. 453, 476

6 When we pray, say, Our father
 which art in heauē, halowed be thy
 name, &c. 703, 941

6 If we forgive men their trespasses,
 our heavenly father will also
 forgive you, &c. 574

6 No man can serue two masters
 &c. 633

6 We cannot serue God and Manne
 mon at once, &c. 263

6 But then when thou prayest, en-
 ter into thy chamber, and when, &c. 914, 927

6 Woide not vype for your selues
 treasures in earth, where rust and
 moth, &c. 264

6 The light (or candle) of the body,
 is the eye: if therefore thine eye be
 single, &c. 264

6 If we forgive men their trespasses,
 our heavenly father shall also,
 &c. 924

6 Fastings must be without super-
 stition and feigned hypocrisse, &c. 243

7 Askē, and it shall be given you;
 seeke, and we shall finde: knock, and
 it shall be opened vnto you, &c. 647

7 Euery one that askech receiuerh;
 and he that seekech findeth, &c. 543

7 What soeuer we would that men
 should doe to you, doe we the same
 to them, &c. 102

7 Cast not your pearles before
 swine, neyther giue that which is

holp, &c. 961

7 Strive to enter in at the streite
 gate, for wide is the gate, and broad
 is the way, & leadech to destruction,
 &c. 712

8 It is no reason that thou shouldest
 come vnder my roofe, &c. 36

8 Soe thy way, and as thou hast
 belenech, so be it vnto thee, &c. 776

8 I say vnto you, that many shall
 come out of the East and out of the
 West, &c. 432

9 Beware of false Prophetes
 which come to you in shepes clo-
 thing, &c. 858

9 I came to seeke that which was
 lost, &c. 645

9 They that are whole neede not
 the Physitian, but they that are sick
 &c. 568

9 The children of the bride cham-
 ber do fall, when the bride is taken
 from them, &c. 242, 243

9 Beholde, a certaine ruler came
 to Iesus, & worshipped him, &c. 649

10 I freely pe haue receiued, &c. 1119

10 The sonne of man came not to
 be ministered vnto, but to minister,
 and to giue his soule a redemption
 for many, &c. 690

10 Are not two sparowes sold
 for a farthing: and one of them shall
 not light on the gronde, &c. 638

10 If they haue called the Loide
 of the house Belsheub, howe much
 more shall they call them of his
 household, &c. 910

10 He that heareth you, heareth
 mee, and he that despiseth you, &c. 154

10 It shall bee easier for the lande
 of Sodome in the day of iudgement,
 than for the, &c. 508

10 For it is not you that speake,
 but the spirit of your father, hee it
 is which speaketh in you, &c. 719

10 I feare we not them which kill
 the body, but are not able to kil the
 soule, &c. 765

10 I came not to send peace, but a
 sword, for I am come to set a man
 at variance, &c. 452

11 It shall be easier for Tyre and
 Sidon in the day of iudgement, than
 for you, &c. 508

11 Come vnto me all we that la-
 boue, and are heauy laden, and I
 will restrely you, &c. 545, 644, 682

12 Wp thy deede, thou shalt be ius-
 tified, and by the same thou shalt be
 condemned, &c. 470

12 The baptisme of Iohn, was it
 from heauen, or of men, &c. 963

12 If I through Belsheub cast
 out diuels, by whom, &c. 883

12 A dispensation touching the tab-
 haech, betwixt our Sauour Christ,
 and the Pharisees, &c. 143

12 Either make the tree good, and
 the fruite good: or else the tree

nought, &c. 817

12 The Prophetes and the lawe
 propheticd vnto Iohn, since the time
 the kingdome, &c. 436

12 Euery sin and blasphemie shall
 be forgiven vnto men: but the sinne
 against, &c. 517, 568

12 As Jonas was three dayes, and
 three nightes, in the belly of the
 whale, &c. 69

12 To euery one that hath shall be
 giuen, and hee shall abound, and from
 him, &c. 476, 646, 732

12 The sonne of man shall sende
 forth his Angells, and they shall ga-
 ther out of his kingdome all things
 that offend, &c. 740

12 The kingdome of heauen is like
 vnto a net, which being cast, &c. 813

12 The parable of him which
 bought the precious pearle, &c. 21

12 Cockle groweth vp in the Lodges
 field, which hee forbiddeth to plucke
 vp, &c. 818, 1132

12 Niches are the thornes wch choke
 the seede of the word of God, &c. 263

12 What soeuer eueryeth in by the
 mouth goeth into the belly, and is
 cast into the, &c. 325

12 Out of the heart procede euill
 thoughtes, murders, adulteries,
 whoiedomes, &c. 593

12 This people honoret me with
 their lippes, but their heart is farre
 from me, &c. 652, 925

12 In vain doe they worship me,
 teaching doctrine the preceptes of
 men, &c. 19, 473, 827, 906

12 What soeuer we shall looe in
 earth, shall be looe in heauen, &c. 871

12 If any man will goe after mee,
 let him forsake himselfe, &c. 865, 309

12 Upon this rocke, I will builde
 my church, &c. 866, 861, 887, 890

12 And the gates of hell shall not
 preuaile against the church, &c. 816

12 Thou art truly the sonne of
 God, &c. 652

12 Flesh and blood hath not re-
 uealed these thinges vnto thee, but
 my, &c. 827

12 I will giue thee the keyes of the
 kingdome of heauen, and what soeuer
 thou shalt bind, &c. 902

12 Who so euer will saue his life,
 shall lose it: Ag. me, who so euer
 will lose his life for my sake, shall
 finde it, &c. 765

12 Of the transformation or trans-
 figuration of Christ in the, &c. 87, 88

12 There is none good but one, &c. 657

12 Woe vnto the world because of
 offences. It must needs be that of
 offences come, &c. 452

12 Verily, verily, I say vnto you,
 except ye turne and become, &c. 381

12 If he that offendeth the church
 will not regard when he is warned,
 &c. 816

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18 I say vnto pou, that if two of you shall agree in earth as touching
 915
 18 It is not the will of my father which is in heauen, that one of these litle ones should perish, &c. 104
 18 Where so ever two or thre bee gathered together in my name, &c. 864
 19 Verily I say vnto pou, a riche man shall hardly enter into the kingdome of heauen, &c. 263
 19 If thou wilt enter into life, keep the commandements, &c. 408.478
 19 If thou wilt be perfect, goe and sell that which thou hast, and giue to the poore, &c. 263
 20 Ye know not what ye aske, &c. 919
 21 The Chanaanites cast out of Gods temple, &c. 698
 21 He which had not on his wedding garment, is suffered for a season among the other guests, &c. 818
 21 One onely vineyarde, not two of diuers let out to huskard men, &c. 842
 22 God is not the God of the dead, but of the liuing, &c. 432
 21 Pe erre, not knowing the scriptures, for in the resurrection they nether marry, &c. 732
 22 What thinke ye of Christ? whose sonne is he? They saide vnto him, the sonne of Dauid, &c. 692
 22 Due to God that which best longeth to God, and to Caesar, &c. 220
 22 Lone thy neighbour as thy self, &c. 96
 23 Wo to pou Scribes and Pharises hypocrites, which deuour widows houses, vnder, &c. 507.925
 23 Wo vnto pou Scribes & Pharises hypocrites, because ye shut by the kingdome of heauen, &c. 901
 23 The Scribes and the Pharisees sit in Moses seate. All therefore, &c. 846
 23 I send vnto you Prophets and wisemen, some of whom ye shall, &c. 155
 24 There shall arise false Christes and false Prophets, and shall shew great signes, &c. 858
 24 The Lord of that seruant shall come in the day wherein he looketh not for him, &c. 817
 24 Doe ye not see all these things? verily I say vnto you, there shall not be left, &c. 415
 24 Then, if they shall say vnto you, loe, here is Christ, or, there is Christ, doe not beleue, &c. 1162
 24 Heauen and earth shall passe, but my word shall not passe, &c. 37
 25 Come ye blessed of my father, possesseth the kingdome prepared for you, from the, &c. 469.699
 25 Depart from me ye cursed ins

to euerlasting fire, which is prepared for the diuel' and his angels, &c. 747.104
 25 Verily, I say vnto you, in that pee did it not to one of the least of these, ye did it not vnto me, &c. 1104
 26 The Lord Jesus when hee had taken bread, he gaue thanks, and brake it, &c. 969
 26 Whom so ever I shall kisse, that same is he, take him, &c. 957
 26 Hur vpp the sword into thy sheath: Ye that rakeh, &c. 28.832
 26 Thinkest thou that I can not pray vnto my father, and see shall sende me moer than twelue legions of Angels, &c. 737
 26 And Peter remembered the wordes of the Lord, which he had sayde vnto him, before the cocke crowe, &c. 564
 26 He began to be sorrowfull and heauy, And Jesus saide, My soule is heauy euen vnto death, &c. 690
 27 Father, if it be possible, let this cuppe passe from me, &c. 625
 27 So they went and made the sepulchre sure, and sealed the stone, &c. 1012
 28 Tell his Disciples and Peter that hee is risen, and goeth before you into Galilee, &c. 569
 28 Teach ye all nations, baptising them in the name of the father, &c. 821
 28 All power is giuen me both in heauen and in earth, &c. 627.836
 28 I will remaine with you continually vnto the end of the worlde, &c. 599.699.864.1095
 Out of the Gospel of S. Marke.
 1 John baptised in the wilderness, preaching the baptisine of Repentance, &c. 968
 1 What haue we to doe with thee thou Jesus of Nazareth art thou comest to destroy vs, &c. 747
 3 All sinnes shall be forgiven vnto the children of me, and blasphemies wherewith, &c. 517
 3 My name is Legion, because we are many, &c. 748
 3 Hee casteth out diuels by the prince of diuels, &c. 748
 9 If thou canst beleue. All things are possible to him that beleueth, &c. 35.646
 9 And whensoever hee rakeh him, hee reareth him, and hee someth and gnatheth with his teeth, and pineth away, &c. 751
 9 And these shall goe into euerlasting punishment, but the righteous into life euerlasting, &c. 747
 10 Verily I say vnto you, there is no man that hath forsaken house, &c. 312.468

10 Suffer the young children to come vnto me, and forbid them not, &c. 1014
 11 Whatsoeuer ye desire: when ye pray, beleue that ye shall haue it, &c. 923
 11 And when ye stand praying, forgive if you haue ought against, &c. 924
 13 They shall deliuer you vnto councils, and in their Synagogues, they shall scourge you, &c. 293.294
 14 The poore shall ye haue allowed with you, but me alwayes ye shall not haue, &c. 692
 16 Goe pe into all the worlde, and preach the Gospel vnto every creature, &c. 644.905.963.968.973.978.
 16 He is not here, He is risen, &c. 697.1091
 16 He appeared vnto them as they sate together, and reposed them, &c. 903
 26 And hee tooke the cup, and when hee had giuen thanks, hee gaue to them, &c. 944
 Out of the Gospel after Saint Luke.
 1 Of the Conception of Christ, &c. 61.63
 1 The holy Ghost shall come vpon thee, and the power of the highest shall ouerthadow thee, &c. 628
 1 That holie thing which shall be borne, shall be called the sonne of God, &c. 692
 1 Anna the daughter of Phanuel departed not from the Temple, but night, &c. 926
 1 Hee shall goe before the Lord, with the spirite and power of Elias, &c. 872
 1 And therefore God shall giue vnto him the seate of his father Dauid, &c. 688
 1 And whence cometh this to me, that the mother of my Lord should come vnto me, &c. 688
 1 Blessed be the Lord God of Israel, for hee hath redeemed his people, &c. 717
 1 That wee being deliuered out of the handes of our enemies, might serue him, &c. 444.591
 1 With God shall no worde be impossible, &c. 1
 2 The manner of Christ his Nativity and birth, &c. 63
 2 Feare not, for behold, I bring you good tidings of great ioy, that shall be, &c. 526
 2 Glorie bee to God on high, and in earth peace, and among me good will, &c. 740
 3 The Publicanes also came to John, that they might bee baptised of him, &c. 276
 4 Christ entering into the Synagogue at Nazareth tooke vnto the read, &c. 25
 5 Goe

THE SECOND TABLE.

3 **G**oe out from me, O Lord, for I am a sinfull man, &c. 606
 5 **T**he children of the hydechamber doe fall when the hydegrome is taken from them, &c. 243
 6 **T**he lord called his disciples, and of them hee chose twelue, &c. 877
 6 **C**an the blinde leade the blinde, & hat they not both fall into the ditch? &c. 858
 6 **I**f you lende to them of whom you hope to receiue againe, &c. 275
 6. 13 **A** disputacion touching the Sabaoth, betwene our Saviour and the Pharisees, &c. 141
 7 **W**hen the debtors were not able to pay, he forgauethē both their debtes, &c. 584, 948
 7 **M**any finnes bee forgiven her, because she loued much, &c. 584
 8 **T**he parable of the sower, and the sēde sowne, &c. 10
 8 **R**iches are thymes that choake the sēde of the word of G O D, &c. 263
 9 **C**hrist saide to his disciples, so it is writen, & so it behoued Christ to suffer, &c. 547
 9 **J**ames and John woulde haue commanded fire from heauen, to fall downe vpon Samaria, if they had bene able, &c. 838
 9 **H**ee gaue them power and authoritie ouer all diuels, &c. 835
 9 **N**o man that layeth his hande to the plough, and looketh backe, is fit for the kingdome of God, &c. 600
 9 **T**he soune of man came not to destroy mens soules, but to saue the &c. 690
 10 **W**or vnto pon interpreters of the lawe: for pe haue taken awape the keye, &c. 901
 10 **W**oe be to the Chorazin, woe be to the Beth-saida: for if the wonders had byn done in Tyre and Sydon, &c. 597
 10 **H**e that heareth you, heareth me: & he that despiseth, &c. 871, 963
 10 **O**f our neighbour, and whom we must take for our neighbour, &c. 94, 97
 11 **I**f I with the finger of G O D call out diuels, no doubt the kingdome of God is come vpon you, &c. 724
 11 **I**f thou canst do any thing loth, haue compassion vpon vs, &c. 646
 11 **T**his one thing is necessarie, Marie hath chosen the good part, which shall not be taken, &c. 671
 12 **T**hrough your patience possesse your soules, &c. 304
 12 **W**hosoener speaketh a word against the soune of man, it shall bee forgiven, &c. 517
 12 **T**he seruaunt that knewe his masters wil, and prepared not himselfe, &c. 508
 12 **W**ho is a faithfull and wise

Steward whome the lord hath made ruler, &c. 908
 12 **W**ho hath appointed me a iudge betwene you and a diuider of land, &c. 195
 12 **T**ake hēde and beware of couetousnesse: for no mans life standeth in the abundance, &c. 265
 14 **I**f any man commeth to mee, and hateth not his father and mother, &c. 146
 15 **T**he Angells in heauen reioyce at the conuersion and turning of me that bee sinners, &c. 739
 16 **O**f Abrahams bosome, &c. 66
 16 **T**he parable of the riche glutton, and poore sillie Lazarus, &c. 521
 16 **I** praye the father Abraham that thou wouldest send Lazarus to my fathers house, &c. 776
 16 **W**id it came to passe that the begger dped, and was carried by the Angells into Abrahams bosome, &c. 736
 16 **B**etwene vs and you there is a great gulfe stedfastly set, so that they which would go from hence to you, cannot, &c. 767
 17 **W**hen pe haue done all things that are commanded you, then say, &c. 467
 17 **A**s it happened in the dapes of Aoe and Lot, they did eate, &c. 240
 18 **G**od be mercifull to me a sinner, &c. 572, 918
 19 **I**t is writen, My house shall be called the house of prayer, but pee haue made it, &c. 587
 19 **T**ouching Zacheus and his voluntary restitution, &c. 280
 20 **T**he children of this worlde marrie wiues, and are married: but they that shall be comited worthy to enioy that worlde, &c. 735
 22 **W**ith hearty desire haue I desired to eate this Pasche with you before I suffer, &c. 690
 22 **T**he lord Jesus, when he had taken breade, he gaue thanks, and &c. 969
 22 **A**nd there arose also a strife among the Apostles, which of them, &c. 865
 22 **K**ings of nations haue dominion ouer them but pe, &c. 218, 887
 22 **B**ehold, Sathan hath earnestly desired to sit you, as it were wheate, &c. 751
 22 **A**nd the lord turning himselfe about, looked vpon Peter, &c. 564
 22 **I** haue prayed for thee (Peter,) that thy faith faile not, &c. 819
 22 **P**e are come out as it were to a theefe, &c. Christ calleth the ordinarie magistrat the power of darkness, &c. 172
 22 **H**ut vppē thy sword into thy sheath, &c. 831
 22 **L**ord remember me when thou comest into thy kingdome 699

23 **I**f they doe this in a mopst tree, what shall be done in the tpye? &c. 296
 23 **J**esus, when he hadde bowed downe his head, gaue by the ghost, &c. 715
 24 **A** spirite hath not flesh & bones as pe see that I haue, &c. 87, 689, 1091
 24 **T**hen the lord opened their vnderstanding, that they might vnderstand, &c. 902

Out of the Gospel after S. Iohn

1 **I**n the beginning was the word, and the word was with God, & God was the word, &c. 678
 1 **T**he word was made flesh, and dwelt among vs, &c. 688, 691
 1 **I** baptise with water, but he baptiseth with the holy ghost, &c. 872
 1 **H**e which sent me to baptise with water, the same saide vnto me, vpon whomsoever thou shalt see the holy Ghost, &c. 1033
 1 **I** am not Christ, but am sent before him, to beare record of him, &c. 578
 1 **B**eholde the Lambe of God that taketh away the sins of the world, &c. 365, 368
 2 **W**ay with these things from hence, & make not my fathers house an house of merchandise, &c. 586
 3 **H**e that commeth from on high, is above all: He that, &c. 527, 983
 3 **I** am the voyce of a cryer in the wilderness, make straight the way of the lord, &c. 983
 3 **H**e your selues are witnesses, that I sayd that I am not the Christ, &c. 867
 3 **I**f I haue tolde you of earthly things, and pe belieue not, &c. 964
 3 **T**his is condemnation, because the light came into the worlde, &c. 546
 3 **H**e whom God hath sent, doth speake the words of God, for God giveth not the spirit by measure vnto him, &c. 627
 3 **G**od so loued the worlde, that he gaue his onely begotten sonne, &c. 48, 546, 549
 3 **H**e that belieueth in the sonne of God is not condemned, &c. 779
 3 **A**nd as Moses lifted by the serpent in the wilderness, &c. 48, 549
 3 **N**o man hath ascended by into heauen, but he that came down fro heauen, &c. 696
 3 **W**erily I say vnto you, Except a man be borne of water and of the spirit, &c. 501, 1046, 1049
 3 **T**he winde bloweth where it listeth, and thou hearest the sounde thereof, &c. 714
 3 **H**e that belieueth not, is condemned already, because he hath not beloued in the name, &c. 641
 4 **G**od

4 God is a spirite, and they that worship him, must worship him in spirit and truth, *sc.* 416. 427. 715
 4 I knowe that the Messiah shall come, which is called Christ, *sc.* 529
 4 Iesus himselfe did not baptise, but his disciples, *sc.* 156
 4 The house cometh, when pe shal neither in this mountaine neyther at Ierusalem, worship, *sc.* 1004
 4 He which drinketh of this water, shall thirst againe, *sc.* 1002
 5 They that haue done good, shall come forth into the resurrection of life, *sc.* 747
 5 The father hath giuen all iudgement to the sonne, that al might haue nouri the sonne, as they honour the father, *sc.* 661. 686. 920
 5 Therefore the Iewes sought the moze to kill him, not onely because he had broken the Sabaoth daies, *sc.* 59. 683
 5 Who so hath the sonne, hath life, who so hath not the sonne of God, hath not life, *sc.* 643
 5 My father worketh hitherto, & I worke, *sc.* 638
 5 Thinke not that I will accuse you to my father: here is one that accuseth you, *sc.* 402
 5 There is one which accuseth you, euen Moyses, in whom pe hope, *sc.* 376
 5 The Lord corrupted him selfe as way, while the people woulde haue made him a king, *sc.* 218
 5 We knowe that the sonne of God is come, & hath giuen vs a minde, that we should know him, *sc.* 685
 6 The words of our Lord touching the eating of his body, make much for the meaning of the wordes vled in the sacramentall supper, *sc.* 54
 6 He that eateth me, shall liue by me, *sc.* 49
 6 I am the liuely bread, that came downe from heauen, *sc.* 684
 6 Except pee eate the flesh of the sonne of man, and drinke his blood, pee haue no life in you, *sc.* 1049
 6 My flesh is meate indeede, and my blood is drinke indeede, *sc.* 696
 6 He that eateth my flesh, and drinketh my blood, dwelleth in me, *sc.* 825
 6 No man cometh vnto me, unless my father draw him, *sc.* 589
 6 This is the wil of him that sent me, the father, that euery one which seeth the sonne, and beleueth in him, should haue euerlasting life, *sc.* 48
 6 Lord to whom shal we goe, thou hast the wordes of eternall life: and we beleue and knowe, *sc.* 569
 6 Doeth this offend you? What therefore if you shal see the sonne of man, *sc.* 69
 7 The holie Ghost was not yet, (there) because Iesus was not yet glorified, *sc.* 430

7 If any man thirst, let him come vnto me and drinke, *sc.* 706. 725. 825
 8 I am the light of the world, he that followeth mee, doth not walke in darkenesse, *sc.* 686. 833
 8 The pharisaeas a murderere from the beginning, and abode not in the truth, *sc.* 485. 745
 8 We are not bozne of fornication we haue one father euen god, *sc.* 683
 8 If pe abide in my sayings pe shal be my disciples indeede, and pee shal know the truth, *sc.* 676
 8 Verily I say vnto you, before Abraham was, I am, *sc.* 678
 8 He that is of God, doeth heare the worde of God, *sc.* 822. 827
 8 Abraham was glad to see my day, and he saw it, and reioyced, *sc.* 433
 8 Verily verily I say vnto you, if the sonne therfore shall make you free, *sc.* 444. 591
 9 Master, who sinned, this man or his parentes, that he was bozne blinde, *sc.* 293
 9 Doest thou beleue in the sonne of God? *sc.* 59652
 10 I am the doye, *sc.* 662
 10 Many good works haue I thewed you from my father: for which of these good works do pe stone me? *sc.* 683
 10 I and my father are one. Then the Iewes tooke vp stones, *sc.* 59
 10 How long doest thou make vs doubt? *sc.* 518
 10 I haue power to forgine sins, to cause to life whom I wil, and to giue righte ouerlesse, *sc.* 695
 10 My they heare my voyce, and I know them, and they follow me, *sc.* 645. 812. 827
 10 I giue vnto my sheepe euerlasting life, neither shal they perishe for euer, *sc.* 683
 11 I am the resurrection & the life: he that beleueth in me, *sc.* 68
 12 My soule is heauy, enen vnto the death, *sc.* 64
 12 When I shall be lift vpp from the earth wil draw, *sc.* 61
 12 Verily verily I say vnto you, unless the seede of come, *sc.* 65
 13 Verily verily I say vnto you, he that receimeth whomsoever I shall send, receimeth me, *sc.* 1104
 13 About the ende of the Supper, the diuell entered vnto Judas, *sc.* 810
 13 Verily I say vnto thee, the cocke shall not crowe, till thou hast denyed me thise, *sc.* 564
 13 He that is washed, needeth not saue to wash his feete, *sc.* 772
 13 The Apostle (or messenger) is not greater than hee that sent him, *sc.* 877
 13 A new commandment I giue vnto you, that pe loue one another, as I haue, *sc.* 826

14 He beleue in God, beleue also in me, *sc.* 692
 14 That comforter which is the holie Ghost, whom the father will send in my name, *sc.* 627. 724
 14 I will pray the father, and he shall giue you an other comforter, *sc.* 625 713 816
 14 I goe to prepare a place for you, and will come againe, *sc.* 70 1092
 14 Whosoener knoweth my com mandmentes, and keepeth them, he it is that loueth me, *sc.* 462. 822
 14 The father is greater than I, *sc.* 28
 14 Lord they vs the father, and it sufficeth, *sc.* 620
 14 Let not your heart be troubled, (or bered) you beleue in God, *sc.* 59. 684
 14 I will receiue you (enen) vnto my selfe, that where I am, there may pee be also, *sc.* 1768
 14 Haue I bene so long with you, and doe pee not yet knowe me? *sc.* 620
 14 I am the way, the truth, and the life, *sc.* 661. 920
 14 For their sakes sanctifie I my selfe, that they also might be sanctified in truth, *sc.* 706
 14 Whatsoener pe shall aske in my name that wil I do, *sc.* 707. 922
 14 In that day pe shal know that I am in my father, and you in me, *sc.* 825
 15 I am that true vine, and my father is the husbandman. Euery branch, *sc.* 863
 15 You shal beare witnesse, because pee haue been with me from, *sc.* 872
 15 Nowe are pee cleane through the word which I haue spoken vnto you, *sc.* 974
 15 This is my commandment that pe loue one another, *sc.* 96
 15 The seruant is not greater than, his master, if they haue persecuted me, *sc.* 316
 15 If I had not come and spoken vnto the, they had had where with, all, *sc.* 510
 15 I am the vine, pee are the branches, as the branch cannot beare, *sc.* 454
 15 He that hath not the spirite of Christ, is none of his, *sc.* 825
 16 Verily verily I sape vnto you, pee shall weep and laiment, *sc.* 292
 16 Hitherto haue pe not asked any thing in my name: aske and pe shal receiue, *sc.* 424
 16 I went out from the father, and came into the world: I leane the world, and goe vnto the father, *sc.* 625
 16 It is expedient for you that I depart, for if I goe not away, the comforter shal not come, *sc.* 728
 16 When the comforter shall come, *sc.* 1091
whom

whom I will sende unto you from
the father &c. 713
16 They shall bring you from their
Synagogues: and the time shall
come &c. 316
16 Hoide, to whom shall we goe?
Thou hast the word of eternall life,
&c. 819
16 I haue many things to tell you:
but at this time you cannot &c. 18
17 This is eternall life, to knowe
thee the true G O D onely, &c. 59
17 Father, the houre is come, glori-
fike thy sonne, &c. 620
17 And nowe, O father, glorifie
thou me with thine owne selfe, with
the glorie which thou gavest mee
with thee, before this worlde was,
&c. 686
18 - for this cause was I boine,
and for this cause came I into the
worlde, that I should beare witness
unto the truth, &c. 701
18 Who so is of the truth will heare
my voice, &c. 822, 827
18 My kingdome is not of this
worlde, &c. 218
18 If my kingdome were of this
worlde, the would my seruants serue
by sight, &c. 700
19 We haue a lawe, and according
to our lawe he ought to die, &c. 683
19 In Christ there was not one
bone broken, &c. 366
20 The Lord came unto his disci-
ples and sayde: Peace be unto you,
&c. 903
20 Whose finnes pee forgive, they
are forgiven them, &c. 83, 871, 528
20 But these are written, that pee
might belene that I was, &c. 17
21 When thou wast younger, thou
girdedst thy selfe, and wentest whith-
ther, &c. 302
21 I haue my thape, &c. 866, 878

Out of the Actes of
the Apolles.

1 Depart not from Ierusalem,
but waite for the promise of
the father, &c. 1032
1 Peter calling a Church together
speakeih of placing an other Apo-
stle in the steede of Judas, &c. 837
2 They were continuing in the
doctrine of the apolles, and in com-
munitating; and in breaking of
bread, and in saying psalms, &c. 1081
2 When they heard this, they were
pricked in their heartes, and said to
Peter, and the rest, &c. 571
2 There were dwelling at Ierusa-
lem certaine Iewes religious men,
of all nations that are vnder hea-
uen, &c. 1081
2 Repent, and bee pe euerp one

baptised in the name of Iesus
Christ, &c. 821, 902, 968, 989,
1061
3 That Christ is risen againe, it
is poned by the testimony of Das-
uid, uttered by Saint Peter in a cre-
taine Sermon, &c. 68
2 Haue your selues from this fro-
ward (or vntoward) generation, &c.
858
2 All which beloued, were iopned
in one, &c. 261
3 I Men and brethren, what shall we
doe? To whom Peter answered:
Repent, and be baptised, &c. 582
3 I know pe did it through igno-
rance: shoue therefore turne pon.
&c. 517
4 None of them saide that anie
thing was his of that which he pro-
fessed, &c. 261
4 If we, at this dap, be examined
of the dede done to the sicke man,
&c. 972
4 In the name of the Lord Iesus,
arise vp and walke, and thesp, &c.
572
5 The Disciples put the Apolles in
the common prison, but the Angel
of the lord, &c. 735
5 How is it that Sathan hath his-
led thine heart, to spe vnto the holie
Ghost, &c. 717
5 We ought to obey God more than
men, &c. 146
6 The church of Antioch ordeyne
and sende Paul and Barnabas, &c.
837
6 At Ierusalem there was Colles-
ges of Synagogues of Libertines,
Cyrenians, Alexandrynes, Cilicis-
ans, and Asians, &c. 1115
7 And when fourty peeres were
crypted, there appeared vnto him in
the wilderness of mount Sina, an
Angel, &c. 743
7 They stoned Stephan, calling
on, and saying, Loyde Iesu receive
my spirite, &c. 715
7 He that is highest of all, dwell-
eth not in temples made with ha-
des, &c. 1004
8 And devout men carried Stephā
to his buriall, and made great ias-
meration ouer him 697
8 The Eunuche of Candace,
Quene of Aethiopia, read the holy
Scriptures, &c. 871
8 See, here is water, what letteth
mee to be baptised? &c. 361, 1008
8 Give thee this power also, that on
whomsoever I lay my handes, &c.
1081
8 Thy money perith with thee, be-
cause thou hast thought that a gift
of God, &c. 367
8 Thou hast neither part nor fel-
lowshipp in this businesse; because
thy heart is not right in the sight of
God, &c. 1081
9 Saul, Saul, why persecutest

thou me, &c. 586
9 He will tell thee what thou must
doe, &c. 871
10 Pe know that I being called by
G O D, did goe to the Gentiles, &c.
424
10 Cornelius indued with G O D S
grace, he and his household become
the Church of God, &c. 867
10 Of a tenth I perceiue that there
is no respect of persons with God,
but in every nation, &c. 546
10 Write Peter, sea and eate, &c.
980
10 Write, I also my selfe am a man
&c. 654, 890
10 That which God hath cleansed
call not thou common of uncleane,
&c. 226, 1055
10 Thy prayers and thine almes
deedes are had in remembrance, &c.
924
11 Agabus fogetold Saint Paul
the famine which was to come, &c.
878
12 Herode put Peter in prison, and
Peter slept betwene two souldiers,
&c. 735
12 It is the voyce of God, and not
of man, &c. 890
13 The churches by the commande-
ment of the Apolles, ordeyned
doctours, &c. 837
13 He it knowen vnto pou men and
brethren, that through this voyde,
&c. 45, 408
13 The Iewes being filled with in-
dignatio, spake against those things,
&c. 903
13 The word of God ought first to
be preached vnto pou: but because
you reiect it, and iudge your, &c.
1107
14 The Apolles returned & strig-
ghened the disciples soules againe,
&c. 1016
14 God left not himselfe without
witness, in that he shewed his be-
nesties from heauen, &c. 638
15 Dissention kindeled by Paul
and Barnabas, against them that
taught circumcision, &c. 1001
15 Paul preaching the woide of
God among the Gentiles, went in-
to the Synagogues, &c. 114
15 We beleue in through the grace
of our lord Iesus, &c. 1150
15 Pormication forbidden by the
Apolles, in that Synodall Epistle,
which they sent fro Ierusalem, &c.
234
15 Bloud and strangled forbidden
by the Apolles in that Synodall
Epistle which they sent from Ierusa-
lem, &c. 421
16 Belene in the lord Iesus, and
thou shalt be saved, and thy whole,
&c. 903
17 He O God be loue and moue, and
haue our being, &c. 618, 685
17 God is not farre from currie
of of of 2 one

one of vs. For by him we live, we
 moue, and haue our being, &c. 610
 17 God that made the woꝛlde, and
 all that therein is, &c. 125, 1004
 17 feare not, Paul, thou must bee
 brought before Caesar, and see God
 hath giuen thee all them that sap
 with thee, &c. 740
 18 The Apostle looke his raimet,
 and sayde: pour blood be vpon you
 &c. 903
 19 The sonnes of Scera the priest
 were saide to be exorcistes, &c. 884.
 972
 19 The holy ghost came vpon the,
 and they spake with tongues and
 prophesied, &c. 1032
 19 When they heard these things,
 they were baptised in the name of
 the Lord Iesus, &c. 1060
 19 John baptised with the baptisim
 of repentance, saying vnto þe people,
 that they shoulde beleue, &c. 1031
 20 God hath purchased to him-
 selfe a church with his owne blood,
 &c. 695
 20 Take hede vnto your selues, &
 to the whole flocke, whereof, &c. 866
 878, 901
 20 I know this, that after my des-
 parting shall greuous wolues en-
 ter in, &c. 829, 887
 20 Paul preached, and brake bread
 at Troas, &c. 1069
 21 Paul being oppressed of the
 Jewes in the Temple of Hierusa-
 lem, is rescued, &c. 812
 21 I receiued authoritie from the
 high priestes, to binde all those that
 call, &c. 812
 22 Paul being borne free in the
 cite of Tharus, traueled to Hieru-
 salem vnto Sumaliels feste, &c. 1115
 22 Arise, and be baptised, and wash
 away thy sinnes, by calling on the
 name, &c. 989, 1061
 23 A troupe of horsemen, and a cer-
 taine companie of footme, sent with
 the Apostle Paul, &c. 832
 23 As thou hast borne witness of
 mee at Hierusalem, so must thou
 beare record of me at Rome, &c. 640
 23 The Saducees say that there is
 no resurrection, neither Angell, nor
 spirite, &c. 731
 24 I beleue all that is writtē in
 the law and the Prophets, &c. 89
 25 Paul wisheth that king Agrip-
 pa were such an one as himselfe, ex-
 cept his bandes, &c. 872
 26 I send thee vnto the Gentiles,
 to open their eyes, that they may
 see, &c. 871
 27 Bye, I exhort you to be of good
 cheare, for there shall be no losse of
 any mans life, &c. 640
 27 There Roode by me, this might
 the Angell of God, whose I am, &c.
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Out of the Epistle of S. Paul to
 the Romaines.

1 Appointed to preache the Gos-
 pel of God, which hee promi-
 sed afore by his Prophets, &c. 629.
 693, 838
 1 His invisible things being vnder-
 stande by his woꝛkes, thꝛough
 the creation, &c. 620
 1 God verily promised the Gospell
 of God afore by his Prophets, &c.
 429
 1 What former may be knowen of
 God is manifest, &c. 102
 1 God gaue them by vnto a repro-
 bate sens, &c. 492
 1 The wyath of God is reuealed
 from heauen against all vngodlines
 &c. 510
 2 There are two sortes of circum-
 cisions, the one of the letter, in the
 flesh, &c. 361
 2 The circumcision of the heart, is
 the circumcision which consisteth in
 the spirite, &c. 715
 2 What doest thou despise the rit-
 ches of Gods goodnes, &c. 125, 522
 2 When the Gentiles which haue
 not the law, do of nature, &c. 101
 3 Doe we then destroy the lawe
 thꝛough faith? God forbid, &c. 533
 3 The righteousness of God by
 faith in Iesus Christ, commeth vnto
 all, &c. 545
 3 Is he the God of the Jewes on-
 ly? Is he not also of the Gentiles?
 &c. 553
 3 Where is the boasting? it is ex-
 cluded. By what lawe? of woꝛkes?
 &c. 552
 3 Al haue sinned and are destitute,
 (or haue neede) of the grace of God,
 &c. 501
 3 If our vnrightheousnesse seteth
 foorth the rightheousnesse of God,
 what, &c. 482
 3 Shall their vnbellefe make the
 faith of God without effect? God
 forbid, &c. 1027
 3 We do therefore hold that a man
 is iustified without the woꝛkes of
 the law, &c. 553
 4 To him that woꝛketh not, but
 beleueth in him that iustifieth the
 vngodly, &c. 555
 4 To him that woꝛketh, is the re-
 ward not reckoned of Grace, but of
 duetie, &c. 554
 4 What shal we say the that Abra-
 ham our father, as appertaining to
 the flesh, &c. 51
 4 If Abraham were iustified by
 woꝛkes, &c. Abraham beleued God,
 and it was counted for righteous-
 nesse, &c. 51, 457, 514
 4 Where no lawe is, there is no
 transgression, &c. 501
 4 Therefore by faith is the inheri-
 tance giuen, that it might bee by

grace, &c. 52
 5 When as by one man sinne ent-
 red into the woꝛlde; and death by
 sinne, &c. 45, 482, 496, 502, 645.
 1052
 5 Being iustified by the blood of
 Christ, we shal be laued, &c. 45, 54
 5 We reioyce also in tribulations,
 knowing that tribulation woꝛketh
 patience, &c. 294
 5 The loue of God is powred out
 into our heartes, &c. 92
 5 Therefore being iustified by faith,
 we are at peace with God, &c.
 1002
 5 Christ, when as yet we were
 sinners, dyed for vs: much moꝛe
 therefore nowe being iustified, &c.
 662
 5 Knowe we not that all we which
 haue bin baptised into Iesus Christ
 haue bene baptised into his death,
 &c. 444, 709, 1025
 7 Sinne without the lawe was
 once dead: and I quie liued with-
 out lawe, &c. 502
 7 Wretched man that I am: who
 shall deliuer mee froth the bodie of
 this death? &c. 409
 7 With the minde, the same I: of
 euen I doe ferue the lawe of God,
 &c. 515
 7 Wee knowe that the lawe is
 spirituall, but I am carnall: solde
 vnder sinne, &c. 405, 496
 7 I knowe, that in me (that is in
 my flesh:) there is no good, &c. 482.
 589, 594
 7 I knewe not sin but by the law:
 for I had not knowen list, except þe
 law, &c. 325, 402
 7 I finde when I would doe good,
 that euill is present, with, þe, and in
 me, &c. 515
 8 Those which hee knewe before,
 he did also predestinate, that they
 shoulde be like, &c. 894
 8 It is God that iustifieth, who is
 he that can condemne? &c. 662
 8 Who spared not his sonne, but
 gaue him for vs all, howe can it be
 that hee shoulde not also with him
 giue vs all things, &c. 644
 8 You haue not receiued again the
 spirite of bondage, buto feare: but
 you haue receiued the spirite of ad-
 option, &c. 565, 660
 8 If anpe haue not the spirite of
 Christ, the same is none of his, &c.
 660, 925, 1055
 8 As many as are led by the spi-
 rite of God, they are the sonnes
 of God, &c. 718
 8 They that are in the flesh, can
 not please God, &c. 728
 8 By cause þe are sonnes, God
 hath sent the spirite of his sonne in-
 to your heartes, &c. 724
 8 Who shal separate vs from the
 loue of God, shall tribulation? &c.
 1, 39, 94, 311
 8 The

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8 The affection of d flesh is death, but the affection of the spirit is life, &c. 325

8 The lawe of the spirite of life, through Christ Iesus, hath made us free, &c. 446

8 We are saved by hope: but hope that is seene is no hope. For howe can a man, &c. 305

8 What the lawe could not do, in as much as it was weake through the flesh, &c. 497

8 We suffer with Christ, that with him we may be glorified. For I am, &c. 310

9 It is not in him that willeth, nor in him that runneth, but in God that sheweth mercie, &c. 644

9 They are not all Israelites, which came of Israel: neither are they &c. 820

9 Which is God in all things to be praised for ever, &c. 685

10 Faith cometh by hearing, and hearing cometh by the worde of God, &c. 827

10 With the heart man believeth unto righteousness, and with the mouth, &c. 974

10 But how shall they call vpon him in whome they haue not believed: &c. 660

10 If thou shalt knowlege with thy mouth the Lord Iesus, & shalt believe in thine heart, &c. 1007

10 The same worde ouer all, is rich to all them that call vpon him, &c. 546

11 We say that faith was imputed to Abraham for righteousness, &c. 1011

11 I haue left vnto my selfe 7000 men in Israel, who haue neuer bowed, &c. 855

11 O the depth of the riches of the wisdom and knowlege of God, &c. 642

12 I beseech you (brethren) by the mercies of God, p̄ ye giue vp your bodies a liuely sacrifice, &c. 668

12 Dearely beloved, reuenge not your selues, but rather giue place vnto wrath, &c. 197

12 For as we haue many members in one body, and all members haue not, &c. 826

13 Owe nothing to any man, &c. for he that loveth another hath fulfilled the lawe, &c. 98

13 The magistrate is Gods minister: giue therefore to all men, honour to whome honour belongeth, &c. 650

13 We must not obey p̄ magistrat for anger, onely, but for conscience sake, &c. 210

13 Let every soule be subiect to the higher powers, &c. 170.755

14 Let vs followe the things that make for peace, & all things whereby we may one edifie, &c. 426

14 Him that is weake in faith receive ye, not to strifes of disputations, &c. 451

14 All things are lawfull for mee, but all things are not expedient, &c. 419

14 The kingdom of God is not in meate and drinke, but in righteousness and peace, &c. 699

16 Phoebe a woman deacon of the Church of Cenecea, &c. 879

¶ Out of the first Epistle of S. Paul to the Corinthians.

1 The Lord sent mee to preach the Gospell and not to baptise, &c. 1055

1 Were ye baptised in the name of Paul: &c. 627

1 I thanke God that I baptised none of you, but Crispus and Caius, &c. 1033

1 Now we see in a glass, even in a darke speaking, but then wee shall see face to face, &c. 608

1 After that in the wisdom of God, the world by their wisdom knewe not God, &c. 619

2 God hath revealed them vnto vs by his spirit: For the spirit searcheth all things, &c. 728

2 Had they knowne it, they would not haue crucified the Lord of glory, &c. 695

2 My preaching was not in the enticing wordes of mans wisdom, but in the shewing of the spirit, &c. 603.815

2 I was among you (Corinthians) in weaknesse, and in feare, and in much trembling, &c. 831

2 The natural man perceiveth not the things of the spirit of God, &c. 500.589

3 As a skilfull builder I haue laid the foundation, &c. 860

3 For wee together are Gods labourers, ye are Gods husbandrie, &c. 860

3 Other foundation can no man lay, than that which is layd, which is, &c. 861.862

3 He which watereth is nothing, nor he which planteth, &c. 20

3 Who is Paul? And who is Apollos? but the ministers by whom ye belaned, &c. 860.873.983.1137

3 Know ye not that ye are the temple of God, & that the spirit of God dwelleth in you, &c. 717.723.861

3 For that we are sufficient of our selues, to thinke any thing as of our selues, &c. 646

3. & 4. Ministers are fellowe labourers with God, and disposers of the secrets, &c. 873

4 Let a man so esteeme of vs as the ministers of Christ, & disposers, &c. 883

4 For it is required in the dispensers, that a man be sound faithfull, &c. 895

4 I begat you in Christ Iesu through the Gospell, &c. 827

5 God was in Christ reconciling the world vnto himselfe, not imputing their sinnes vnto them, &c. 555

5 If any man that is called a brother, be a thiefe, or a whoresonger, &c. 819.1131

5 Therefore let vs keepe the feast not in the old leauen, nor in the leaven of malice, &c. 367

6 Ye are bought with a price, becom (therefore) the seruants, &c. 60

6 The help and pure use of the body die severly required, without all filthy & uncleane, &c. 426

6 Knowe ye not that your bodies are the members of Christ: &c. 235

6 Knowe ye not that your bodies are the temple of the holpe Ghost, which is in you, &c. 717.861

6 Ye are washed, ye are sanctified, ye are instructed, in the name of the Lord, &c. 589

6 Sorowful, which is to Godward causeth repentance vnto saluation, &c. 565.593

7 Let every man walke according as he is called: And so ordaine I in all Churches, &c. 441

7 He that is called a bondman in the Loyde, is the Loydes freeman. Likewise he, &c. 441

7 To avoid whoresome let every man haue his owne wife, and every woman her owne husband: 226 1132

7 Let the husband giue to the wife due beneuolence: likewise also the due to the husband, &c. 226

7 The unbelieuing husbande is sanctified by the wife, and the unbelieuing wife, &c. 497

8 Knowledge puffeth vp, but loue edifieth, &c. 846

8 There is none other God but one. And though there be that are called Gods, whether, &c. 624

8 Weate commenderth vs not to God, for neither if we eat, &c. 244

9 Haue we not power and authoritie to eat and drinke, or may wee not carrie about with vs a woman siller: &c. 1122.1132

9 Who doeth goe to warre of his owne coses and charges: Or who planteth a vineyard, &c. 1121

9 Doe I speake these things according to man: doth not the scripture also say the same: &c. 1121

9 Doth God care for oren: or doth he not speake it altogether for our sakes: &c. 1121

9 If others bee partakers of the power towards you, why rather are not we: 1122

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9 knowe ye not that they which take paines in the holy things doe eate of the holy things? &c. 1122
 9 If wee sowe vnto pou spiriual things, is it a great matter if wee reape pour carnall things? &c. 1120
 10 Flec fornication, &c. 234
 10 I would not (brethren) that ye should be ignorant, that our fathers &c. 435, 982
 10 The rocke was Christ, &c. 861
 10 God is faithfull and will not suffer his to be tempted, &c. 174, 310
 10 Though wee be many, yet are we one head and one bodie: for, &c. 822
 10 Wee not they which eate of the sacrifice, partakers of the altar, &c. 329
 10 Flec from idolatrie, I speake as vnto them that haue vnderstanding, iudge ye what I say, &c. 1022
 10 God doeth not suffer vs to be tempted aboue that we are able to beare, &c. 754
 11 When wee are iudged, we are chastened of the lord, that we should not, &c. 308
 11 So often as ye shal eate of this bread & drinke of this cup, declare y^e lords death til he come, &c. 1106
 11 Be ye the followers of me enen as I am of Christ, &c. 828
 11 I receiued that of y^e lord which I haue also deliuered vnto you, &c. 953, 1061
 11 For this cause many are weake & feeble among you, & many sleepe, &c. 1109
 11 Whoso eateth & drinkech without worship, eateth and drinkech his owne damnation, &c. 1026, 1108
 11 Let a man examine himselfe, & so let him eate of that bread, & drinke of that cup. 1007, 1109, 1010
 12 As the bodie is one and hath many members, and all the members of the bodie, &c. 1021
 12 There are diuersities of giftes, but it is the selfe same spirite, &c. 716
 12 Through one spirite wee are all baptised in one body, &c. 822, 1062
 11 And all these things woeketh enen one and the selfe same spirite, distributing, &c. 917
 12 The grace of our lord Iesus Christ, and the lone of God; and the fellowship of the holy ghost be with you all, &c. 716
 13 Loue sinceretly wyng and is courteous: lone enuery not, &c. 98
 13 If I haue all faith, so that I can remove mountains out of their places, &c. 462
 14 Let the Prophetes speake two or thre at once, & let the other iudge &c. 839

14 If I pray in a strange tongue, my spirite or voice prayeth, but my &c. 714, 911
 14 I will pray with the spirite and will pray with the vnderstanding, &c. 925, 933
 14 If therefore when the whole church is come together in one, and all I speake, &c. 916
 15 Doe I tell you a myserie, wec hal not all verily sleepe, &c. 86
 15 S. Paul confesseth that he persecuted the Church or congregation of God, &c. 812
 15 Flesh and bloud cannot inherite the kingdome of God, &c. 27, 89
 15 If the dead do not rise, neither is Christ risen: But Christ is risen being the first frutes of them that sleepe, &c. 1091
 15 Ius sown in corruption, it riseth in incorruption: it is sown, &c. 88
 15 Of the resurrection of Christ from the dead, &c. 63

¶ Out of the second Epistle of S. Paul to the Corinthians.

1 It is God which hath annoynted vs, which hath also sealed vs, and hath giue the earnest of the spirite in our hearts, &c. 726, 1016
 3 Paul calleth the lawe, the letter, the ministration of death, &c. 402
 3 We are the Epistle of Christ, ministered by vs, written not with inke &c. 874
 3 The lord hath made vs able ministers of the newe Testament, &c. 715
 4 We which liue are alwayes deliuered to death, for Iesus sake, &c. 86
 4 We haue this treasure in earthen vessels, that the excellencie of the power, &c. 293
 4 Wee preach not our selues but Iesus Christ the lord, & our selues pour, &c. 874
 4 Wee are troubled on every side, yet are we not without hope, &c. 311
 5 Though we haue knowen Christ after the flesh, now yet henceforth know we him no more, &c. 689
 6 There is no agreement betwene Christ and Beliall, &c. 817, 859
 6 So we as workes together be teched you that ye receiue not the grace of God in vaine, &c. 646
 6 Wherefore come out frō among them, & separate your selues (saith the lord) &c. 879
 11 But I feare least it come to passe, that euen as the serpent I &c. 888
 11 If any other be the ministers

of Christ, I am more: in labours more, &c. 314
 11 I haue coupled you to one man to present you a chaste virgin, &c. 868
 11 I haue robbed other Churches hauing receiued wages of them, to the intent I might doe you seruices, &c. 1122
 12 Least I should be exalted out of measure, through the abundance of reuelations, there was giuen vnto me a picke of the flesh, &c. 753

¶ Out of the Epistle of S. Paul to the Galatians.

1 Paul though taken by into the third heauen, &c. is referred of uer vnto a man, &c. 871
 1 When it pleased God that I should preach his soune among the Gentiles, &c. 427
 1 I marueile that ye are so soone turned frō Christ, which called you by grace, &c. 423
 1 Though we, or an Angel from heauen, hal preach any other Gols pel, &c. 559, 898
 2 I liue, yet not I, but Christ liueth in mee, and the life which I now liue in the flesh, I liue by the faith of the soune of God, &c. 454
 2 If righteousnesse come by the lawe, then Christ dyed in vaine, &c. 771
 2 Titus being a Grecke, was not circumcised, because of incomers being false, &c. 451
 2 We knowe that man is not iustificed by the works of the Law, &c. 49
 3 The seede of Abraham wherein we haue obtained blessing is Christ Iesus, &c. 687
 3 All ye that are baptised haue put vnto Christ, &c. 1061
 3 If there had bene a lawe giuen, which could haue giuen life, then no doubt, &c. 462
 3 For it is written: Cursed is euerie one that continueth not in all things which, &c. 407
 3 The Lawe was our Scholemaster vnto Christ that we should, &c. 1001
 3 There is neither Jewe, nor Grecke, neither bond man, nor free, &c. 817
 3 O foolish Galatians, who haue bewitched you, that ye should not belesue the truet, &c. 1020
 3 The same our father Abraham was not iustificed by the Lawe, &c. 51
 4 The soune of God is made of a woman, to wit, according to mans nature

nature, &c. 688
 4 After that pe haue knowen God, how chaunceth it that pe returne as game to weake and beggerly elements, &c. 1142
 4 Because pe are somes, G O D hath sent the spirite of his soune into your hearts, &c. 719
 4 He feigneth that there are two mothers, the one whereof both gender to bondage, &c. 437
 4 God sent his soune made of a woman, that we by adoptio might receiue the right of somes, &c. 448
 4 He despised not, neither abhorred my trial which was in the flesh, &c. 629
 4 Hierusalem which is aboue, is free: which is the mother of vs all, &c. 827, 868
 5 Brethren, pe haue bene called vnto libertie: onely but not libertie be an occasion, &c. 448
 9 Ioe, I Paul say vnto you, that if pe be circumcised, Christ shal profit you nothing, &c. 419
 5 The flesh is contrary to the spirite, & the spirite contrary to the flesh, &c. 594, 718
 5 The fruite of the spirite is loue, ioy, peace, long suffering, gentleness, goodness, &c. 729
 6 While wee haue time let vs worke good to all men, &c. 95, 289
 6 Brethren, if a man be prynced in any fault, pe which are spiritual restore such, &c. 574

2 Christ is our peace, which hath made both one, and hath broken downe, &c. 411
 3 Christ gaue some Apostles, some Prophets, some Pastours, &c. 41
 3 By Christ wee haue boundenelle and entrance with confidence by faith, &c. 921
 3 God by reuelacion shewed the myserie vnto us, as I wrote, &c. 18
 4 There is one bodie and one spirite, euen as you are called in one hope of your vocation, &c. 841
 4 Christ is the head of the Church and the same is the Saviour, &c. 865
 4 Hee instituted ministers for the gathering together of the Saints, for the worke, &c. 875
 4 We be renued in the spirite of your minde, and put on that newe man, &c. 490
 4 Laying lies aside, speake pe euerie man the truneth to his brother: for we are members, &c. 273
 4 One Lord, one faith, one baptisme, one G O D and father of all, which is aboue all, &c. 624, 1033
 4 This I say and testifie in the Lord, that pe henceforth walke not as other Gentiles walke, &c. 503
 4 Be angrie and sinne not. Let not the Sunne set vpon you, &c. 164
 4 See no filthy communication procede out of your mouth, &c. 238
 4 Esteeme not the holy Spirite of God, by whome pe are sealed vnto the day of redemption, &c. 1016
 5 Christ is the head of the Church, and hee it is that giueth saluation to the body, &c. 702
 5 You must husbendes loue their wiues, euen as their owne bodies, &c. 230
 5 Neither whoremongers, nor adulterers shal inherite the kingdom of God, &c. 235
 5 Christ loued the Church, and gaue himselfe for it, &c. 80, 973
 5 Wee not drunken with wine wherein is excess, but be full filled with the spirite, &c. 933
 5 Let not fornication or any vncleannesse, or couetousnesse be enced named, &c. 238
 5 Gieue thanks alwayes for all thinges vnto G O D and the father for the Lord Iesus Christ our Lord, &c. 952
 6 Children, obey your parents, for this is right: Honour thy father, &c. 158
 6 Fathers, prouoke not your children to anger, &c. 161
 6 Brethren be strong in the Lord, and in the power of his might put on, &c. 524

6 Take vnto you the whole armour of God, that pe may be able to resist in the euil day, &c. 754

¶ Out of the Epistle of S. Paul to the Philippians.

1 I Desire to be dissolved, and to be with Christ, &c. 767
 1 To you it is given for Christ, not onely to believe in him, but also to suffer for him, &c. 455, 591
 2 When Christ was in the forme of God, he made himselfe of no reputation, &c. 63, 689
 2 There is a name given vnto Christ, which is aboue all names, that in the name of I E S V S euerie knee should bow, &c. 689
 2 God worketh in vs both to will and to do, euen of his good pleasure &c. 591, 646
 2 An exhortation to loue. If there be any consolation in Christ, &c. 99
 3 Christ shall transforme this vile bodie of ours, to make it conformable, &c. 85, 88
 3 Our conuersation is in heauen, from whence wee looke for a Saviour, the Lord Iesus Christ, &c. 71, 87, 690
 4 Let your requests be shewed vnto God, in prayer and supplication, &c. 914
 4 We haue learned, in what estate so euer we are, therewith to be content, &c. 312

¶ Out of the Epistle of S. Paul to the Colossians.

1 It pleased the father that all fulnesse should dwell in the sonne, &c. 77
 1 By Christ all things are created, that are in heauen, and that are in earth, &c. 733
 1 God hath deliuered vs from the power of darkenes, and hath translated, &c. 502
 2 I fulfilled that which is lacking to the afflictions of Christ, in my flesh, &c. 461, 886
 2 In Christ we are compleate (or made perfect) in whome also we are circumcised, &c. 999
 2 Ceremonies compared to an obligation of hande writing, &c. 413
 2 Let no man therefore iudge you in meate or drinke, or in part of an holy day, &c. 140, 417
 2 If pe be dead with Christ from the rudiments of the world, why as yet, &c. 446

¶ Out of the Epistle of S. Paul to the Ephesians.

1 We are sealed with the holy spirite of promise, which is the earnest of our inheritance, &c. 727
 1 God hath chosen vs in Christ, before the foundations of the world were layde, &c. 643
 1 God raised Christ from the dead and let him on his right hande in heavenly places, &c. 701, 865
 2 Christ dwelleth in our heartes through faith, &c. 825
 2 Knowe therefore pe are no more strangers and foreigners, but citizens, &c. 862
 2 Wherefore remember, that pee being in time pasted Gentiles in the flesh, &c. 1021
 2 We were by nature the somes of wrath, men as other, &c. 501
 2 We are created in Christ Iesus vnto good works, which God hath before us, &c. 473
 2 By grace are wee saved through faith, and that not of our selues, &c. 52

- 2 He condemneth the voluntarie religion, &c. 473
- 2 Not in any honour to the satisfing of the flesh, &c. 448
- 2 Wh^o Christ be are circumcised, & circumcission made without hands, by putting off the bodie of the flesh subiect to sinne, &c. 1056
- 3 Seruants obey them that are your owne maisters, with feare, &c. 441
- 3 Adortific your members which are vpon the earth: fornication, vncleannesse, vngodly affection, &c. 592
- 4 Take heede to the ministration that thou hast receiued in the Loyde, &c. 906
- 4 Continue in prayer, and watch in the same continually, &c. 914

¶ Out of the first Epistle of S. Paul to the Thessaloni-ans.

- 1 They of Macedonia, and other nations, they of you, how you are returned to God from idols, &c. 668
- 2 When you did receiue the word of God which you heard of vs, &c. 12.871.963
- 2 Exhortation was not by deceit, nor by vncleannesse, nor by guile, &c. 831
- 2 They, as they haue killed the Loyde Jesus and their owne Prophets, so do they, &c. 452
- 3 We haue sent Timotheus our brother and minister of God, to confirm of establish you, &c. 41.1016
- 3 We behauid not our selues vnordinarily amongst you, neither did we take our bread for nothing, &c. 1122.1137
- 4 This is the will of God, euen your holmesse, &c. 246.464
- 4 He therefore that despiseth these things, despiseth not man, but god, &c. 871
- 4 We that liue and shal be remaining in the coming of the Loyde, &c. 70
- 4 This I say vnto you in the word, &c. Because the Loyd himselfe shall come downe, &c. 75
- 4 The Loyde himselfe shall descend from heauen in a howre, and in the voice of an Archangel, &c. 738
- 5 The God of peace sanctifie you throughout, that your whole spirit, &c. 246
- 5 Reioyce alway, pray continually, in all things giue thanks, &c. 917
- 5 I beseech you that you acknowledge them that labour among you, and are ouer you in the Loyd, &c. 1133
- 5 Woe all things and keepe that

which is good, &c. 839

¶ Out of the second Epistle of S. Paul to the Thessaloni-ans.

- 1 Our Loyd shalbe reuealed from heauen with the Angels of his power, &c. 75.741
- 1 Quench not the spirite, despire not prophesies, &c. 715
- 2 The coming of Antichrist is after the working of Satyan, in all power and signes and wonders of sping, &c. 753
- 2 The aduersarie or enemy of Christ shalbe reuealed, and shalbe, &c. 887
- 2 Antichrist hath placed himselfe in the thron or temple of God, &c. 855
- 2 Antichrist the great enemy of God shalbe destroyed with þ breath of Gods mouth, &c. 831.913
- 3 Whosoener woeketh not, let him not eate, &c. 95
- 3 We charge you brethren in the name of our lord Jesus Christ, that ye worlde awake, &c. 246
- 3 If there be any man that obeyeth not our wordes, &c. 1131

¶ Out of the first Epistle of S. Paul to Timothee.

- 1 The ende of the commaundement is þ loue of a pure heart, and a good, &c. 96.400
- 1 I thanke him, because he hath counted me faithfull, putting me in to the, &c. 510
- 1 God will haue all men to be saved, and to come to the knowledge of the trueth, &c. 546
- 1 It is a saue saying, and worthy by all meanes to be receiued, that Jesus Christ came into the worlde to saue sinners, &c. 569
- 1 I am ordeined a preacher and an Apostle, and a teacher of the Gentiles, &c. 872
- 1 The law is not given for the iust, but for the vniust, &c. 186.200.410
- 2 I exhort you that prayers bee made for kings, and for al that are in, &c. 170.219.914
- 1 God would haue all men to be saued, & to come to the knowledge, &c. 14.624.662
- 2 One God, and one mediator of God and men, &c. 61
- 2 Touching the manner and ordering of womens apparell, &c. 239
- 2 But I suffer not a woman to teach, neither to vsurpe authoritie ouer the man, &c. 1043
- 2 The seruants of the Loyde must not strue, but be gentle vnto al men, &c. 909
- 2 Adam was not deceiued, but the

- woman was seduced, notwithstanding, &c. 225
- 2 This teach and exhort. Whosoener teacheth otherwise, and holdeth not himselfe contented, &c. 1116
- 3 These things hitherto haue I written vnto thee, that thou maist know how, &c. 833
- 3 If any man were faultlesse, the husbände of one wife, watchfull, &c. 838
- 3 For if a man cannot rule his owne house, howe shall he care, &c. 895
- 3 God was made manifest in the flesh, &c. 691
- 3 Let a bishop be the husbände of one wife, let him rule, &c. 217.1132
- 4 Nowe the spirite speaketh euidently that in the latter times they shall rise, &c. 980
- 4 Godlinesse is profitable to all things, hauing promise of the life that is, &c. 468
- 4 God is the sauour of all men, especially of those that beleue, &c. 546
- 5 Lay hands soadainly (or rashly) on no man, &c. 894
- 5 The Elders that rule well, let them be counted worthy of double honour, &c. 879.1120
- 5 Care and consideration is to be had who are to be holpen, and who are not to be holpen, &c. 1125
- 5 Thou shalt not mouel þ mouth of the ore treading out the corne, &c. 1120
- 5 Them that sinne rebuke openly, that the rest also may feare, &c. 912
- 6 God dwelleth in the light that no man can attaine vnto, &c. 615
- 6 Commaunde them that are rich in this world that they be not high minded, neither put their trust in vncertaine riches, &c. 263.288. 1125
- 6 For they that will be rich, fall into temptation & snares, and into many scollity, &c. 266
- 6 Let as many seruantes as are vnder the poke, count their maisters worthy, &c. 441
- 6 Godlinesse is great lucre with a minde content with that that it hath, &c. 265.312

¶ Out of the seconde Epistle of S. Paul to Timothee.

- 1 God hath saued vs, and called vs with an holy calling, not according to our workes, &c. 644
- 2 Let euery one that calleth vpon the name of the Loyde, depart from iniquitie, &c. 656
- 2 No man which goeth a warres fare meangletly himselfe with the affaires, &c. 911

2 Studie to helve thy selfe appro-
ved unto God, & work-man not to
be ashamed, &c. 908

2 Remember that Iesus Christ of
the seede of Dauid was raised, &c.
294

2 It is a faithful saying. For if we
be dead with him, we shal also live,
&c. 469

3 All Scripture giuen by inspira-
tion of God, is profitable to teach
&c. 17-542

4 Paul could not deale against dis-
eases as he woulde: example of
Trophimos whome he left sicke at
Mileum, &c. 838

4 Be thou vnto them that belieue,
an ensample in word, in conuersa-
tion, &c. 901

4 The time shal come that they shal
not abide to heare sounde doctrine,
&c. 324

4 I charge thee therefore before
God and before the Lorde Iesus
Christ, &c. 908

4 Till I come giue attendance to
reading, to exhortation and doctrine
&c. 911

4 I haue fought a good fight, I haue
fulfilled my course, I haue kept the
faith, &c. 468

¶ Out of the Epistle of S.
Paul to Titus.

1 Rebuke them sharply that they
runne away from the faith, &c. 109

1 For this cause I left thee in Cre-
ta that thou shouldest ordene, &c.
894, 895

1 Who can denie that to the cleane
all things are cleane &c. 226

1 That the mouthes of vaine tal-
kers, stirrers of inuides must be,
&c. 908

1 In wordes they confesse that they
knowe God, but in their deeds they
denie him, &c. 570

2 Exhort seruant to be obedient
vnto their owne maisters, and to
please, &c. 273

2 Speake to the elder women that
they may teach honest things, &c.
225

2 The grace of God that bringeth
saluation hath appeared, &c. 61, 546

3 God according to his mercie hath
saued vs by the founteine of rege-
neration, &c. 629, 973, 1064

3 Warne them to be subiect to rule
and power, & to obey magistrates
&c. 170

3 Touching an heretique, obiecti-
ons made out of S. Paul, &c. 203

5 Bring diligentl^y Zenas the law-
yer & Apollo, vpon their way, that
they may want nothing, &c. 1115

Out of the Epistle of S. Paul
to the Hebrews.

1 God in times past, at sundrie
times, and in diuers maners
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1 Wee thy not all ministring spir-
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1 God by his sonne hath made the
worldes, and both rule and uphold
them with the worde of his power,
&c. 638

2 For as much then as þe children
are partakers of fleshy and blood, he
also himselfe likewise tooke parte
with them, &c. 448, 691

2 Thou madest him little inferior
to the Angels, &c. 696

2 It became him in all things to be
made like vnto his brethren, &c.
61, 687

2 He doeth no where take on him
the Angels, but the seede of Abrahā
&c. 63, 687, 691

3 Exhort pee one another daplie,
while it is called to day, least any of
you be hardened, &c. 710

4 To vs was the gospel preached,
as wel as vnto them: but the world,
&c. 983, 1026

5 No man taketh the honour to
himselfe, but he that is called of god,
as was Baron, &c. 704, 893

5 In the dapes of his fleshy, when
he did offer vp prayers & supplica-
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6 It cannot be that they which
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7 Christ ever liueth, to make inter-
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7 And among them manie were
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&c. 707

7 Christ, for that he endureth for
euer, hath an everlasting priesthode
&c. 663

7 Our high priest had no nede, as
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704

8 Because I will be mercifull to
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9 Christ entred not into the Taber-
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veyp, &c. 373, 708

9 If the ashes of a young Cowe
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377

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11 These through faith did subdue
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13 To doe good, and to distribute
forger not: for with such sacrifice
God is pleased, &c. 1125

13 By Christ we offer the sacrifice
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1 Every good giving & every perfect gift, &c. 918
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 1 For when he is tried, he shall receive the crowne of life, &c. 949
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 2 Abrahā was not iustificed by faith onely, &c. 465
 2 Hast thou how faith was made perfect by workes, &c. 461
 2 Let him alke in faith nothing wauering, &c. 922
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 2 If a brother of a sister be naked & destitute of daily foode, &c. 97
 2 Touching the properties of the tongue, &c. 238
 3 For the tongue is a litle member and boasteth great things, &c. 319
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 4 There is one law giner which is able to saue and to destroy, &c. 905
 5 Beholde the hye of labourers, which haue reaped downe your fieldes, &c. 272
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 5 Confesse your sinnes one to another and pray one for another, that ye may be healed, &c. 574, 880
 5 Ye haue liued in pleasure vpon earth and bene wanton, &c. 299, 300, 509
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1 YE are redeemed, not with golde and siluer, &c. 60, 770
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 1 The prophets did search, at what moment of minnte of tyme, the spirit, &c. 363
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 2 The foundation of the church is Christ, &c. 861
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 3 The eyes of the loyde are vpon the iust, &c. 521
 3 Touching the manner and ordering of womens apparel, &c. 239

3 That the loyde went in the spirit & preached vnto the spirits, &c. 66
 3 Baptisme sauetly vs, not the putting away of the filth of the flesh, &c. 983, 989
 4 Searchi beloved, thinke it not strange, that ye are tried with fier, &c. 294
 4 See that none of you be punished as a murderer, &c. 296
 4 As every man hath received the gift, euen so minister ye same, &c. 905
 4 The Gospell was preached also to the dead, &c. 765
 4 Charitie couereth the multitude of sinnes, &c. 584
 4 The time is that iudgement must begin at the house of God, &c. 298
 5 Be sober and watch, for your aduersarie the diuel, &c. 749, 751
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 2 There are welles without water, &c. 449
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 2 And the anointing which ye haue received of him, &c. 707, 726
 2 By this we know that he dwelleth in vs by the spirit that he gaue, &c. 825
 2 My babes, these things write I vnto you, &c. 664
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 3 He that committeth sinne, is of the diuel, &c. 485
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